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THE RELIGIOUS EDUCATION ASSOCIATION

NEW YORK CITY

The Religious Education Association held its Golden Anniversary Convention in Pittsburgh, Pennsylvania, on November 8-10, 1953.

The theme of this Convention was "The Place and Adequacy of Religious Education In Our Times."

The Religious Education Association is the one agency in the United States and Canada whose history, multi-faith membership, broad objectives, and pattern of organization fit it to draw religious and educational leaders of all faiths to search for adequate solutions to the problem of providing effective religious training for *all* the young of the two nations. It is the only national agency with local chapters which unite local religious leaders of the major faiths with leaders of public and private education and civic leaders to consider the total religious education needs and resources of their respective communities.

Evaluations

GOLDEN ANNIVERSARY CONVENTION

As will be noticed in the editorial on pages 4-6 of this magazine the March-April issue of RELIGIOUS EDUCATION will have the addresses and reports of the Seminars of the Golden Anniversary Convention which was held in Pittsburgh, November 8-10, 1953.

Before this full report of the Convention is published we believe the readers of this magazine will appreciate some evaluations of the Convention program.

Five persons who attended the Convention were asked to give their reactions and to state what they considered to be the high and the low points of the Pittsburgh meeting.

We want to express our appreciation to each for his frank evaluation.

—The Editorial Committee

I

DAVID I. FORSYTH
Secretary, Board of Christian Education, The United Church of Canada, Toronto, Canada

IT WAS NOT easy to attend the Golden Anniversary Convention. Three days in Pittsburgh meant jobs at home left undone, and an increased pile of matters needing immediate attention. Unwillingly many left their own work until it could be picked up again. But in the Pittsburgh experience something happened to the work back home. On returning I found that the piles of correspondence and the list of things to do had taken on a golden hue, not because of what had happened to them but because of what had happened to me. The associations of the convention, the new insights that had come, and the realization of the wide fellowship of educators, gave the things to be done back home a new importance. There was surely gold in "them there" (Pittsburgh) hills that gave higher value and significance to the things to be done back home.

The convention brought a new sense of the unity of all religious educators. The "Cathedral of Learning" of the University of Pittsburgh was a fitting place for the discovery of this great sense of unity. That Cathedral contains the "National Class Rooms," each with its distinct heritage and emphasis. But these Class Rooms of the Nations were part of one great Cathedral with its one central skyscraper tower, including all the different parts. So the convention seemed to be one great fellowship that included different faiths, different heritages, and different points of view. But in a remarkable way the convention, like the Cathedral, brought all the different parts together as sections of one great master design, and one felt, that in and among all the differences, there was a great central, wonderful unity.

The convention made one realize that the problems of each are the problems of all. How can we reach more effectively all for whom we are responsible? How can we have more effect on the home life of this generation? How can we combat the sectarianism of our day with the basic truth of God, His moral law, and divine purpose for mankind? All these were common problems faced by all.

The convention made one conscious of common trends evident in each of the three major groups. Again and again the following were emphasized. More professional workers needed for this task. If all are to be reached we must recruit more voluntary lay leaders and give them adequate training and supervision. There must be some satisfactory blending of the contribution of professional leader and lay leader. Unless the formal class work is undergirded with group work

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and club activities, the formal class does not accomplish what is desired. Authoritarian transmission of facts does not accomplish as much as group experience, activity and the close relationship between the teacher and his group.

There was gold, but there was also some dross in the convention. The gold seemed to shine most brightly in the seminars and workshops. There participants came to know one another and the learning was at its best. At times one felt that the large meetings offered excellent addresses, but needed greater unification and some opportunity to discuss the presentations that were made. Some of the panels were series of addresses rather than discussion panels, and on some occasions the panel presentations were excellent but the mechanical gadgets for amplifying sound were inadequate. However there was far more gold than dross, and much of the time the dross looked very much like gold. The planning was excellent, and the secretary of the R.E.A. and the local arrangements committee deserve gratitude that should continue for a long time.

The convention brought new hope. True we are placed in a difficult world that seems very conscious of things but very indifferent to God. But the gathering of the Golden Anniversary brought new hope that together in the strength of God we are able for days like these. There is an old story of a man who met someone he thought was a stranger. When they came close, however, he recognized that the stranger was his own brother. We came from different faiths, we approached each other, and when we came close, lo, we found that in very truth we were brothers. True we work in the limits of our own heritage and tradition, but the others outside are no longer strangers, they are our brothers in a common task, and we take hope.

Let us who have common purpose, who believe together in the method and the power of education, and who have one God, let us have more gatherings like the Golden Anniversary Convention. Such meetings will glorify God, and will do us all good.

II

JORDAN L. LARSON
Superintendent of Public Schools, Mt. Vernon, N. Y.; President-Elect, American Association of School Administrators

AS ONE of those attending his first convention of the Religious Education Association of the United States and Canada, my observation of the Golden Anniversary Conference last November might differ somewhat from those who have been in regular attendance for a number of years. As I looked through the convention program, I was struck by the excellent and efficient planning that had gone into all of the arrangements.

Each general session left me with a growing appreciation of the stature of the participants and of the importance of the scope and work of the Religious Education Association. True, I did not agree with all of the statements of the several speakers but I found less to disagree with than I had anticipated. Rather, I was deeply impressed by the sincerity and cordiality of everyone and the evidences of unity in trying to solve the various problems confronting the Association and toward attaining greater success in achieving its goals.

The frank and forthright manner and the profound spirit of brotherhood that emerged from the expressed views of the representatives of the three major faiths as they voiced their particular opinions at the general assemblies gave encouragement to the prospects of increased harmony among all leaders in religious education as problems of mutual concern are discussed and acted upon.

Since most of my time was spent as one of the resource leaders in a Seminar (Number Four) considering the topic "The Function, Potentialities and Limitations of the Public Schools in Dealing With Religion,"

I should like to briefly mention something about that particular group and what it did. This group of forty-four participants represented many interests as well as many areas of service, including most of those pertaining to religion and to education. There were classroom teachers, principals, supervisors and superintendents in public schools; teachers and directors of religious education; professors in teacher training institutions; professors of religion and religious education in colleges and universities; representatives of various councils of churches and community relation councils; national headquarters of religious and educational associations; and clergymen of the three major faiths.

Under the experienced guidance of our Chairman, Dr. F. Ernest Johnson, Professor Emeritus of Education, Teachers College, Columbia University, we soon were deep in discussion about how we should approach our topic and what specific areas we should try to tackle. Ten proposals we might discuss soon emerged from the group. Of these, two seemed to be either impractical or outside of our assignment and were deleted. We then proceeded to take up the remaining proposals in the order named without determining their relative importance. It was agreed, however, that to begin with these should be applied to their relationship with the function of the public schools in dealing with religion.

Many different views were expressed about the responsibility to provide for a factual or objective study of religion in our schools, in line with the proposals in the Educational Policies Commission report, *Moral and Spiritual Values in the Public Schools* and in the American Council on Education report, *The Function of the Public Schools in Dealing With Religion.* Almost everyone shared in the exchange of opinions. It soon became clear that the limitations of the public schools were so closely intertwined with their function in dealing with religion that few new ideas on the topic appeared. The inherent limitations of the public schools in this matter by reason of their public character were stressed.

Space does not permit mention of further details. Yet a comment or two on the Conference, in general, may be in order. The general sessions might have been better balanced by more participation from leaders in public school education. The seminar plan of discussion proved excellent and should be continued. The organization and arrangements were highly commendable. Finally, I found this to be one of the most uplifting and educationally stimulating conventions I have ever attended. Congratulations.

III

GERALD S. SLOYAN
Department of Religious Education, The Catholic University of America, Washington, D. C.

"LET FIVE *Christian* and five *Mahometan* Theologians be closeted together for a week to discuss these controverted Doctrines, the Christians explaining to their enlightened Co-assessors what sense such doctrines are really meant to convey; and I for one shall be vastly surprized if, at the end of the week, the Mahometans are not prepared to accept the *Athanasian Creed* in the same sense in which it is maintained by some of the most highly placed Ecclesiastics of our own Country" ("Reunion All Round," in *Essays in Satire*). Angelican Ronald Knox's spoof of theological conversations that lead to vacuous anarchy in divinity had no remote parallel, happily, in the Golden Anniversary Convention. Those in attendance who had ever had to suffer through the amicable folly of attempting to reconcile opposites by sheer good will, or almost as bad, endure seventy-two consecutive hours of reiteration of common brotherhood (with "All religions are equal, but some are more equal than others" as a distressing variant), experienced a welcome change at Pittsburgh. There was substance

to much of the discussion, and to the platform presentations universally, because there was program and purpose unmarred by inner contradiction. That purpose was the exchange of ideas by thinking men, united in the conviction that the religious education of Americans of every age group must go ahead if America is to continue to identify herself, without sham, as a nation of believers and adorers. It seemed to me that the outlines of a program, too, were taking shape, specific to this degree: that support be given to maximum opportunities for the growth of American youth in the faith that each identifies himself with. In the home, especially, was this true; likewise in synagogue and church, along with the schools they conduct. About the public schools only was there notable uncertainty of program, and for very cogent reasons. Perhaps the prevailing impression made upon me was one of, I shall not say orthodox — poor word, once glorious — but "-doxy." The great minimum conviction that there is Someone there to glorify kept popping up; not glory given at good pleasure, not as an aid to the perfection of personality, but as a duty of creaturehood. There seemed small welcome at Pittsburgh for those content to identify religion with human perfectibility alone. The citation of John Dewey as a protagonist of religious education, in an otherwise first-rate paper, struck me as singularly out of place. It is scarcely that Dewey's reverence for human nature is not praiseworthy in him, but that he esteems it for a basic reason so vastly different from what was obviously the reason of most in the assemblage. Talk of "religion" that begins and ends with man was unmasked in many of the papers for the perversion of word use that it is.

A shortcoming of the proceedings that struck me as they unfolded was the absence of public educators. Key men such as the superintendents of state and large city systems could have learned much, contributed much, and kept the participants at times from the charge of eloquent demolition of the absent enemy, whether real or imagined. Whenever religion and the public schools (that was a conjunction, not a preposition, notice), came under discussion, it was evident that whatever solutions ultimately find favor, their workability in the tax-supported picture will depend on the co-operation of religious educators and educators more broadly taken. When the latter are not spoken *with* but only *of*, a good opportunity has been lost. Frequently such administrators are themselves religious men quite out of sympathy with the philosophy and practice of many among their personnel whose whole bias is experimentalist. They are in the main prudent men, however, and they have the practical problem of keeping both bigotry and irreligion at bay in their jurisdictions, while themselves staying free of partisanship.

They were for me a pleasant three days, so marked by fraternal love that occasional ironies, gentle and less gentle, from the rostrum stood out in an uncomfortable relief. If I may prescind from the performance of my co-religionists about whom utter detachment is impossible, I should like to mention the remarks of Dean Luther Weigle as having stirred my greatest enthusiasm (one preliminary doctrinal observation excepted). The attractive quality of my particular seminar was a matter that I shall do no more than refer to, attributing its harmony as I do so to the entirely fair and winning way of its leader, Dr. Frank W. Herriott.

IV

NATHAN BRILLIANT
Director, Cleveland Bureau of Jewish Education, Cleveland, Ohio

CONFERENCES do not often yield fruitful, practical or intellectual results but they are frequently rich in opportunities for renewing friendships, making new friends and exchanging experiences. The 50th anniversary Religious Education Association Convention yielded all of this, — and plus.

One cannot praise too highly the smooth-

ness with which the Convention functioned. It was a tribute to the efficiency of its organizer. There seemed to be no hitch, no kinks. What difficulties were encountered behind the scenes does not matter. To me, as one of the participants, it was clear as to what one was supposed to do.

"How good and how pleasant it is for brethren to dwell together in unity," say the Psalmists. Every shade of opinion, every point of view was represented. It was indeed heartwarming to sit down together with representatives from all segments of America's religious and educational life and to exchange opinions with them. Our Jewish group likewise included Orthodox, Conservative and Reform, rabbis, educators and laymen.

The most heartening phase of the Golden Anniversary Convention was the liberal approach with doctrinaire opinions not much in evidence. There was a willingness and an eagerness to hear out the other fellow and to deal with views, no matter how much they contradicted our own, in an objective and friendly fashion.

The Plenary sessions of this Conference were not startlingly different from other such meetings. While the addresses were excellent, and gave evidence of long and careful thinking, it still meant that some one up there was talking to us down here. There is not enough give and take. While it is true that questions and comments were invited and encouraged, yet there were many and undoubtedly a majority, who hesitated to speak up before a large audience. Furthermore, the speaker usually has the advantage. It is difficult to contradict him or to reach a clear cut agreement or difference of opinion. Even the courageous few who are not afraid of geeting on their feet and speaking from the audience, can really make no dent after a man has spoken at length on a subject from a prepared paper and who has in addition the last word in reply.

Not so of the seminars. Every moment was stimulating. There was an evident eagerness to express an opinion and to share an experience. The Seminars were undeniably the high points of the convention and from which we profited most.

That the Conference attracted quite a remarkable group of men and women, became readily apparent in the Seminars where opportunity to speak was afforded and where it was possible to challenge the thinking of all the participants. It was not easy to sit back and listen. The chairman of the seminar I attended handled the subject and directed the discussion with consummate skill. He prodded people to participate and at the same time quickly stemmed any flood of words that could easily have inundated the thinking and conclusions of the seminar members.

It was indeed a golden anniversary that represented maturity of thinking, seriousness of approach and a realization of a great responsibility resting on our shoulders as representatives of a vast and far flung educational system. We were especially aware of the crisis in the moral and religious upbringing of our youth. Sobered by that awareness we strove with frankness to set our feet on the path of a solution. Let us hope that the Golden Anniversary marked some pregress toward that golden goal.

V

GEORGE H. WILLIAMS
Acting Dean Harvard Divinity School, Cambridge, Mass.

THE PITTSBURGH sessions of the Religious Education Association constitute a major event in the history of religion and of education in the United States. While we await the publication of the specific findings and recommendations, we need not be in any doubt about the general significance of the gathering.

From having been primarily liberal Protestant in membership and conception, the R.E.A. in its fiftieth anniversary deliberations was able to redefine itself emphatically as an instrument of interfaith cooperation in an area of mutual concern. From having been

preoccupied with the adoption of the new ideals and practices of general education for the realm of religion, the R.E.A. has become aroused, particularly during the recent sessions, to the distinctive role of religion in the realm of general education. And finally, from having been mostly concerned with the churches, the R.E.A. has become more conscious of the mission of the churches and the synagogues for religious nurture of the youth in the community at large.

It is at this point, of course, that our vision remained to be further clarified and our motivations purified. We all agree that family coherence, community spirit, vocational pride, and national loyalty are among the moral values which we should like to point to as the direct or indirect consequences of religious education. But since organized religion itself is properly concerned with inducing loyalty to the ongoing community of faith, the churches and synagogues may unwittingly imperil the very virtues they so earnestly extol. For in the development of religious loyalty in each communion the incidental lore and group dynamics often have more compulsive and cohesive power in perpetuating a sense of community than the eternal law and the redemptive grace emphasized by theologians. But this conflict in loyalties can be reduced without jeopardizing either the comprehensive claims of the community of faith or the civil concord of the commonwealth in a forthright joint avowal of religious pluralism. It was indeed upon the careful acknowledgement of our American cultural and religious pluralism that the structure of the Pittsburgh convention was so successfully erected.

This new mood was evidenced in the general assemblies, where the prayers were nonexclusive in their address and mediatorial reference, and more particularly, in the seminars and workshops. At the same time, the frank avowal of America's religious pluralism was never allowed to connote moral relativism. The mood, too, of many in an earlier day who hoped that the distillation of the so-called essence of each faith or tradition might yield a common faith as the ideological base for American democracy had become pretty much dissipated. Instead, there prevailed the mood of renewed dedication to one of the several traditions in which we find ourselves, and at the same time, redoubled respect for one another across the historic gulfs which separate us. In this mood of cultural and religious pluralism we were confident that, although we are limited to the channels of our own tradition, the whole of the terrain with which we are concerned, namely, American society in cultural upheaval, is being drained and irrigated by freshened currents of religious renewal. The desert of American life being thus irrigated is, of course, the moral indifference, the godlessness, and the materialism which religious people commonly call secularism. Representatives of the three or four major traditions — one wishes that Orthodoxy could have been more prominent in the deliberations — were palpably exhilerated by the sense of camaraderie that comes from opposing a common foe.

Thus, wherever *idealistic* secularism found expression, as indeed it did, sometimes prominently, in the assemblies and in the workshops, it was usually discounted as a survival from a more optimistic period in the history of American education. As a consequence, insufficient attention was given, it seems to this participant, to the rights of children and young people coming from homes in which an idealistic form of secularism (democratic idealism) is still a living and compulsive faith. However in adequate or even, perhaps, ultimately hazardous a faith this monistic secularism may be, the open alliance of the three major religious traditions against it left this observer somewhat troubled.

It is the hope, therefore, of this participant in the Anniversary Convention, that among its finally formulated recommendations there will be some place for the enlistment of the support of children themselves in a comprehensive and imaginative attack upon religious illiteracy, under the auspices of the churches and synagogues *outside* the public school system. Thus would the religious pluralism, freely acknowledged by the R.E.A., find a practical and civic expression in a comprehensive cooperative venture on the level with which we are most concerned, the local neighborhood and the growing child.

Some Implications of World
CONDITIONS FOR CHRISTIAN EDUCATION

WALTER G. MUELDER
Dean, School of Theology, Boston University

I

THIS IS AN age of cultural transformation. World conditions are symptomatic of a world-wide revolutionary flux. Every part of civilization is affected. Much of it is directly involved. The upheavals are of many kinds which cannot readily be reduced to a single major issue. Mankind as a whole is coming to the close of an era, but the areas of greatest change are quite divergent from one another. The crisis in South Africa differs markedly from Korea while the dilemmas of the New India differ substantially from those in Western Europe. Such an age is an age of confusion. In an age of confusion men reach readily for makeshift solutions and for simple explanations. For many, the crises revolve about the so-called East-West conflict. Men tend to choose up sides. But the antagonisms of a power struggle must not be confused with the major issues, in the world's contemporary revolutions. At the very outset we must emphasize the responsibility of Christian education to assess the nature of these crises and to face its task in the light not of slogans but of historic and social realities.

Since the Christian perspective sees the whole world under the lordship of Christ and views all social tragedies from the revelation and insight of the cross and resurrection, it has a firm basis for making its evaluations and charting the enterprises of education and action. The Christian educator must understand his world. He must know the purposes and the strengths of the forces that oppose his cause. But he does not act out of fear of any historical movement. The universe is purposive. History is purposive. This history has a center of meaning and that meaning has entered history as a primary fact, as a principle of evaluation, and as a power of redemption. Christian education is based on faith not on fear. Thus, it is not fear of new nationalism or fear of communism or fear of racism that impels a Christian to action. There is a reality both ultimate and relevant to which the Christian's educational task is united.

Christian education is challenged by world conditions because the basic issues before mankind are religious. The unities of meaning and value which comprise the principle of coherence in culture express themselves in religious beliefs and in the symbols and sacraments of the various religions. The value impregnated beliefs of the major rival ideologies of the world conflict significantly as secular faiths with the Christian faith. The degrees of conflict and the focal points of conflict vary markedly. Dynamic faiths elicit loyalty from their followers and hence elicit an initial prejudice in their favor and prejudice against opposing ideas and loyalties.

The power struggle between Washington and Moscow reflects the tremendous conflict between rival ideologies and social systems, but it is not, from a Christian perspective, the definitive conflict. Christian education must take this struggle seriously, but Christians have a basis in history for making decisions that are not predetermined on fundamental questions by commitment to either party in advance. Christianity which has now been implanted in every nation of the world cuts across the cultural objectives of them all. Its lines of opposition to rival secular faiths do not follow the fault-lines of earth-shaking power tensions. No matter how desperate the institutional situation of Christianity may be anywhere in the world, the Christian community must not forfeit its universal character as a world-community, on the one hand, nor its uni-

versal task of cultural transformation, on the other. For while its conflict with communism is real, its conflicts with other ideologies like humanistic scientism, atheistic naturalism, sovereign nationalism, racism, democratic utopianism, and the gospel of capitalistic production are also real. World conditions pose the challenge of finding such unity of meaning and value, of concrete human goals, as will make world community possible and the Christian missions effective.

We are getting accustomed to the idea that we are living at the end of an era and are in transition. Sometimes this is called the end of capitalism and of imperialism of European colonial hegemony. In all this we are facing the relation of the church to economic life and of economic life to culture as a whole. Twenty years ago Lewis Corey wrote on *The Decline of American Capitalism.* In 1939 Peter Drucker discussed *The End of Economic Man.* Recently V. A. Demant writes on *Religion and the Decline of Capitalism.* The lectures which form the basis of this book were on the same series in which R. H. Tawney delivered *Religion and the Rise of Capitalism* thirty years earlier.

What Demant emphasizes is that "the decline of capitalism is . . . to be regarded not so much as the beginning of a new order of history but as the end of a short-lived experiment." This experiment had to do with an effort at the autonomy of the economic sphere. Capitalism meant that particular period in modern history when society was run "as an adjunct of the market relationship." Social Christianity was, of course, determined to keep or to return economic relationships to their proper place as a system of means to human and higher values. Christianity has found itself on the side of outraged human nature confronted by the vast impersonalities of industrial existence, itself subordinated to the laws of the market-place.

But what has made the present so critical a period in the full sense of the word is what Demant calls "the great reversal." Economic processes are no longer autonomous. That period of history is passing if it has not already gone. Marx had pointed out that the so-called 'eternal' laws of classical economics were historically determined. Now, if we are experiencing the end of the autonomy of economies in the capitalistic sense what does this mean for our world? Within what social and political and cultural framework shall the economic order be redesigned and controlled? The scientific-technological spirit is not being reversed. This Western achievement is penetrating the East and Africa as never before. It is being accepted by the revolting masses at the very time that they are shaking off the shackles of plutocracy of various kinds. All over the world we see the end of economic autonomy; but we do not know what cultural goals or institutions will guide the return of economics in its subordination. In such a period the cultural transforming possibility in Christianity is a major challenge.

II

Christian Education as the Will to Communicate

In a colossal power struggle the temptation to use coercion and violence is a chronic one. The resort to violence is the abdication of education in any legitimate Christian sense of that word. That coercion is futile in matters of church unity is commonly accepted. No one expects to make any real progress in the ecumenical movement except on a voluntary basis. Yet vast institutional power is represented in the divisions of Christendom. We expect to do the necessary work by essentially educational processes. This means, above all, the will to communicate. Communication involves reciprocity. If the central crisis of the world revolves about the religious question, the ultimate goals and the unities of meaning and value which canalize the energies of cultures and which provide their moral and spiritual sanctions, and if the churches (and also the other great religions) recognize that unity comes only voluntarily at this level, does this not say something to the Christian educator about his role in world affairs today? Society is not held together primarily by might but by moral and spiritual consent.

Religion in a culture works from the inside outward, not from the outside forcing its way in. When the latter method is adopted the character of the religion itself changes. The stake of the educator is with the process of cultural transformation working as leaven in all the institutions of society. This means communication between the truth affirmed and sought and all the organs of society. It means the constant communication of Christians in all lands with each other and the establishment of effective communication with all rival movements.

Christianity is the way of reason and love. It believes that the God revealed by Jesus Christ is the coherence of *logos* and *agape.* The word which was made flesh was also love.

Reason, as one contemporary philosopher has aptly said, is the will to communicate. In the thinking man one part of the mind or self communicates with all others. Real reasoning seeks out maximum communication within the self. But it also means communicating eagerly with other selves. Thinking is communitarian. It is a reasonable extension of this idea to say that reason is also the will of one group to communicate with another. On the other hand, love is also the will to communicate. Love is an inclusive principle; ideally it means the whole person acting with good will.

It is instructive that the conception of God offered in the Gospel of John is that of a being who wills to communicate with man. God takes the initiative from all eternity. The will to communicate is ultimately a will to love, for God so loved the world that the Logos became incarnate. God sent not his communication to condemn the world, but that the world through his living communication might be saved. Education as the will to communicate with reason and love is ultimately grounded in the nature of God. A world-wide cultural objective based on this fact and humble before it cannot finally fail.

III

World Conditions Challenge the Educational Attitude

The educational ideal which we have just defined is opposed and rejected in many situations. If reason and love do not sound utopian in today's world, they do appear frankly eschatological. Yet, the task of Christian education is to conserve the educational attitude itself. It must combat and overcome the tendency to choose up sides in a manner which rejects all genuine communication. It must help people to get beyond rigid thinking and 'black and white' moral extremes on questions that are definitely mixtures of good and evil. It must resist the stereotypes of psychological warfare, as well as the accompanying arrogance, pride, and self-righteousness that accepts even the 'cold war' as inevitable. At a time when Christians are falling into the traps set by their cultural surroundings everywhere in the world, the program of Christian education must undertake to keep alive the educational attitude. We need a crusade in the will to communicate.

IV

World Conditions Challenge the Educational Process

World conditions challenge not only the educational attitude but the educational process. In principle these two cannot be sharply separated, but for purposes of exposition and emphasis it may be helpful to do so. I am, of course, aware of the fact that all cultural processes are educative for good or ill, but we are now speaking of educational process as we have come to know it at its best. The yoke of Jesus' teaching was a voluntary invitation to "take" as opposed to educational legalism of his day. Real learning is not conformity with the past; neither can it be coerced.

We have seen in our day the prostitution of the will to communicate (of the educational attitude and process) under the Nazi and Fascist regimes and in Communist controlled lands. But the effectiveness, from an expedient point of view, of totalitarian and all militaristic indoctrination, sometimes also tempts Christians to covet those methods. Impatience by democracies tempts them to betray their most basic values by imitating the methods of their enemies.

Freedom, we said, during the war is in-

divisible. It is still indivisible. And freedom is at the heart of a valid educational process. Christian education has a stake in conserving this principle in every church, in every church related institution; and it has a stake in its conservation in all other American educational institutions as well. Moral courage to speak freely and forthrightly and moral courage to exercise the freedom of association are the basic spiritual responses to the drive for conformity. Most Americans have an inadequate understanding of the religious basis of civil liberties and civil rights. A widespread program of religious education is needed to feed the roots of this aspect of responsible citizenship. The moral foundations of our political structure are being undermined by processes which (1) upset the balance of power between the judiciary and the legislative branches of government, (2) which make people afraid to speak their minds either in constructive proposals or negative criticism of government, and (3) which assume that error has no right of expression, and (4) which creates the suspicion that persons are guilty until proved innocent. These tendencies subvert that democratic education which is the legitimate pride of the 'free world.'

On October 24, 1952 Judge Hand spoke some serious words as follows: "I believe that that community is already in the process of dissolution where each man begins to eye his neighbor as a possible enemy, where nonconformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose." Do we not owe to Christianity the faith that human solidarity rests on faith, faith in the truth, faith in God's righteousness and love, faith in his faith in the response of free men to his forgiving grace. Free discussion rests on spiritual presuppositions. Christian education discerns that what concerns truth must be freely acknowledged. Without freedom there is no real reflective thought and hence from a human perspective no truth. "The mutual confidence on which all else depends," Judge Hand went on to state, "can be maintained only by an open mind and a brave reliance upon free discussion. I do not say that these will suffice; who knows but we may be on a slope which leads down to aboriginal slavery. But of this I am sure: if we are to escape, we must not yield a foot upon demanding a fair field, and an honest race, to all ideas." In these two quotations there is a recognition of the profoundest recognition of the way the interpenetration of values enters into the nature of community and what makes it cohere. What this says to us has a bearing not only on the domestic scene, but on the world stage as well, not only in political matters but also in religious affairs.

V

Challenges from the Ecumenical Movement

World conditions have implications for the ecumenical movement. Certain processes in the history of the Faith and Order Movement have parallels with other world movements seeking unity. I wish to point out simply their relation to the general issue of the will to communicate.

First, there is the educational limitation of the method of comparative ecclesiology. This is primarily the method of explaining to each other why we behave as we do without confessing our limitations or standing under the specific judgment of God. Now the will to communicate is neither the will to denounce differences nor the will to explain and just stand pat on traditional positions. History is a dynamic process and its equilibria are all unstable. The educational process means that everybody has something to share and everybody has something to learn. The will to learn, both in theory and practice, in doctrine and in life, is the necessary religious approach. We must ask ourselves whether unilateral sharing is not based on contempt or arrogance! We must ask whether our traditional loyalties are not replete with petty idolatries and the sin of

inordinate pride. Real communication involves finding ways of genuine confrontation and interaction, not only projects of external cooperation but of internal functional involvement.

Second, we must refer to the so-called "non-theological" factors which affect cooperation and expressions of unity. Here the relationships to world conditions are, of course, obvious. For the social and cultural factors which influence the ecumenical process include nationalism, geographical and cultural distance, social and economic stratification and tension, ideological conflict, conflicting convictions on political policy, imperialism, the factor of 'younger' and 'older churches,' racial segregation, revolution, conflicting standards of living, relations to non-Christian religions, language barriers, and vested interests in institutions and bureaucracy itself. These have not been adequately studied in the past and a vast amount of research on them needs to be done. We need to find concepts expressing common responsibilities and community across all these actual barriers. Above all, we need to learn how to put them in their relatively right places. We cannot escape the challenge found in the kind of problems raised frankly in J. Hromadka's address at Lund when he said:

> "I have had — like many of you — the depressing experience that my — hypothetically speaking — most provocative dogmatic heresies have been tolerated, overlooked or leniently listened to, whereas my Christian loyalty has been questioned on account of my political and social point of view and decision. What is, at times, happening in our congregations or local discussions may be true also in such a gathering as the present one. . . . We may be very sincere in emphasizing with vigour our definite theological, Biblical approach to any issue. And yet, somewhere at the bottom of our inward life, of our theological thought may be a hidden ulterior driving force. Our struggle for an adequate understanding of the word of God, of the Prophets, of the Gospel, of the Church, of its functions, may be, in a perilous way, colored and transformed by our unconscious, or almost unconscious, social, political, cultural fears, anxieties and desires."

Thirdly, I must review critically the idea of Christian proclamation in its relation to world conditions and the world mission of the Church. I think we are all agreed on the general idea of the need to proclaim the good news of the revelation of God in Christ Jesus and the gospel of his redeeming love. But the problem is one of understanding the process of Christian education. Some very prominent Christian theologians seem to take the view that the work of theology is simply a proclamation of the truth, meaning that it is no responsibility of theirs as to whether the message is heard or understood or how it is received. This amounts at times to an almost 'take it or leave it' attitude. Exclusive emphasis on Biblical language, Biblical concepts, creedal correctness, doctrinal faith and the like may violate the spirit of the incarnation itself. In his will to redeem and to communicate his truth and love the New Testament itself depicts God as giving his word form in the very medium of man's ordinary life. He humbled himself. It is generally agreed that the revelation of God was not in the verbal propositions of Jesus or the culture patterns of the first century. But the revelation is communicated through the person, life, experiences, death and resurrection as well as in the teaching of what the character of God is like. Is not the Christian educator challenged afresh to communicate the Gospel in terms that meet the social and spiritual realities of the present time? Must not the idea of proclamation be rethought to include all processes whereby all men are brought into a saving relation to God? Does this not involve an identification with the needs of millions now struggling for new life through revolution?

VI

Christian Education and Its Concrete Challenges

1. In the world as a whole the Christian Church is predominantly a middle-class institution. In its self-absorption it has not effectively communicated its message to two

groups especially: (a) the intellectuals and (b) the great masses of the workers. Both of these groups have important roles in the social order. Christian education must reach both groups more effectively. There is considerable doubt that the main forms of current theological expression are capable of commanding serious attention from either group. With respect to the intellectuals care must also be taken not to reject them through the exclusively negative judgments usually made of scientism and humanism. With respect to the workers care must be taken to penetrate deeply into their needs and interests. Concern for the neighbor for whom Christ died should impel Christians to fulfill their social obligations.

2. With Asia ablaze in revolution it is necessary to analyze realistically its full challenge to Christianity. The imperialism against which it revolts is of the West. The revolt is also anti-white. In many places the revolt is older and deeper than the current Marxist movement. But the Marxism is more Western than Eastern. Hence it is not primarily an East-West power struggle which Christians must understand. Christians must be properly oriented to the elementary struggle for bread and for freedom rather than to ideological patterns primarily. How can we convince the masses of Asia and Africa that their struggles are understood and appreciated by the Christian churches? How can we lead our people into a more adequate knowledge and concern for their rights and aspirations?

3. It is quite evident that the Asiatic representatives of great non-Christian religions are expecting a more positive and understanding approach on the part of Christians. There is great need for increasing the knowledge of all Christian people about the nature of the religions by which they are surrounded and for study of these religions. The missionary enterprise is not a one-way communication, but involves an identification with those to whom one ministers.

4. While in Asia and Africa the problems we have just sketched are the focal points in relation to world conditions, in the West the problem is to arouse and to relate Christian education to a proper understanding of the Christian mission. The Christian churches are by no means united on the world mission of Christianity and the church as instrument of mission. Moreover, the evangelism of the Church has not thought through its relation to politics and economics. Here the studies on Christian vocation, on the responsible society, and on race relations indicate urgent lines of research and instruction.

5. Christian education finds in the United Nations a congenial ally. Churches have already declared themselves on many aspects of its work. It is the one meeting place of the many interests of the world. It is the place where much communication does occur. Here the hopes of mankind can be given inclusive articulation. The Declaration of Human Rights is closely related to many of the statements of the social teachings of the churches.

Christian educators will be alert also to the fact that some of the attacks on the UN are inspired by sections of the Christian Church itself. Protestantism especially must meet with realistic understanding the views of a church which sabotages the commissions of the UN where world opinion on rights and freedoms takes a different course from those of a patriachal authoritarianism.

In conclusion we may state the chief implication of world conditions for Christian education. It must understand where it stands and what its central role is. Christian education by its very nature stands at the center of world revolution surrounded by rival religions and ideologies and innumerable interests in conflict with each other. Its gospel is planted in the midst of the nations immanent and relevant to the cultures of mankind and yet ultimate and transcendent over them. This gospel wears no one cultural garb, for its power is culture transforming and a thousand civilizations will not be able to exhaust the meaning and value which Jesus Christ has revealed about the nature of God and his love for man.

THE THEISTIC ARGUMENT IN RELIGIOUS EDUCATION

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THE FIRST problem in this phase of religious education at the college level is to clarify the relations of faith and reason. In philosophical and scientific studies the student has been rightly taught to be critical of mere authority, to look for the reasons for every belief, and to withhold judgment where evidence is lacking. He comes to religion therefore looking for proofs. If he has studied philosophy he has probably been shocked to find the logical weakness of the traditional theistic arguments. He has heard, vaguely, that religion is a matter of faith, but he does not see why it should be so. He wants to know. He thinks he has a right to know. Why should he be expected to believe without adequate evidence? Is it reasonable or right to make great life decisions, to spend so much time and effort and money in devotion to a God concerning whom we do not even know whether he exists? If he exists it is surely important that man should know it. Somehow God should reveal himself. Yet the demonstrations offered by theologians are logically flimsy or false and the revelations they point to are supported by evidence that is merely subjective, or, if objective, unconvincing or worse.

Our first task, therefore, is to show why, if there is a personal God who loves us, he must leave his existence uncertain to us, why he must leave us to walk by faith and not by sight. The reason is that such knowledge, if it were certain, would overwhelm us. In the face of it man could have no independence. Elementary prudence would demand conformity to the exact letter of the divine will. Human personality would have less chance to develop than would the personality of a child who was never for a moment able to get out of the sight of his parents and knew those parents to be perfectly wise and good. In such circumstances independence would be folly, courage and love would have no meaning. Prudence and obedience would be the only virtues. The human spirit could never reach the heights, nor plumb the depths. Beyond a lowly level it could never grow. The adventure of being human would be exchanged for the contentment of an obedient, confined and pampered poodle.

For man, therefore, there can be no objective certainty of the existence of God; not even the assurance of a high probability. However firm the subjective conviction, the knowledge of God must be limited to knowledge of the experience that comes through faith. But this absence or scantiness of objective evidence is not a reason for disbelief. It is a condition we should expect if the belief is true.

This does not mean, however, that faith is without reasons, or has very little reason to support it. Faith is not merely a belief, but an attitude, a voluntary commitment, an act. It is an attitude to an idea and to certain phases of experience out of which the idea arises as a possible interpretation. The reasons to be given for the attitude must take the form of statements concerning its value. Among these reasons arguments for the probability of the truth of the idea form only a small part. It is illogical for faith to seek to prove the objective certainty or high probability of its ideas, for that would destroy the values which are the real and valid reasons for its adoption. Faith, therefore, must give reasons for its attitude which are independent of evidence for its beliefs.

On the other hand, if the truth of the idea could be shown to be definitely improbable, on the basis of objective facts, that would be a good reason for not adopting the attitude of faith toward it. Faith must therefore be prepared to meet the negative criticism of reason. It must reject dogmas that can be shown to be absurd, unreasonable or im-

probable. It must be able defend the reasonable possibility of the ideas to which it commits itself.

Reason in Relation to Faith

This analysis reveals three functions of reason in relation to faith. Later we shall see that there is also a fourth. (1) Reason must function as a negative critic, testing, by logical and empirical standards, ideas which faith may be inclined to adopt and causing rejection of those which are unreasonable. (2) It must be able to show the logical and empirical possibility of the ideas faith adopts, or faith must reject them. It may even claim some balance of probable truth in favor of faith's conceptions. In regard to the idea of a personal God the most satisfactroy situation for faith would be for reason to be able to show that there are no good reasons for rejecting the idea and some (though quite inconclusive) reasons in favor of it. In the present conditions of scientific knowledge this is not difficult to do, providing some limitation of the power of God is recognized to account for otherwise inexplicable evils. A humble, if somewhat unorthodox, theism can easily make its peace with biology and history, while modern physics tends to be an ally. From the moral argument and the argument from design (the fitness of the environment) it can be claimed that some (inconclusive) reasons can be found in favor of the theistic interpretation of the world order. On the other hand, from the contemporary philosophical critique of metaphysics it can be shown that there are no good arguments to be found that could support the negative contention that there is no personal God. (3) The third function of reason in relation to faith is to examine its value to see whether the attitude is justified. (4) The fourth is to discover how belief in the idea arises and how the attitude of faith is created. The remainder of this paper will be devoted to discussion of these last two functions.

Faith

Faith, as was said above, includes not only belief but also a voluntary commitment to an idea and to certain phases of experience out of which the idea arises as a possible interpretation. In theistic faith the idea concerned is that of a conscious being whose influence is manifested in man and nature but who is more than the sum of man and nature. This is the theistic conception of a personal God. The religious attitude toward the idea of such a God is not merely that of belief in his existence but of devotion or commitment to him — the love of God. Our third function of reason in relation to faith is therefore to examine the value of this belief in, and love of, a personal God. It is generally admitted that it is good for man to love his neighbor, but is it good for him to believe in and love God? Will it help him to be a better man and to love his neighbor better?

Part of the answer will depend upon the form in which the idea of God is held. It must be granted that some conceptions of God are morally harmful to the believer. But it is not difficult to frame a conception of God that is morally wholesome and scientifically reasonable, a God not in any way responsible for evil, a Father of all mankind interested in all his children and seeking to win them to the love of one another. Merely to recognize the morally wholesome influence of this charming and optimistic picture, however, does not do much for the creation of faith. It may stimulate some wishful thinking. It may justify what William James called "the will to believe." But human beings cannot believe just because they want to. Furthermore, the theistic faith is often exacting and uncomfortable in its implications and stimulates the reaction that we do not want to believe. We would rather love our fellow men just so far as we find them lovable and not feel under constraint also to love the unlovable ones simply because they are children of our Heavenly Father. Scepticism is easy and natural. The idea of God is so different from our ordinary experience that it seems to demand exceptionally strong evidence, and no such strong evidence is forthcoming. Once superstition and susceptibility to authoritarian influences are set aside no man would take very seriously the idea of God were it not that there is a deeper need of the human spirit to which it answers.

Personality

This deeper need is one which the modern study of personality disorders is enabling us to understand. Personality, to be wholesome, needs to be both extroverted and unified. By its unification we mean that the system of drives, habits and interests that constitute the purposive life is well integrated and under conscious control, not torn by irreconcilable conflicts, either conscious or repressed. This requires an intelligently ordered system of habits of evaluation and choice expressing a harmoniously organized set of dominant interests. The ordering of such a set of interests is achieved by reflective attention to the self, developing understanding of one's own major interests or desires. But this tends to develop an interest in the self as such, in its feeling states and its prestige and power. And this is dangerous. It tends to introversion, in that sense of the term in which "introversion" is the name of a maldevelopment of personality. The primary and wholesome form of most of our interests is directed outward upon objects rather than inward upon the self. Life is fullest and most enjoyable when we can lose thought of ourselves, absorbed in interest in objects. The habit of reflective interest in the feeling states and prestige states of the self becomes a self-defeating and stultifying distraction. Its selfishness and pride is a social and moral evil; its narcissism is a psychological malady.

Temporary and moderate interest in pure pleasure is not harmful; and concern for one's self-respect and the good opinion of others, in its place, is not unwholesome. But the proper place for such concern is not that of ultimate ends by reference to which the value of all other interests is measured. Powers of body and mind, and the prestige and pleasure they bring, should be sought (if life is to be wholesome), not as ultimate ends, but as means, as our most immediate and important instrument for the doing of those useful and interesting things in the world which most readily and completely absorb our attention, drawing us out of ourselves and enabling us to forget ourselves. It is thus that we most fully enjoy ourselves and mostly completely realize the best of our potentialities.

The Hedonistic paradox that "to get pleasure we must forget it" is but a part of the deeper paradox of life that to realize the best in ourselves we must forget ourselves. But we cannot forget ourselves if the standard of all our values is to be the effect of each choice upon the states of the self. The standard of value judgment and the dominant objects of interest therefore must be found in objectives beyond the self in pursuit of which we can safely forget ourselves, remembering our own needs only as means to the attainment of our objective goals. But if objective goals are to determine our standard of values and our choices then they must be harmonious, or we may be torn between conflicting objectives. This means that there must be among our objective goals one that is supreme, that dominates the others and systematizes our evaluation of them.

Object of Supreme Devotion

This points to man's need of an object of supreme devotion — a "god" to serve, rather than a god to serve him. Those who have found such a god and become attached in wholehearted commitment to it manifest a strength and unity of purpose such as none can maintain without it. Some find it in a political movement, some in an art or in scientific research, some in a socially useful institution or in the broad service of humanity, some in the God of theistic religion. Those who find no such "god" may by good luck go through life without spiritual disaster — or they may not. But the best is never drawn out of them, and in the crises and difficulties of life they are unsure. Often they become introverted and tragically stultify themselves.

Man, then, needs a "god" in his life. But can the non-theistic "gods" satisfactoritly fulfill this high function, or are they "idols," unworthy of such exaltation? There can be no doubt that many people have found one or other of them serve reasonably well to integrate and direct a happy and useful life. But they cannot be relied upon. All save one (the broad and vague ideal of the service of humanity) tend to narrow the individual.

Science and art, if made supreme, do not call forth a full life. A party or an institution should never be made supreme over all other parties or institutions. The ideal of humanity is too vague to arouse devotion without taking form in some concrete movement, and then it becomes a party or an institution. We need a God whom all society can serve together, a God whose service will unify society as well as the interests of the individual, and a God that has the power to *call forth* devotion from all types and classes of men. And that is something that no other God has manifested the power to do as does the God envisioned in the theistic idea. There is no more significant phenomenon in history than the march of this idea, though it is a phenomenon but little understood. The final (and our fourth) function of reason in relation to faith is to show how belief in this idea arises and how it exercises its power.

Belief Does Not Rest on Proof

We become so accustomed to attempts to prove the existence of God that we are inclined to think that the beliefs rest on the proofs. But this is a great mistake. Those who try to find proofs are looking for reasons for believing what they believe already. It is true that they first accepted the idea on the authority of their elders, and many continue to believe what they have been taught without pausing to question. But critically minded people continue to believe in God long after they have ceased to accept anything on the mere authority of a tradition and after they have seen that all the proofs are inclusive; and some of them continue to believe even when they wish that they could give it up. These facts show that the major forces that keep the belief alive and give it power are not to be found either in the intellect or in desire.

Another misapprehension that must be removed before the real roots of theistic faith can be understood is that which conceives the major and primary element in the idea of God to be that of a creator, or at least a controller of the forces of nature. This element is secondary and unessential. The essence of the idea of the God of Theism is that of an objective, personal and superhuman source and ground of the moral law. That this superhuman moral agent is the source of all personal life and able to work his will (at least to some extent) in nature is no more than a reasonable addition to the primary conviction. This may be shown from the history of thought upon the subject. Faced with logical difficulties religious men have been willing to give up any part of their conception of God rather than the conviction that he is good. David Hume well knew the destructiveness of his attack when he argued that the idea of the omnipotence of a designing mind must be retained at the cost of giving up the belief in its goodness.

Source and Ground of Moral Law

Whence, then, arises the basic theistic conviction that there is a superhuman moral agency that is source and ground of the moral law? The answer can only be that it arises from man's moral experience. And here both historical theology and modern psychological studies agree. It is the work of the Spirit of God, says our traditional theology, to convict men of sin, and without conviction of sin there is no knowledge of God. Yes, says William James, the conversion experience is one in which man is struggling to escape from sin. In contemporary theology the "easy conscience of modern man" is pointed to as the chief reason for weakness or loss of faith; and self-righteousness and pride are recognized as the sins which most effectually blind men to the presence of God.

The experience in which men find conviction of the reality of God, as source and ground of the moral law, is that to which Francis Thompson gave poetical expression in "The Hound of Heaven." It is an experience which everyone has who honestly examines his own conduct and motivation in the light of moral ideals which are higher than those to which his habits easily conform. It is an experience no one can escape if he takes seriously the basic commandment of the moral law: "Thou shalt love thy neighbor as thyself." One cannot, of course, expect that everyone who gives attention to this experience will develop the theistic belief and the religious attitude of love to God. Many

will feel the tendency to believe and the constraint to respond in love but wilfully reject it. Others will recognize the experience which has made other men believe but find themselves intellectually inhibited by their logical habits from taking the leap of faith. Nevertheless, this is the experience which is the source of genuine religious faith. It is by dwelling upon it that the mind is constrained to believe that the moral constraint we feel is rooted in the constraining love of a moral power beyond ourselves and beyond all human society, but equally concerned with and constraining all. All of us are inclined, with Francis Thompson, to flee from such a belief and its consequences, for it presents a power that condemns us. But faith is born when we admit the condemnation, accept the belief and find new joy in the service of the moral power to which we surrender. Thus we grow to love God because we have found he first loved us.

Overcoming Intellectual Obstacles

There are many intellectual reasons, apart from a moral unwillingness, for the continuing unbelief of many who frankly and fully face this experience. Chief of these are the false elements in the religious tradition and the logical habit of withholding belief to await adequate evidence. It is the task of religious education to remove the former and to show that the latter, though in general a wholesome attitude, is not appropriate in the case of belief in God. This is the importance of the point made at the beginning of this paper, to show why in religion we must walk by faith, not by sight. It is the failure to appreciate this point, I believe, which is the special cause of scepticism in academic circles, particularly among philosophers.

Space forbids much discussion of intellectual difficulties, but there is one other which is so important that I must refer to it before I conclude. It is the difficulty of recognizing the constraining influence of the divine in the conviction of sin because of what we know of the errors of conscience. How can conscience mistake the moral law if its source and ground is in God, and our conviction of sin is the love of God constraining us? The answer, as to so many philosophical puzzles, is to make a distinction. There are two elements in what we call conscience. One is traditional views of right and wrong based on judgments of our ancestors as to what is best for man and as to the extent of human duties. These may often be mistaken. The other is the critical conscience, rooted in the conviction that we ought to be concerned with the welfare of others besides ourselves. If we are honest in facing it it takes the form of the demand that we show impartial concern for the good of all, that we love our neighbors (all of them) as ourselves. Here again we may be mistaken as to what is best to do for our neighbors, but this is not an error as to the moral law but as to the means for its execution. It is this single basic principle of the critical conscience — the conviction of the authority of the law of love — that constitutes the genuinely moral element even in traditional ethical rules. It is this constraining sense of an obligation, of every human being to every other, with which man wrestles and finds he cannot, with integrity, deny. And it is this constraint that carries with it the suggestion of a spiritual power beyond ourselves, a love from beyond us that constrains us to love one another. It is in response to this that man takes the leap of faith to envision the idea of God and find in the love of God a power to unify his spirit within him and draw from him the best of which he is capable.

BROTHERHOOD WEEK WILL BE OBSERVED FEBRUARY 21-28, 1954. Program materials are available from the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N. Y.

SELF-SURRENDER OR SELF-ACCEPTANCE?

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AT A RECENT conference on religious education, the main speaker was Dr. Milton J. E. Senn, Director of the Yale University Child Study Center. He spoke on "The Church and Emotional Maturity."

Dr. Senn spoke very simply and unambiguously. He said that he felt that in our culture the Christian church *can* have a role to play in helping people gain emotional maturity, though the church has no monopoly in the field. He defined emotional maturity as the ability to accept and to give love, and the ability to function creatively. No one can function creatively unless he can accept himself for the person he is, and then go on to use himself effectively.

Dr. Senn sketched the findings to date, on marks of emotional maturity at various age levels in our society. He pointed out that just as we can speak of physically mature new-born babies, so too we can speak of emotionally mature new-born babies, and that there is a kind of emotional maturity that characterizes every age level.

On the basis of the characteristics that he outlined, Dr. Senn delivered several warnings to religious educators. As opposed to the prevailing theology, he said that the students of child development do not find in children an inborn tendency to sin, but they do find a potential responsiveness to love, an eagerness to be accepted, and a real desire to be self-dependent. These are positive assets in children that we ought to build on in our work with them, and only if we do build on these assets will we have the children working with us and not against us.

He warned that in children between three and six, a variety of fears, anxieties and guilt feelings make their appearance. We have much to learn about why these develop in our culture, but whatever the causes they need judicious handling, and in many cases therapeutic treatment. Dr. Senn pointed out that the majority of the mentally sick in our society display an *over*-active conscience, rather than a lack of conscience. This would seem to indicate that in our attempts at character education we would do well to steer away from encouraging feelings of guilt, and from using shame and humiliation as pressures to influence behaviour.

He observed that children are all too easily discouraged in their growing up. Rather than rubbing in their failures, we ought to give them all the encouragement that we can. They need our help in facing their fears and handling them in releasing ways; in acknowledging their feelings of hatred, and channeling them rather than denying them. They need help in sorting out the real and the imaginary; in discovering those things in their world that can be depended on and which give emotional support.

If the church school is giving children help in these areas, then it is functioning as an aid to emotional maturity. Very frankly, Dr. Senn said that the Bible offers no help in this area with small children. The Bible is an adult book, profuse in abstract terms, general concepts, and deriving much of its meaning from a culture of the long ago and far away.

Using the Bible in an attempt to guide young children's emotional development, can result only in increasing their confusion and feelings of anxiety, since their own thinking is necessarily concrete and specific, and to a large extent, bounded by the here and now. Dr. Senn urged that the use of Biblical material be postponed even until adolescence.

The implications of Dr. Senn's remarks for religious education at different age levels are many and far-reaching. They should be seriously explored. There is a tendency among many Christian thinkers, either to make an easy equation between the newer concept of emotional maturity and the traditional Christian concept of salvation, or to take over from investigators like Dr. Senn just those parts of his observations that seem to them to fit in with traditional Christian

assumptions. Deep incompatibilities between the points of view are glossed over or ignored. Dr. Senn's remarks brought out three important ways, and there are undoubtedly more, in which salvation, as traditionally conceived, conflicts sharply with the concept of emotional maturity.

First of all, as opposed to emotional maturity, salvation has not been thought of as the natural state of a healthfully developing child, possible at every age level under favorable growing conditions. Orthodoxy, because of its concept of man and the dogma of original sin, has held that there must be a sharp about face, or conversion somewhere along the line.

Secondly, salvation has been thought of as most likely to occur when feelings of guilt and a sense of one's own sinfulness have been well developed. Fear has been used to win people to Christ, rather than being considered something people need help in handling themselves.

Thirdly, salvation has often been objectively measured by certain right beliefs about the person of Jesus Christ. The church that proclaims his gospel has usually claimed a monopoly on this way to salvation.

Since knowledge of Christ is essential to salvation as traditionally conceived, and since Christ can be known only through the Bible, it follows that Bible study is important all through the traditional church school. So if men like Dr. Senn and other child guidance experts believe that Bible teaching is bad for young children, then there are many who would say that emotional maturity, so defined, is not something they want for their children.

It would be fair to generalize and say that the tone of most Christian writings on these matters has been quite different from the tone of Dr. Senn's remarks. In a recent article on "The Bible and Character," in a Congregational leaders guide, we read, "repentance (which precedes salvation) cannot be accomplished by additions to the self, repentance involves subtraction down to zero, the denial of the self for no other reason than that self-control be wholly displaced by the rule of God." Certainly the feeling tone of a large proportion of hymns, prayers, litanies, has been in this vein. What has been desired for the saved Christian has not been self-acceptance but rather self-surrender.

The religious educators that heard Dr. Senn speak at the conference were made sharply aware that today we are caught in a difficult position between the insights of men like the speaker and the teachings of many of our leading theologians. Twenty years ago, when a liberal theology was dominant, there was an easy and natural relationship between the three fields, psychology, religious education and liberal theology. Religious educators felt free to turn in either direction for help in their task. Today, on the contrary, with emphasis on revelation as qualitatively different, even in opposition to all other human knowledge, religious educators feel as if they must somehow make their way between the Scylla of the science of man and the Charybdis of revealed theology and somehow not be swallowed up by either.

The tension of trying to navigate between the two is well illustrated on the practical level in an article written in a guide to be used by Congregational churches using the Presbyterian kindergarten books. "Thus in some kindergarten story books Bible stories may be included that are not strictly within the experience of the child, but are harmless in presentation. Such stories are of less value than those that, although not from the Bible, portray the Christian approach to here and now living."

Surely the church school ought to be doing something much more significant than telling stories that are "harmless." Either Bible stories belong in the church kindergarten, primary and junior departments, as has been traditionally believed, because they contain the essential ingredient for the child's religious development; or they don't belong there because they may even stand in the way of the development of emotional maturity, and because there are much more significant things to be doing in the church school in these years.

There has developed a minority position within the field of religious education, consonant with the presently much maligned

liberal theology of the past and in full accord with the insights of men like Dr. Senn. Indeed it may well be, that it is because men like Dr. Senn know of this minority position, that they are willing to say that it is not impossible for the church school to function in the area of healthy emotional development for children.

This position has been presented most fully and creatively by Mrs. Fahs in *Today's Children and Yesterday's Heritage.* It emphasizes the possibility of natural religious growth, having a conception of man, believed to be re-enforced by scientific findings, that centers on his need for love, his desire for self-dependence and his eagerness to be accepted. It welcomes from a variety of religious traditions as well as secular sources of insight, aids to fostering emotional maturity. It postpones until the later age-groups Biblical and other historical material.

Exponents of this point of view conceive of the task of the church school as one of supplying an accepting and interesting environment in which children can go on growing. In the nursery, kindergarten and early primary years, the center of emphasis is on the here and now, as children learn to live courageously and creatively with their own emotions and growing selves; to relate themselves satisfyingly to other people, and to begin to develop a sensitive awareness of the order and beauty of the natural world. Gradually they are helped to work out a religious philosophy based firmly on their own first hand experience, and broadened in later years by wide acquaintance with the religious heritage of mankind.

The Beacon Curriculum which Mrs. Fahs has developed, is worked out on these lines. The spirit of this approach is well characterized in the words of Dr. Rudolf Dreikurs, in an address to Unitarian religious educators. He said, that when we are working with children we must ask ourselves, "are the values presented to the child conducive to democratic living or do they instill in him the assumption of an authority to which he must bow? Most important of all, will it encourage the child in his belief in man and in himself, or will both appear small and weak to him?" In other words, one of the goals of this approach is that children reach a position of self-acceptance, not self-surrender.

Many religious educators are afraid to heed the warnings of Dr. Senn, or to adopt the type of curriculum worked out by Mrs. Fahs, fearing that if they do they will have nothing left but some kind of vague moral education and the church school will have no distinctive function. We believe that their fears are ill-founded, and that a study of church school materials will show that actually the orthodox church school spends more time in vapid moralizing with children than those venturing in this new approach.

The results of this timidity is particularly evident in the materials used in the primary years. If the curriculum editors have dared omit Biblical material in the nursery and kindergarten, they dare omit it at no higher age-level. At the same time many of the editors, still try to have an ear out to the psychologists and educators, and seek to make the material real, understandable, not frightening, relevant to the interests of six to eight year olds, etc.

The end result is an anemic mixture that is neither solid Bible history nor the kind of material that really meets the needs of modern six to eight year olds. Their vital interests are prostituted to get them to listen to this mildly Biblical material and general moral exhortation. An enormous amount of time is spent urging these children to be helpers, to be kind, to be like Jesus. Books are written trying to make little boys and girls of Bible times seem much like modern children, which in many important ways they weren't. The children emerge from the process neither Biblically literate nor emotionally mature.

Six to eight year olds are a sturdy crew; they are physically active, emotionally explosive, intellectually inquisitive. They are experimenters, trying on their friends ways of acting, talking, and talking back; trying out their parents vulnerable spots. They are wonderers, curious about the first men that walked the earth, and back of that the formation of the earth itself. At the same time, in their own way, they are sensitive and

even tender, but their gentleness is not brought on by "soft music" so universally proscribed for primary worship services. They are touched by the experience of birth of baby animals, or an emerging moth; by moments of real communication with friends or even sympathetic adults.

No, in the primary department of all places in the curriculum we should not be timid and unsure of ourselves, and yet it is precisely here that many religious educators feel most frustrated and most torn between the Scylla of science and Charybdis of theology. Must there be this unresolved dilemma?

We believe that in his book *Psychotherapy and A Christian View of Man,* Dr. David Roberts points a way for less radical groups than the Unitarians to follow the urging of Dr. Senn to wait with Biblical material and forego a moralistic approach, and to experiment with the kind of curriculum that Mrs. Fahs is developing. In his book, Dr. David Roberts of Union Seminary tries to wrestle frankly with the conflict between orthodox Christian dogma and the new science of man, especially in the field of psychotherapy. Though the book does not deal at great length with religious education, it is very relevant to much we have been discussing, since it analyses the presuppositions behind Dr. Senn's approach and those of Christian theology.

Dr. Roberts states his conviction that theologians must be willing to re-examine their dogmas, from time to time, and at present especially their concept of man. He believes that if theologians try and erect a protective wall between themselves and scientific evidence, they will find themselves left behind, their observations irrelevant and stagnant. Neither Roman Catholicism nor Protestant Fundamentalism, he maintains, are in a position to do this necessary re-thinking because of a basically authoritarian emphases. He feels that the effective results of psychotherapy indicate a need to revamp some of Christianity's ideas about the nature of man, and the world in which man finds himself.

Dr. Roberts first presents and rejects as incompatible with what he considers valid insights of psychotherapy a static view of salvation. This position, which we had in mind earlier when speaking of the traditional view of salvation, and which we felt conflicted with Dr. Senn, tends to augment guilt feelings, manipulates people with fear, insists on right belief, so emphasizes God's activity that human effort is irrelevant, and so stresses God's transcendence that knowledge of God apart from special revelation is impossible.

Dr. Roberts defines instead a dynamic view of salvation, about which he has some pertinent things to say. Of interest to us is the fact that he believes that there can be such a thing as Christian growth, if "the parents' ethical and religious ideas are basically in line with a mature capacity to give and to receive love." (p. 66). Under such conditions, violent conversion is not necessary, but gradual religious development, is possible. Conversion has so often been a mark of religious development, he believes, because the conditions surrounding human growth have so often been unhealthy. He suggests that children's actions that seem naughty or just ornery, should be traced back to a healthy will to live, or in frustrating circumstances, to a need to "get back at" others who stand in the way of growth.

He stresses, again and again, that the therapists have found a methodology by which men can get at the sources of health, i.e, salvation, that are available in the natural order. "Healing power is latent in men because it is latent 'in the nature of things' . . . We experience divine forgiveness as that 'making right' of our lives which occurs when we turn away from fighting ourselves and others, and the truth itself, and turn trustfully toward the divine power which surrounds us and can work through us." (p. 135).

Thus Dr. Roberts pleads for a re-emphasis of the doctrine of the immanence of God, as opposed to the Barthian over-emphasis on the transcendence and otherness of God. He does not believe that the church has a monopoly on roads to salvation, but he is still orthodox enough to maintain that "Recognition of identity between the redemptive power which is operative in life, and what Christ stands for, will lead to assent to the doctrine that He is the Saviour of Mankind. But sal-

vation is not equitable with assent to any doctrine." (p. 138). He is honest enough, however to admit that "the idea that universally valid principles of life could be supremely manifest in One Person strikes many therapists, as it does many contemporaries generally, as arbitrary." (p. 141).

Dr. Roberts also calls for a broader attitude toward other religious traditions. "Theology has always sought to express doctrinally this linkage between Christ and the universally human, but it has often been fearful of following through the implications . . . It is folly to belittle the heroism, love and loyalty men have manifested quite apart from any knowledge of or conscious devotion to Jesus Christ." (p. 143).

We believe that if Dr. Roberts' reinterpretations are taken seriously, there is the possibility for real cooperation between men like Dr. Senn and religious educators. Dr. Roberts does himself discuss briefly some implications of his analysis for religious education. We believe that it points to the kind of curriculum that Mrs. Fahs is developing.

For instance, Dr. Roberts believes that one of the keenest insights of the psychotherapists has been their discovery of the importance of an accepting relationship existing between the therapist and the patient. A person who wants to be different, who knows he needs to be different, is not free to become different until he enters a relationship with the therapist in which all judgments on him are set aside. "A human relationship in which one can be oneself without fear of rejection or exploitation, is like an oasis in a desert for countless people." (p. 37).

There are those who believe that one important function of a modern church school should be to supply just such an oasis for growing children. Primary children in particular need this oasis, for they are so often held up to impossible standards by parents and day school teachers.

As Dr. Roberts points out however, traditionally church schools are associated in children's minds with just the opposite attitude. Church school is the place where you cover up your real ideas and feelings, act as you are expected to act, and say words that you are expected to say and believe. It is a place where unreachable, often incomprehensible ideals, are held high before children, and where by implication, if not explicitly, their own real desires, convictions and ideals are condemned. Two unfortunate results are feelings of shame and an attitude of hypocrisy.

Dr. Roberts says that traditional church schools have been singularly ineffective because approved phrases have been mouthed. Instead, he says, an attempt should be made "to uncover at the outset *whatever is going on* (author's italics) at the deepest, most immediate, and most genuine level." (p. 69). As one reads case studies of successful therapies with children and adults, one thing that impresses the reader again and again is that there is little growth and no health until the patient stops trying to cover up, to pretend to believe something that he doesn't really believe, and to try and pass for something that he isn't.

The primary book, *The Tuckers; Growing To Know Themselves,* part of the Beacon Curriculum, is a revolutionary attempt to help church school teachers set up this type of therapeutic situation with their class. It is an amazing experience to use these stories with children; to see them respond with relief and enthusiasm to the opportunity to be honest about themselves, to see the release and maturing that goes on when their real convictions are allowed to be expressed and are found acceptable. Primary teachers using the older type of material feel as if they were sitting on a powder keg for an hour on Sunday mornings. With this new approach, we are discovering ways of releasing the explosive forces inside of children during church school, rather than at the end of the morning when church school lets out.

But to do this we have to trust children, we have to have a conception of man that really believes that there is a healing power "in the nature of things" that will make itself felt, if we but set up favorable conditions. In a sense, if we use the dramatic language of theology, we might say that the therapist makes it possible for children and adults really to feel, what formerly they were told about,

i.e., that "underneath are the everlasting arms."

Dr. Roberts also suggests that taking the therapists' insights seriously should result in the use of a less authoritarian approach with children. Most church schools are places where children are told what is true, and what they should believe. Dr. Dreikurs, in the address to Unitarian educators quoted earlier, said, "There is no opportunity for integrating the educator's values and prescriptions if the child's own convictions — which he may often not be able to verbalize — oppose the teacher's assumptions." Therapists have found again and again, that nothing can be done to help children, until their own private reasons or logic have been disclosed. Rarely does a church school teacher stop to discover with children the reasons for acting as they do.

Dr. Roberts says, "This authoritarian approach ignores the fact that the most effective way to deal with the doubts and temptations of later life is to begin as early as possible in nurturing those capacities for independent judgment, critical thought and spiritual discernment which enable a person to cope with unforeseeable circumstances as they arise." (p. 62). What children need is not a set of beliefs with which to go through life, but enough self-understanding, and critical judgment to enable them to live richly and to work out as they grow a set of beliefs adequate to every aspect of their experience.

Thus we believe there is no need to rush in and teach young children right doctrine about the person of Jesus, but that it is far more important to see to it that they have the rich, health-giving experiences that will make it possible for them some-day to see for themselves the coincidence between his life and some of life's deepest values.

So too with doctrine about God. Traditional church schools are particularly busy in the primary years teaching children what God is like and what God wants them to do. Dr. Roberts says, "Much confusion could be removed in both theology and philosophy if we could recognize that conceptions of God are attempts to characterize the ultimate context in which natural and human events take place. . . . (p. 75).

What does this imply for teaching children about God? Certainly before 8 or 9 not many children can reach far enough beyond their own little limited worlds to "characterize the ultimate context" of the human drama. There would seem to be every vindication for Mrs. Fahs contention that we should wait as long as possible with our *words* about God, and emphasize rich experiences, and a wondering, questioning attitude toward life.

Children, when old enough, should be given a chance to hear about God's activity, not only in the history of the Jews and Christians, but in primitive cultures and in a variety of well-developed cultures. In this way, children will not emerge from church school ignorant of all save the Judaeo-Christian tradition, and feel that their entire religious philosophy is wrecked upon their first contact with narrow, primitive and comparative religion. Is it not foolish to attempt to give children neat, clear-cut ideas of God and the good life, when we know that if they are worth their salt they will have to reject our over-simplifications when they are able to really understand what we are trying to talk about. Far too few products of our church school ever bother to reconstruct an adequate adult philosophy.

The church and the church schools need to seriously revamp their ways if they are going to try to function significantly as educators of people's emotions. We also need to have a deeper trust in children and in Reality. We likewise need to use leaders who are themselves emotionally mature.

Religious education, instead of being a straight jacket with which we fit children in their early years, should be an attempt to help them to get in touch with the source of health and creativity that lies within themselves and the Universe. Pupils should be shown how men at all times and in all places have drawn on this source. Mature boys and girls may come to see that the choice is not between "love for God and hatred for self, it is affirmation of self as grounded in God." (Roberts, op. cit. p. 138).

A TIME FOR RECONSIDERATION

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THE 19TH CENTURY was an era of hope, a period of unshaken certainties about the folly of the faith and superstitution of the past, and the inevitable coming of the blessings of the future. People felt they had turned the corner away from the ignorance, injustice and stagnation of the Middle Ages, and had glimpsed the new horizons of science and social change, the dawn of the age of enlightenment. It was the efflorescence of the age of reason and of the belief in the unwavering march of progress.

The rational foundations behind this new faith seemed perfectly sound and specious at the time: ignorance ruled in the past because of lack of science and the tyrany of authority, custom, and religious dogma. Moreover, poverty and scarcity made people greedy and cruel. Religious leaders benefited from the ignorance and credulity of the masses, in fact aided and abetted it to enrich themselves and enslave humanity in body and soul. Similarly, the temporal leaders, the lords, knights and princes, exploited the same poor masses and made them fight their wars for selfish gain and glory. But all this is now past and done away with. Science and reason will banish ignorance and fear and deal a death blow to religion, wars over creeds, to poverty and political enslavement. Applied science in industry and commerce, research and invention will enrich our lives, prolong our years and even conquer disease. Mechanical innovations will bring comfort and abundance to village, home and town. Greed and selfishness will disappear, since there will be no need for war in a world of plenty and reason. There will similarly be no need for religion, by which they meant mostly man's fear of nature and his awe of creation and the cosmos. These will be lucidly explained by science, which will expose the old attitudes and emotions as primitive folly. Nor will the ethics and morals of the Bible be needed. The growth of the scientific attitude toward man and society was paradoxically enough even strengthened by the inspiring romanticism of Rousseau and his stress on man's emotional needs and drives. But the pattern as a whole instilled in all people the conviction that reason, law, a Bill of Rights, and a government medling as little as possible in the affairs of the citizenry would rendar expendable the moral lessons of the Ten Commandments and all religious philosophizing of the dark ages.

These beliefs went hand in hand with the advancing faith in liberty, equality and fraternity. The appeal of the democratic spirit was abroad in the world, penetrating even Czarist Russia and autocratic China, however slowly. To these slogans of the French Revolution, by which I mean the gradually evolved new ideas, not the murders of Robespierre, America added the concept of equality in opportunity and productive efficiency. With these ideals soon came the demand for free education and equal rights for women. And with the spread of mass education, cheaply priced books and a free press, it became quite obvious that with the messages of science, reason, democracy and progress, religion was hopelessly doomed, and good riddance.

Needless to say the twentieth century came down upon this optimistic pattern like a Panzer Division or a Soviet purge. Germany, which hatched the Nazi drive for war, race hate and conquest, had more science, more industry, education and even social consciousness, than most other countries in Europe, and the same must unfortunately be said about Japan in Asia, which hatched its own dream of national expansion. Moreover, the terrors brought to the world on the one hand by Marx's and Lenin's philosophies of class hatred, presumably based on nothing but science, and on the other by Hitler's and Rosenberg's philosophy of race hatred, also based on science, made the miseries of the Middle Ages look like child's play. In addition, more writers, natural and social scientists, poets, architects, teachers and com-

posers were imprisoned by the Nazis or killed by the Soviets in one average week, than were molested by all the religions of the world in a millenium, or even in their total existence. The Bastile and its lettres de cache are jokes by comparison wtih the Nazi or Soviet concentration camps or their secret police methods, and similarly amateurish by comparison were Czarist oppression or the medieval restrictions.

The 19th century hopes and beliefs cited above, destined to be so brutally shattered by the facts of the Leninist and Hitlerist terrors, became, however, the matrix of contemporary society and the web of its ideological warp and woof. No wonder its rising educational philosophy breathed and lived this spirit. The universal demand of the 19th century for the separation of church and state was fully understandable and legitimate in the light of the transition from one pattern to another. Insofar as the middle ages were a period of intense religious sway over the minds of men, religion was the central theme of medieval culture and the sole design of its pattern. It penetrated its science and philosophy, its manners and fashions, its aims and customs, its kitchens, bedrooms and battlefronts. The same, incidentally, can be said about our own society. Its matrix, its spirit, its warp and woof is materialism; that is, goods, gadgets, and comforts supplied by applied science, delivered cheaply and with efficiency, defended and guaranteed by a subservient government. And, curiously enough, just as many 19th century scholars blamed religion for the evils that plagued humanity during the medieval era, so are there many contemporary scholars who blame science and materialism for the evils that beset man today. Both are partly right, but both deal only with symptoms, hardly with diesease.

What is the disease? It is my contention that the disease is, of all things, the nature of man and the culture he shapes for himself. Only fifty years ago such a statement would evoke laughter. Even when I was a graduate student two decades ago, we roared whenever someone mentioned the phrase human nature. We knew the phrase was meaningless because the 19th century had bequeathed to us the still current idea that man was a characterless receptacle into which various agents, or forms of "circumstances," poured different contents. Rousseau and Marx dominated the pattern. Man was by nature good and kind or perhaps even neutral, but conditions polished him off and made him either evil, stupid, cruel or aggressive, or left him in his original state. Religion rendered him obsequious, ignorant, made him fight in Crusades or civil wars, rendered him a slave to priesthood and terror, etc. Resorting to explanations on the basis of innate contrariness, envy, hate, bitterness, or to in-group loyalties and devotion and outgroup hate and brutality, was the last refuge of charlatans, the hideout of priests, exploiters and tyrants. In addition, the nineteenth century cherished theories which explained human conduct in terms of forces and laws as dictated by mechanics, the essence of the physics of the day. And man was the product of these forces just as a given weight on a lever arm was determined by the law of Archimedes.

Then came Freud and the new concepts of depth psychology, and psychiatry, the basic notions of modern anthropology, genetics and sociology. Reluctant though most people were to accept the ensuing resolution in regard to man and society, especially those trained in the method of science and inspired by the promise of physiology and conditioned reflexes, affected by it they were nonetheless. Man may be good and kind at bottom, buffeted by external forces, hardened by brutality and softened by kindness, rendered tolerant or cruel by proper training, etc., all of which is true enough, but he is also possessed of conflicts generated by the cruder *id* and the demanding *ego,* though also held in check now and then by a *superego.* He is subject to harsh frustrations which, though usually neutralized by the strong forces of equilibrium, nevertheless gather here and there to burst forth in aggression. In other words, the mind of man is a far cry from the simple entity which one could classify as good or evil, and is certainly far from being the malleable clay that circumstance lightly fashioned into one shape or another. And what cut most deeply was that the great god of reason,

so young and promising, was so rudely dethroned. Reason, according to the new findings or concepts of psychoanlysis or anthropology, was nothing but rationalizations, projections, guilt sorties, catharses, alibis or relative thought patterns, mental imprints of the culture pattern.

Even a cursory look at history demonstrated to those who could free themselves of the specious blunders of the 19th century, that there was more to man than sheer circumstances. There were wars among primitive tribes and in antiquity. The Indians of North America sought no loot or tribute, but fight they did. Each age makes its own alibis and its own rationalizations. In an age of faith the goals and alibis will be religious but the aggressions will be the same. Hence the Crusades. But this form or aggression soon gave way to the outlet called magic which hit Europe with the revival of ancient science and learning. Because of its dominance in the culture of the time, magic and its social expression of witchcraft became an ideal outlet for hate and blame, and the Crusades gave way to witch-hunting, which duly exacted its several hundred thousand victims in the succeeding three and a half centuries. That outlet in turn gave way to the new social channel of nationalism with its civil wars and intergroup strife. But, no sooner had the slogans of the French Revolution taken hold and inspired amazing progress in the 19th century in labor relations, diplomacy, wars and curbs on power, rights of women and children, health, industry and agriculture, even better relations to conquered races and nations, than the voice of Marx laid down the readily acceptable hate-outlet of class strife, violence and revolution. No sooner had this dynamite begun to count up its dead, than up came Hitler with his message of race hate and race war.

The inertia of custom or narrow-mindedness keeps the old slogans rolling in mouths that cannot abandon old phrases, perhaps because novelty and learning are painful processes. Thus it happens that the educational philosophy born of the 19th century still goes on in spite of the 20th century experiences and concepts. Our schools teach no ethics, religion is formally banished or smuggled furtively, as was sex in the 19th. It was all right for people to think of sex then, live it, marry and labor, but it could not be openly discussed, least of all in the schools. Today it is religion's turn to be so treated. And should a University here and there try to adjust itself to the religious realities of its charges, some zealous defender of the status quo will try to bring down upon it the force of the law with the slogan Thou Shalt Not Change.

But the facts of life cry out for change. Separation of church and state was needed in the 19th century because the old pattern was giving way to new and the umbilical cord had to be severed. But a mother is still needed in infancy, and on different footings in childhood, adolescence, and maturity. The separation of church and state is as much a reality today as is the ballot box or collective bargaining, and the political tyranny of one religious sect or another, is in fact no longer an issue. Its dreaded ghost is gone forever. The real problem is entirely of a different nature.

Given the fact that the 19th century conceptions of man and society were embryonic and may be regarded as obsolete, and given the fact that the evils ascribed to religion are due to the nature of man and simply take on the form of his culture, and that science still leaves many people with substantial residues of sheer faith, and with religious needs and sentiments — what can be said of religion today? I am not concerned with theology or with absolutes, since I know little about either, but I am concerned with religion as an aspect of human behavior viewed with scientific objectivity. It is true that religion has its own intrinsic philosophy, lore and logic, but these hardly concern us here. We are interested both in its function in the economy of man's needs and in its value to education in our democracy. Our situation is like that of one concerned with applied science vs. pure science. And religion is an aspect of the behovior of man just as are art, science, the need for entertainment or for some form of the institution of family or government. Science as an aspect of behavior

involves man's unending quest for objective, communicable and verifiable truth about any phase of nature. A beginning has also been made in getting away from loose talk about art, and toward a study of it as behavior expressing emotional states and activities and catering to specific needs. What can be said about the functional comprehension and utilization of religion?

To begin with, we are obliged to assume that man has changed little or not at all within the last ten thousand years or so, and that his emotions or attitudes, his sense of joy, tragedy or justice, his emotional needs, his hopes and disappointments, his curiosity about the world and his dreams and aspirations, have remained essentially the same to this day. True, he goes differently about all these matters today, just as he speaks different languages and wears different clothes. Yet he is the same *homo sapiens.* As a result, his basic need for religion, hence his basic religious conduct is essentially the same. Let us see what it is.

On my visit to Russia in 1936 I entered several churches and watched the human wreckage that came there to pray. I also listened to relatively well-fed government officials rave against the brutality of priests, the peddlars of opiate, the capitalists and Wall Street agents who labor to keep the bulk of humanity in religious oppression and ignorance. While they orated I thought of the miserable peasants I saw weep in churches and to whom prayer was the only luxury, the sole communion with hope, justice and compassion. What will not man do to devise, invent or inflate imaginary enemies and devils and then sweat up a violent hate and in accordance with accepted social permissions, pour out his venom upon them in diverse manners? The Nazis did it with the Jews and the "plutocracies," the Marxists with Wall Street, the Capitalist System and international bankers, and many politicians with "vested interests."

Modern or progressive education is supposed to train people for the problems of life. It is opposed to abstract studies and aims at training our youth to meet concrete situations. It wants no Latin or the classics, and boasts of being practical. How, then, can it exclude knowledge of people's faiths, when religion is more ubiquitous in our day-to-day life than even sex, and how can it train our youth to know the Boxer rebellion or the program of a trade union but not the differences between Baptists and Methodists, the world views of orthodox Jewry or the Catholic Church? The main reason for our present dismissal of this problem is that a century and a half ago it was best to put aside entangling subjects, and what was good enough for our ancestors is good enough for us. Both radicals and conservatives cherish this motto, though they bring it to bear on different items. As to the ethical goals of religion in our general education, the less said the better. As was pointed out before, it was agreed that such ethics were probably needed in an age of superstition and ignorance and not in our own days of science, a bill of rights, reason and enlightenment.

Any student of cultural anthropology will testify, nevertheless, that whatever form religion ever took, it catered universally to the same need. It served man's inner hunger for a better life, for a concrete expression of his relation to nature, to the symbol of its power and orderliness, hence to what he termed God, and of the relation of man to man, and of man to his own spiritual search and conscience. Because it contributed a central pivot of man's past existence, religion embraced and integrated all his striving for social justice and for a moral and natural order, and served as goal, guide, explanation, hope and inspiration. With the coming of modern science and modern society, with their diverse goals and emphases, with the growth of secular art, literature, philosophy, mass entertainment, drama, nationalism, or theories of class and race struggle, the pivotal role of religious thought was scattered among many heirs or substitutes and its mainstream was split up into numerous channels. For harmonious readjustment the break with the past had to be made. Yet it does not follow that all its values and services are no longer needed. Speak of survivors of Hitler's or Stalin's or contemporary Russian prison camps, or to fugitives from the Iron Curtain

satellite states and ask them what they think of their oppressors, what they think of men without basic ethics which are rooted in unquestioned, superior sanctity, in a Father of all men, in the message of the Bible and its inspired prophets, in a Savior who died for brotherhood, peace, love and mercy, or in general what they think of men without moral values accepted on faith and applicable to all mankind? Ask them how good is logic at stopping a Nazi from hate and murder or at stopping a Communist from his lust for arrests, torture and liquidation? Whose logic, whose reason? If it is not Hitler's logic, then you are a renegade to German culture or its deadly enemy, and if it is not Stalin's, or Malenkov's then you are an enemy of the working class (to which not one of the executioners ever belonged, viz, Lenin, Stalin, Bukharin, Kamenev, Trotske, Zinoviev, Radek, Lunacharsky, Chicherin, Malenkov, Molotov, Vishinsky, Malik, etc.), an agent of Wall Street, an imperialist warmonger, an exploiter and blood sucker, an enemy of the objective laws of social progress

These dreadful facts that are written in the blood of about forty to fifty million peacetime dead in only three decades, speak for the failure of the 20th century's hopes in science, reason and progress. What they seem to say is this: There is much bitterness, frustration, and hate in men seeking socially sanctioned outlets. There is the double standard of love of your kind and hate of outsiders. These can apparently be dissolved, dissipated, or attenuated by the positive forces of love, faith, humility, a common cause or self-restraint. But the above evil trends can also be inflamed and expanded by self-pity, deceptive rationalization, the age-long search for blame, lust for power and superiority, or hate for other men because they are of a different belief or race, or have things or abilities you crave or envy. The only constructive and ameliorating force man has found so far, is faith and its moral guidance. The 19th century philosophies of exaggerated nationalism as well as the satanic philosophies of class and race hatreds are based unfortunately on internally consistent and specious science and reason. The aggressions of the Crusades and witchcraft, on the other hand, were attached to religion because that was the social matrix of those days. Yet, the modern creeds have proved to be most cruel, destructive, inhuman and immoral, even though their rationalization is composed of "scientific" concepts instead of "religious."

Again let me remind you that modern education is supposed to be progressive, and claims to seek the adaptation of the training of youth to the needs of the times. Has modern education recognized this contemporary tragedy of ours and sought to face it? Has any progressive educator declared that Democracy is in dire danger, that freedom of thought is bleeding, and that mankind is menaced by an aggressive wave of hate and cruelty which threatens to engulf the very existence of our nation, or that our youth and our people must learn the nature of the menace and build appropriate ethical and moral defenses against its overt or potential inroads, even as our government must build impregnable military ones? To my knowledge the answer to this question is in the negative. This question was posed and well answered in 1940, when Nazism was the enemy. But these are days of a double standard, as evidenced by the fact that the Communist menace has not led to the creation of a single committee on any American campus to aid refugees from stricken Iron Curtain Universities. Furthermore, no meetings by faculty, students or cultural societies have occurred in American communities to protest against the dismissals of faculties in Soviet satellite states, the burning of books, and the killing of scientists and writers in Russia or in occupied satellite lands. Such protests did take place when the Nazis were the culprits. In view of this double standard it is surely too much to expect that the question be posed at all. It nowhere has been. But these issues must be faced.

The Nazi and Soviet scourges have suddenly made us realize that our youth or our nation are wholly unprepared to face the threat of a philosophy of hate, terror and national or class oppression. We left ethics out of our elementary, high school and college curricula and we are gathering in our desserts.

Had Nazism or Communism brought prosperity, our cause would be lost entirely. Luckily, Hitler brought to Germany defeat, poverty and humiliation, and communism has brought to Russia hunger and repression hitherto unknown even in Eastern Europe. But what if they had succeeded economically in an age in which economic results speak loudest?

Clearly we must reconsider our attitude toward religion in education on sheer practical and social grounds and not at all for theological reasons or for its absolute truth. In this age of danger, sheer patriotism is not enough, and there is even little of that at best, since the only time one can see an emotional gleam in our people's eyes is when wage raises are mentioned or a new-model car is displayed. But leaving these joys aside, we must seriously contemplate creating a course on the religious needs of all mankind, on man's eternal search for a common denominator of morals, virtue, rights, obligations and goals as sought by all cultures and races. Let our religious denominations continue to pursue their sectarian training as before. The course here suggested should merely be a historic, cultural study of man's search for an ethical, moral, hence religious relation of man to man and man to nature. What has been the meaning of that universal behavior, what were its aims and functions, merits and dangers, and how has man fared without them? Should they be abandoned or strengthened? The differences in form of worship being what they are, and in all likelihood remaining diverse for a long time to come, how can we unite our common search for the greater glory of these faiths, their basic values and services to man and his dream of brotherhood? Such a course would also have as its aim to acquaint American youth with the natures of the faiths of America's citizens and the peoples of the world. Moreover, the program of each faith should be presented by the group concerned, so as to avoid misinterpretation. But such basic information should merely be a by-product; the main objective should remain an inspiring exposition to our youth of the meaning of ethics as man has employed it throughout history, of the faiths man has always constructed for himself and striven to live by, even if imperfectly, and of the need of religious morals and inspiration in our struggle for fraternity, freedom, humility, tolerance, kindness and survival. Necessarily, such a course offered on the elementary, high school and college levels, will have to be properly adjusted to each mental age. The contents must go along with the pupil's growth and maturity, and expand and deepen correspondingly.

THE FEBRUARY 1954 ISSUE OF THE *International Journal of Religious Education* will be on "Better Human Relations — Through Religious Education."

The editors of the *International Journal of Religious Education* have had the co-operation of four national inter-faith and inter-racial organizations in planning this important issue — the American Jewish Committee, the National Conference of Christians and Jews, the Anti-Defamation League of the B'nai B'rith, and the Department of Racial and Cultural Relations of the National Council of Churches.

Ten years ago there was a special issue of the *International Journal of Religious Education* on inter-racial relations. This special 1954 February issue is to review the progress which has been made in the last ten years and to make practical suggestions as to how communities and churches can approach their responsibilities for education in inter-group relations. Articles to be included are:

"Prejudice is a Family Affair" by A. L. Roberts
"As a Twig is Bent" (children) by Mildred Moody Eakin
"The Telling Years" (youth) by Rowena Ferguson
"The Age of Influence" (adults) by Galen Weaver
"A Decade of Advance" by Roswell P. Baynes
"An Inter-racial Church"
A Chart — "What Protestants, Catholics and Jews Believe"

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SYLLABUS

RELIGION AND HIGHER EDUCATION

PREFACE

A number of persons have participated in the preparation of this syllabus. With respect to the introduction, Dr. Jacob Kohn, Dean of the University of Judaism, Los Angeles, Dr. Albert S. Foley, S.J., Department of Sociology, St. Louis University, and Hubert C. Noble, Chaplain, Occidental College, Los Angeles, prepared the Jewish, Catholic and Protestant contributions respectively.

Parts II and III are broadly divided into three subject areas: concerning church-related institutions, concerning tax-supported institutions, and references. Dr. Roy Fairchild, Department of Religion, Occidental College, was responsible for preparing the first subject. M. David Riggs, a graduate student of the University of Southern California, prepared the second and third subjects.

Part IV includes two contributions. Herman M. Beimfohr, Director of the Wesley Foundation, University of California at Los Angeles, prepared the first section, and M. David Riggs contributed the references.

Stewart G. Cole, Educational Consultant, National Conference of Christians and Jews, Los Angeles, California, and Franklyn Josslyn, School of Religion, The University of Southern California, were responsible for planning and editing the syllabus.

This syllabus might well be used in connection with the articles which appeared in the July-September, 1953, issue of *Religious Education,* which had a symposium on the subject, "Religion and Higher Education."

STEWART G. COLE.

I. INTRODUCTION

A. *Judaism and Higher Education*

THE PLATFORM of the Synagogue on the basis of which it sought to build the spiritual and social life of a people is stated in one of the great sources of Judaism in the centuries before the Christian era — "The Ethics of the Fathers" — in the following terms: "Upon three things is the world based, on study, on worship, and on deeds of love."

The study here referred to, like the worship and the deeds of loving kindness, was not merely an exercise for the years of childhood but also for the juvenile mind. Elementary education was widespread among the Jews during the period of the Second Temple, but the Synagogue had likewise attached to it the "House of Study or Interpretation" in which mature minds were to be taught their duty to man and God. The whole classical literature of the Bible as well as the living tradition which wove biblical precept into the life of every generation was the continual and glorious occupation of scholars who have left their impress upon the spiritual life of mankind through Judaism and the great religions like Christianity and Islam, founded upon it. Higher education became a religious discipline, and religious discipline sought enrichment through higher education.

In the present era in which we live, and in this free civilization in which the gates of secular knowledge are open to all men, Judaism likewise insists that religion, if it is to survive, must not be kept merely a juvenile enterprise, but that the religious philosophy and culture of our people must accompany our youth into the colleges and universities and there be faced on a higher and more mature level.

Our colleges and universities can well include the substance of religious history, the languages and culture in which the great religions of America find expression, and the logic and philosophy upon which religion is based, within their curriculum. Beyond this context state Universities, in particular, would find some difficulty in training the mind of university students in the religion which they and their parents profess. We Jews would not like to commit to the state the responsi-

bility of teaching religion in its positive aspects, for we hold this task to be the duty of the Church and the Synagogue and the great religious communions.

The Jews of America have sought to join with the other great faiths to bring to the young men and women on the campus those aspects of creed and practice which it cannot be the function of the state university to provide, seeing that it must cherish the American principle of the separation of the Church and State. For example, Jews have joined with the University Religious Conference in Los Angeles, have participated in the founding of the School of Religion in the University of Iowa, and have established Hillel Foundations throughout the country, so that our young people may, on the academic level, view the moral and spiritual demands which Judaism makes upon them.

In addition, such an institution as the University of Judaism in Los Angeles, which must not be confused with a Jewish university — but which covers all aspects of Jewish culture and Jewish religious life and thought — attracts to its courses many a university student who has been inspired by his religious advisor at the university to pursue higher studies.

B. *The Catholic Church and Higher Education*

In the field of higher education, the Universities of Paris, Oxford, and Cambridge embody the salient educational ideals of Western scholarship, in terms of prestige, hallowed traditions, humanistic influence, and alumni achievement.

They also embodied, in their mediaeval inception, the main educational ideals of the mother of universities in the Middle Ages, the Catholic Church. Paris, Oxford and Cambridge, in contrast to other universities like those of Bologna and Salerno, were founded first as schools of divinity for the higher training of the clergy. With theology as the center, these universities gathered all the sister sciences around them in the course of time to become the well-rounded "universal" schools of Christendom.

In our day and in our country, the Catholic Church still endeavors to mother modern universities and colleges that embody the same perennial educational ideals exemplified in the Paris, the Oxford and the Cambridge of the early Renaissance. She still gathers the newer sciences around the central and life-giving core of theology to form the fullest and best-rounded type of *universitas Christiana.*

It was the Council of Trent in the middle of the sixteenth century that raised the educational standards of the Catholic clergy by insisting on higher education as a prerequisite for admission into the ranks of ordained clerics. It decreed that each major territorial subdivision of the church should establish seminaries for the higher education of priests. Thus the theological traditions of Paris, Oxford and Cambridge are carried on in the United States within the precincts of the seventy-one diocesan seminaries and forty-four schools of theology operated by religious orders.

The higher education of both the clergy and the laity is further promoted by the Catholic Church in the two-hundred and forty colleges and universities conducted under church auspices in the United States. All told, these institutions enrolled (in 1952) 198,930 students on the college and higher levels. This figure does not include the 17,-258 seminarians in the theological schools, who were also doing work on the college and higher levels.

While it is true that many of the Catholic colleges are small schools of arts and science, the Church has actually, in many areas of the country, achieved the mediaeval ideals of the *universitas Christiana* by gathering around the central college of theology, arts and science, other schools of higher learning in the sciences and professions. There are actually twenty-eight Catholic institutions of higher learning which fulfill the idea of a university and are accorded recognition as such by the official accreditation associations.

These include the Catholic University of America (1889), operated in Washington by the combined efforts of the bishops of the country; the fifteen Jesuit universities, Georgetown (1789), St. Louis (1818), Detroit, Boston College, Creighton, Fordham, Marquette, Santa Clara, San Francisco, Seattle,

Gonzaga (Spokane), John Carroll (Cleveland), and the Loyolas of Chicago, New Orleans, and Los Angeles; and the twelve universities operated by other religious orders, such as Notre Dame (Holy Cross Fathers), De Paul, (Vincentian Fathers), DuQuesne (Holy Ghost Fathers), and Dayton (Society of Mary). All of these institutions have professional schools beyond the undergraduate level, and the majority have graduate schools as well.

Of the smaller colleges, there are still sixty-six which are operated for college boys only, and one hunderd and thirty for girls only. But the trends in these and in the fifty other colleges and universities is toward the co-educational plan.

In its official documents, such as the encyclical of Pius XI on the *Christian Education of Youth,* the Church constantly repeats its invitation to the young to seek through higher education the knowledge and truth that make men free. But it also unfailingly trains the eyes of the young to discern above and beyond all education, the Highest Truth that makes men both men and children of God.

C. *The Christian Faith and Higher Education — A Protestant View*

In contrast to the view that man is simply an adjusting organism Protestant faith believes in the autonomy of the individual under God. Since the source of this autonomy is the spirit-guided reason of man as he makes choices based on truth revealed by God, Protestantism has always seen faith and knowledge as inseparable.

For this reason the Reformation impulse has been the major source of our institutions of higher learning. In most instances these institutions while church-founded are vested with almost complete freedom from church control. Such freedom was either provided for in founding charters or has been achieved since such control was found to be inimical to the proper life of the academic community. For it has become increasingly obvious that whatever its roots in the Christian faith and tradition, the academic community has a rightful and necessary life of its own. It is clear that truth-seeking and truth-teaching while indispensable activities of the Christian community are, by their very nature, carried out best in a community life that is not made identical with the community of the church. This realization has enabled the Protestant churches to foster and nourish the academic tradition and its expression in academic communities. They can do so without inconsistency because the faith of Protestantism holds much in common with the pre-suppositions of faith of the academic community. These commonly-held pre-suppositions of faith include:

1. The belief that truth is available to man's searching mind and heart. Christians believe this truth to be God's revelation whatever may be man's activity in grasping it.

2. The belief that all man's knowledge of God's truth is limited and partial so that doubt is a proper part of faith and the only road to further truth. Believing this in common with the academic tradition enables Protestantism to foster the open-minded tentativeness of the liberal tradition. Practical life can only be lived as truth is believed but since all truth believed must stand under the judgment of eternal truth, the doubt and tentativeness of the academic community must be encouraged, in order that believed truth may be tested and further truth grasped.

3. The belief that the search for truth is governed by rigid moral standards of honesty, integrity, industry and excellence.

4. Belief in and respect for other persons and respect for them as fellow searchers and learners in the community of those who seek truth. Fundamentally this is respect for the individual as a child of God and a believing priest in his own right. It means that whatever may be one's own convictions one is bound to respect the convictions and opinions of others and must not by coercion or falsification try to determine the beliefs of others.

It is when the church or the academic community fails to live up to these pre-suppositions of faith that tension and conflict arise. The church is most tempted to dogmatism, obscurantism and lack of faith. It is tempted to insist that certain truths believed are immutable and not subject to re-examination. It is sometimes afraid of new facts and knowl-

edge if they seem to upset cherished traditional beliefs. It sometimes lacks confidence that its young people will be able to harmonize wider knowledge with faith and thus it may try to replace education with indoctrination. When this happens the academic community quite properly resists.

The most dangerous temptation of the academic community is the failure to understand itself and its function. It may forget that while tentativeness and doubt are fundamental to the discovery of truth, man to live must come to conviction and decision. In stressing the relativity of all values it may leave its students at the mercy of community pressures in forming their own standards of values. It may fail to realize that while it has the right to question all pre-suppositions of faith, it too lives by such pre-suppositions and that dishonesty and falsehood enter when these presuppositions are forgotten or concealed. When, for example, a psychologist fails to indicate that all his assumptions are based on a particular view of the nature of man he is failing to teach the whole truth and thus falsifying his science. When this happens, the church quite properly has the right to be critical.

In short, higher education that is true to the faith of the liberal tradition is an integral aspect of faith, and while always creating a necessary tension between truth believed and truth sought, is inseparable from that faith. Other important values could be cited, its aid in the development of the potentialities of the individual personality, its aid in the enhancement of higher spiritual values, its practical value in enabling men to better serve God in the building of His kingdom. For Protestants are called to love the Lord their God with all their hearts and minds through the truth that makes them free.

II. THE HISTORICAL-LEGAL FOUNDATIONS

A. *Concerning Church-Related Institutions*

The majority of American independent colleges and universities (particularly of the liberal type) were created as the result of religious concern on the part of the Founding Founders. Some were set up to further denominational tenets and others to insure an educated clergy. Some are under specific ecclesiastic control, while others are independent of direct institutional influences. For some, the expression of religion through higher education is mandatory in their charters; for others, such interest is permissive:

(1) To what extent is the religious concern of these charters still apparent in the commitment of administration, faculty, trustees and supporters?

(2) If the present commitments vary from those in the charter, how is this accounted for, justified and expressed in educational policy?

(3) What have been the advantages and disadvantages inherent in a particular relationship to an ecclesiastical body?

(4) How does the denominational distribution of the student body influence its religious emphasis?

B. *Concerning Tax-Supported Institutions*

To understand the place and practice of religion in the tax-supported institution, it is necessary to keep in mind the historical and legal basis of any such program. Such an understanding would involve a study of past and present trends as to the place of religion in higher education affecting tax-supported schools. Moreover, attention must be paid to the religious sentiments of the various states and their constitutions, as well as to the legal and charter limitations of the several tax-supported schools as regards the place and practice of religion in such institutions.

One pivotal issue in any such treatment is always the meaning and significance attached to the principle of the separation of church and state, together with a proper understanding of the companion issue of sectarianism.

These problems may serve as a point of departure for investigating questions such as the following:

(1) What is the historical situation as regards the place of religion in a given tax-supported school? What charter limitations of state and school are involved here?

(2) What is a constitutionally and legally permitted understanding of the princi-

ple of the separation of church and state as it applies in a specific situation?

(3) The principle of neutrality towards religion has what meaning for the state's control? What are the implications of this situation?

(4) What does sectarianism mean as applied to religion in a state school? What is the significance of the relationship?

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III. THE PLACE OF RELIGION IN HIGHER EDUCATION

1. *The Present Religious Situation*

A. Concerning Church Related Institutions*

For any given institution, the place of religion can be discussed in terms of specific interest or determinative principles, or a combination of the two.

(1) Can a strong department of religion be maintained in an institution without having decisive effect on the character of a college? Why?

(2) How can the co-curricular activities of a college reflect its religious concern?

*(3) What should be the principles that determine whether an extra-curricular activity should have a place on a Christion institution campus?

*(4) Is a chaplain, or some member of the faculty designated as the religious director, advisable for the small Christian campus? For the large?

*(5) If Christian values are real, should a Christian college attempt to overcome lethargy or outright opposition on the part of the "irreligious" students?

B. Concerning Tax-Supported Institutions

In the main, the problem of including religion in a tax-supported institution has characteristically taken three forms, namely: (1) neglect and indifference toward religion, (2) fear of sectarianism, and (3) increased concern for religion in the college program. Today, the latter is receiving the major share of attention. Two other issues have accompanied these three, they are local community attitude and the problem of secularism. Hence, from time to time, because of any one or a combination of the above features, it becomes necessary to evaluate the religious program of the state school. This fact would involve the establishment of criteria with which to evaluate such a program. At least three aspects of any religious program would invite discussion, namely: (1) the basic assumptions underlying the program, (2) the overall organization of the program, and (3) the nature, structure and function of the program itself. In the light of these prob-

*Questions marked with an asterisk have been taken from the report of a research project, entitled, "What is a Christian College?" prepared by Raymond F. McLain.

lems one might ask questions such as these:

(1) What is religion? What are the grounds of religion?

(2) What is secularism? How are religion and secularism related?

(3) There are various hindrances to the inclusion of religion in the program of the tax supported school; what are these hindrances? How might these hindrances be overcome?

(4) What kind of religious program is desirable? How is this to be determined?

(5) What kind of organization of the religious program will best meet the needs of all students?

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2. *The Organizing Principle*

A. *Concerning Church-Related Institutions*

Increasingly, religion is being discussed as a "determinative principle," in addition to specific subject matter. Tentatively, the organizing principles of higher education might be characterized as those of value neutrality, ethical experimentalism, dogmatic commitment, and heuristic Christian commitment within a community of scholars. Independent colleges, as over against state institutions, would generally describe the end points of their development in terms of the last three.

(1) How would explicit statements of organizing principles change the status of religion on a campus?

(2) Where does education merge into propaganda in a value-committed educational community?

(3) To what extent would value commitment by the academic community prevent what happened to the German universities under Hitler?

(4) What is the relationship of the organizing principle to our description of of the "educated student"?

(5) At what point does a Christian worldview share and oppose the axioms of the instrumentalist and classical philosophies of education? In regards to man, nature, the universe, knowledge, the good life?

(6) Is a liberal arts' concept broader and more inclusive than a Christian concept of education?

*(7) Does the Christian commitment that is inherent in the Christian college restrict academic freedom?

(8) What are the major presuppositions of the "ethical neutrality" concept?

B. *Concerning Tax-Supported Institutions*

The three most widely expressed philosophies of higher education might be characterized as the progressive, the classical and the liberal. Each philosophy has its own case to make. Each has its orienting center and its own particular answer to the question as to how unity in higher education is to be achieved. All three philosophies have some-

thing to recommend them, and all three have accompanying difficulties of achievement.

Specific problems which will sharpen the issue are:

(1) What are the aims and objectives of the various philosophies of higher education? What are the strengths and weaknesses of each one?

(2) What should be the organizing principle of a student's education? Why?

(3) What part should religion play as an organizing principle of higher education?

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3. *The Role of Religion and Its Relation to the Experience of Students*

A. *Concerning Church-Related Institutions*

It is becoming apparent that "values" are appropriated through *community* living, in which mutuality is predominant. The independent colleges, generally small and without an inordinate research emphasis, are in an ideal position to develop community in all of the relations of a campus.

(1) If community experience is necessary for growth in religious values, what emphasis should be placed on dormitory and fraternity living, selection of

"house mothers," the lecture approach to teaching, the pastoral role of faculty, and the like?

(2) To what extent should a college, to be Christian, encourage student participation in its internal affairs, such as student government, curriculum building, athletic policies, formulation of fiscal policies, as well as religious organization?

(3) To what extent do "existential" or life-involvement questions furnish a basis for a religious meeting of faculty and student? Should these take priority over subject-matter interests when discussing values with students or faculty?

B. *Concerning Tax-Supported Institutions*

Certainly the whole question of attitudes, loyalties, and values are important in appraising the influence of general university experience on the life of students. Another related problem is whether general university experience has a positive, negative or neutral influence on student religious development. In common with other schools, the state school needs to examine the problem of the way in which it may aid students in the cultivation of personal religion, as well as the ways in which it may appeal to students not reached by any religion or religious agency.

(1) What are the attitudes, values, and loyalties which are important in appraising the influence of general university experience on the life of students?

(2) Does the experience of students on the whole tend to foster or hinder the realization of such values?

(3) What activities are most practical and desirable for the cultivation of religion among the students in a state school?

(4) What can a state school do for those students not reached by regular religious agencies?

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4. *Administrative Attitude Toward Religion*

A. *Concerning Church-Related Institutions*

In general, the administration has responsibility of policy making for the institution. What does this mean for the college?

(1) To what extent are the religious commitments of the college (its founders) adhered to in the catalog, publicity material, the processes of administration, the relative apportionment of budget and personnel?

*(2) What bearing do such factors have upon the selection and promotion of teachers in a Christian college, of scholarship, religious commitment, church membership, skill in teaching, counseling, research and writing?

(3) How is value commitment of a faculty member to be evaluated? Should an examination of the value commitment be required of each teacher?

*(4) Should there be an organization of faculty members (perhaps including administrative officers) with the avowed purpose of deepening and extending religious experience of faculty members, or can this result be obtained without organized effort on the Christian college campus? Can such a group operate without a sense of special privilege?

*(5) To what extent should the Christian college concern itself with the faculty members participation in community life?

*(6) Should membership in minority racial groups or in non-Christian political and religious groups have a bearing on admission of students?

(7) "We need the 'heretic' in the Christian academic community as a test and as a contributor to our understanding of Christianity." Discuss this statement.

B. *Concerning Tax-Supported Institutions*

Of all the problems that are basic in the discussion of the place and practice of religion in the tax-supported school, none is of greater significance than the problem of administrative attitude toward religion. Such attitudes may be characterized in terms of a continuum, as follows:

(1) Neglect of or slight interest in religion, possibly coupled with a limited willingness for other agencies to perform religious functions.

(2) Interest in religion, leading to the partial assumption of responsibility by means of traditional techniques such as chapel and courses of study, but still depending largely upon the activity of voluntary groups.

(3) Keen interest, leading both to the adoption of traditional methods and to the active encouragement and financial support of voluntary programs.

(4) Deep concern for religion, sponsoring traditional provisions, aiding voluntary programs and providing for newer techniques, such as the establishment of positions of religious leadership.

Each tax-supported school can measure itself against such a range of commitments. It will ask itself:

(1) What is the attitude toward religion on the part of the administration of the school? The basis for such an attitude?

(2) In what ways may administrative responsibility evidence itself, positively or negatively as regards interest in religion and the provisions made for the religious nurture of students?

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5. *Place and Role of the Faculty in the Program*

A. *Concerning Church-Related Institutions*

It is probably true that the quality of teaching (rather than research) is the foremost concern of the small liberal arts college. How important it is to have a *community* of scholars may be a function of the "organizing principle" as well as the size of an institution. The following questions point up the problems in religion for the faculty member.

(1) Can the scientific demand for detached objectivity be reconciled with "belief-full participation" required by religion in one's teaching? In some subject matter easier than others?

(2) How do the presuppositions of the faculty member determine his criteria for what is fact, his methods of fact-gathering and the interpretation of facts?
(3) What are the chief blocks to communication among faculty members?
(4) For the religiously inclined professor, how much of a pastoral role to students is implicit in his vocation? What does this mean in his actual operations?
(5) What are the advantages and disadvantages of such movements as the Faculty Christian Fellowships for the religiously oriented faculty member? How can they affect the local campus?
(6) Should the faculty of a Christian College share in the responsibility of selecting new teaching staff members? Of promoting staff members?

B. *Concerning Tax-Supported Institutions*

Along with the problem of administrative attitude, there is need for parallel consideration of the place and role of the faculty in the religious program of the tax-supported school. Three problems come to mind, there are: (1) the basis of faculty selection (2) the ways positively and negatively in which faculty members may influence students, and (3) the place and responsibility of the faculty in the total religious life of the school.

(1) What is the relationship, if any, between the activities of the classroom and the religious concerns of the individual faculty member? How may communication of implicit or explicit philosophical and religious viewpoints be improved among faculty members?
(2) In what ways may the faculty help or hinder the university, including students, in its overall religious program?
(3) If there is an administration-faculty-student committee on the place of religion in the state school, what are its aims, methods and influence? The role of faculty members?

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6. *Religion in the Curriculum*

A. *Concerning Church-Related Institutions*

Curriculum revision to provide for student exposure to the best in Western culture has been a dominating concern of the independent college during the past decade. In a variety of ways religion (as specific subject matter) has found its way into many private schools and has been re-emphasized in the church-related school, sometimes as part of "History of Western Civilization" courses, more often as departmental offerings.

(1) What can reasonably be expected to occur in the experience of a student, as a result of his taking a competently taught course in religion? Does the function of such course go beyond dissemination of information?
(2) Is it a psychologically valid conclusion that exposure to the variety of value systems in Western culture will influence a student's commitments?

(3) Should courses in religion be required as are other courses in the liberal arts' curriculum? If so, what about protesting religious minority students?

(4) Is it possible to teach religious courses with a "non-sectarian" interpretation? If not, how is this bias justified academically?

B. *Concerning Tax-Supported Institutions*

The issue of the role of religion in the curriculum has received considerable attention, particularly in terms of the aims and justification for this practice.

(1) What is the basis if any, for including religion in the curriculum?

(2) What method can be best utilized in giving religion a place in the curriculum?

(3) What religious subjects are to be taught?

(4) What are the various administrative problems connected with the teaching of religion in the state school — *e.g.,* What are to be the qualifications of instructors? Standards of teaching religion, and so on?

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IV. ISSUES IN VOLUNTEER STUDENT RELIGIOUS WORK

The following questions point up basic issues in the conduct of volunteer student programming in religion.

(1) How can students be helped to achieve a dynamic faith and experience of religion in the matrix of academic life so that it will help them meet the moral and spiritual problems facing them?

There is much devotion to certain academic goals on our campuses. What is the place of religion among these goals? Is religion to become a separate goal, or, does its goal participate in the quality of all the other goals? How can the essence of the Judeo-Christian experience be interpreted in the light of the ever-growing insights gained by both the physical and the social education? There needs to be a validation on a functional basis of the place of Christian experience in the total life and experience of man.

(2) Are the individual denominations to have student movements separate from

their regular youth movements? Or, are they to be related? In either case, how are they to be structured? In any case, how can the uniqueness of student work be recognized and its needs met?

(3) How can the various faith groups cooperate at the campuses so that their work exceeds toleration and makes a creative and dynamic impact on the life of the campus?

On tax-supported campuses it is taken for granted that the inter-faith approach is the best. How can such a movement be related to the campus life in order to ensure the contribution that religion can offer?

(4) How can the "ecumenical" movement of Protestantism be utilized to bring a working sense of "togetherness" among the denominations?

How can a working balance between the programs of the denominations and that of the "Inter-denominational" (ecumenical) approach be consumated?

(5) What relationship should the Church movements bear to the students of other world religions on American campuses? With the exchange of students between countries and the free flow of student contacts on a scale never before experienced by the peoples of the world, what is the function of school activities on the campus? In what direction shall they revise their "missionary" policies? What is the meaning of "missions" and "evangelism" in the light of a growing world community of religions?

(6) How can the Church movements cooperate with the public colleges and universities to incorporate courses in the field of religion into the curriculum?

Religion in its many aspects should be given an academic consideration in American higher education. How can this be done most effective under present law?

(7) How can more emphasis be placed on voluntary study in the Church movements at tax-supported schools? It is obvious that the volunteer student religious programs need more depth. Devoted study will tend to help meet this need. But how can this be done in the midst of the social and academic pressures of the campus?

(8) How can the faculty members become a part of the growing concern for religion in higher education?

(9) What is required to make the "profession" of the university pastor, director of a religious foundation or student worker, actually a profession? How can such a profession reach toward higher standards and achieve a place in the life of the churches commensurate with its opportunities and responsibilities?

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YOUTH AND THE HOUSE OF GOD[1]

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IS THERE a gap between the life needs of our American youth and the programs of our religious institutions? By unanimous approval, the Southern California Chapter of the Religious Education Association has responded with a challenging "yes." Our churches and synagogues, while successful in part, could be even more effective in touching and transforming the lives of our young people if the gulf now separating them from their house of God were bridged by a realistic program structure.

During the past year, the program committee of the Religious Education Association in Southern California, under the chairmanship of Dr. Stewart Cole, concentrated its attention upon the gaping disparity between the need of youth and the deed of religion. In arranging for a series of five meetings to deal with the various aspects of the problem, the committee felt that it had a three-fold responsibility: first, to bare the issue and to determine its validity; second, to fathom the depths of the existing gap; and third, to explore avenues and by-ways for creative action.

The purpose of this report is to review in brief the findings of each seminar session with the hope that its account may guide others in their attempts to bridge the gaps evident in their own communities as well as to serve as an example to the various program committees in the country.

Seminar I:

Theme: The Gap Between the Life Interests of Youth and the Church Program: How Can They Be Bridged Educationally?

Participant: The Rev. Mr. James Armstrong, Minister, First Presbyterian Church, Long Beach, California.

Presentation: The dichotomy that exists between church, home, school, and society was illustrated by Mr. Armstrong under four headings:

a) God:

1. *The Church* teaches that personal relationship between man and his creator-God is the supreme being of life.
2. *The Home,* though it does not negate this teaching, is largely inarticulate.
3. *The School* does not deny the existence of God, but it does tend to ignore God as a fact or reality.
4. *Society,* in most instances, merely gives lip service to this ideal.

b) Scriptures:

1. *The Church* accepts the Scriptures as an authority.
2. *The Home* has little recourse to the Bible in the every day activities of life.
3. *The School* may accept the Bible as a piece of literature.
4. *Society* may use the Bible as a resource book for quiz shows.

c) Man:

1. *The Church* teaches that man is the creation of God and made in God's image.
2. *The Home* may consider children as extensions of itself and is not too concerned with the concept divinity as it may reflect itself in life.
3. *The School* stands more firmly on a scientific explanation of man as a creature of the universe.
4. *Society* looks upon man either as a creature of the state or as an expression of rugged individualism.

d) Personal Relationships:

1. *The Church* teaches the responsibility of one man to another in brotherly love, posing the belief that we are our brother's keeper.
2. *The Home* sees in man's existence the opportunity for individuals to satisfy their selfish ambitions.

[1]A report of the 1953 meetings of the Los Angeles, California, Chapter of the Religious Education Association.

3. *The School* because of its orientation toward competition emphasizes the attitude of personal benefit and improvement rather than concern for others.
4. *Society* is geared to a philosophy of "dog eat dog" with lesser emphasis upon the brotherhood of man.

Discussion:

The view of Mr. Armstrong was strongly challenged. It was indicated that the dichottomy which may have its origin within the church itself. The view was expressed that "the first step to be taken in dealing with the question was to start with what the individual needs and then make it the job of the church, home, school, and society to fulfill this need and thus serve the best interests of the child." It was asked whether values can come only from a tradition or whether we should permit the needs of the individual to direct our efforts and thinking. It was further suggested that even with regard to fixed values, it is necessary to teach the child at a time when he can best understand and use the information about human attitudes and behavior as presented by the disciplines of sociology, psychology, anthropology, and psychiatry. The seminar was concluded with the request that this same theme be explored further at the next session by individuals whose views differed from those of Mr. Armstrong.

Seminar II:

Theme: The Gap Between the Life Interests of Youth and the Church Program: How Can They Be Bridged Educationally? (con't.)

Participants: Dr. Jack Falk, Professor of Education at Occidental College; Father G. V. Kennard, S.J.. Loyola University.

Presentation: Dr. Falk felt that the gap was not as wide as one would believe. The church, as an institution, was gaining greatly in membership. However, when the church is viewed as a body of people, there is a gap between the members themselves, not the least of which is that which separates the youth from the adult constituency.

Father Kennard asserted that there was a real gap between the ideals of the church and the ideals of the general community. It is the function of the religious educator to help youth discern critically between these different values and choose intelligently. The church teacher, however, is often inadequate. For example, she may teach love and simultaneously reject her problem children, by concentrating upon the curriculum rather than upon the learner. The gap is often in the teaching method.

Discussion:

It was agreed generally that once the church recognizes that youth possesses many God-given psychological needs which have remained unfulfilled, then it will have taken the first step toward bridging the gap. The church will then be fulfilling "its main purpose next to worshipping God, that of serving man."

Seminar III:

Theme: What Does the University Student Think About the Gap Between the Needs of Youth and the Church Program?

Participants: A panel of university students under the chairmanship of Chaplain C. A. Neyman of the University of Southern California.

Presentation: Several precautions were established at the very outset in order to avoid overgeneralization: (a) the terms "religious" and "church" were not necessarily identical, and (b) the programs of the various churches and religious groups should not be lumped together indiscriminately.

The critical analysis of the students can be summarized as follows: (1) the church and synagogue programs are not sufficiently virile from an intellectual point of view; (2) church leadership is inadequate; (3) the quality of teaching in the religious educational program is below the standard to which young people are accustomed in schools and colleges; (4) there is too little search into the basic interests of youth; (5) the church has set itself up as the source of all wisdom and experience and does not trust the students to work out their own way; (6) life's needs should not be equated with "redemption;" a religious experience is the seeing of one's own life in the total configuration of real needs and interests; and (7) the church is not realistic — the

church attitude of "God will take care of it" is not sufficiently realistic to cope with such problems, for example, as discrimination in a fraternity.

Discussion:

The following emphases were indicated:

. . . some young people in being critical of the church are not looking primarily for better teachers or training but are basically seeking to break the shackles which bind them personally.

. . . while there is a tendency for some young people to return to some form of orthodoxy, several panel members expressed the view that "peace of mind" comes also with "searching" for answers to important questions.

. . . traditions can be creative when they are used as a resource rather than as a dogma and lead the individual to the discovery of new insights.

. . . due to the limitations of time and by virtue of the fact that the student is part of a campus community, it is felt that religious programs for students should be confined to the campus.

. . . it is strongly urged that the church should place "more emphasis on the quality of the experience offered and the worthwhileness of the activity presented, rather than upon frills and the spectacular."

Seminar IV:

Theme: What Are The Churches and Synagogues Actually Doing To Bridge the Gap Between their Programs and the Life Interests of Youth?

Participants: Dr. Herman J. Sweet, Director of Christian Education, Los Angeles Presbytery.

Miss Geri Riddell, Co-Chairman for the Los Angeles Area of Young Christian Students.

Miss Milnor Alexander, American Friends Service Committee.

Mr. Samuel Kaminker, Los Angeles Bureau of Jewish Education.

Presentation: Dr. Sweet presented the view that while a theological emphasis in education may build character education, character education itself is not the purpose of religious education. The relevance of truth in everyday life is best attested not by what one does but by how one gives witness to the faith. To this end, his church has undertaken the following activities:

(1) a new type of curriculum in which the church becomes a home and the home a church.
(2) extension of day camp and regular camping programs for youth and adults.
(3) volunteer services with various institutions of life during the summer months.

Miss Riddell developed the "truth through action" program which had been originated thirty years earlier. Working in small groups of 6 or 8 people, Catholic students, throughout the world, are undertaking the reconstruction of human life through specific projects.

The American Friends Service Committee is developing a three-fold program, according to Miss Alexander:

(1) week-end work experience and summer activities.
(2) a study program to understand the various problems of living.
(3) the expansion of democratic group experiences, where young people can work through their own problems without the dictation of but rather with the guidance of external influences.

Mr. Kaminker reported that Jewish education is giving greater consideration to a three-fold process which includes:

(1) emphasis upon family and social living rather than upon strict subject-matter education.
(2) development of camping programs.
(3) intensified emphasis upon the "religious" as well as upon the "cultural" needs of the individual.

Seminar V:

Theme: Look Through the Eyes of "Teen Agers."

Participants: A group of high school students from Catholic, Protestant and Jewish backgrounds, with the Rev. Mr. Lewis E.

Durham, Jr., Minister of Education of the Westwood Community Methodist Church as Moderator.

Presentation: The views of the teen-agers can be summarized as follows:

(1) If there is a gap, the fault lies with the parents and the church. For example, many parents take only a half-hearted interest in the church and its program, and this feeling carries over to the youth.

(2) There is need for greater emphasis upon recreational programs in the church.

(3) The public schools are lacking in not giving more attention to what religion has to offer.

(4) Ceremonials in the home make religion more interesting.

(5) Young people seem to be afraid to talk about religion for fear of hurting someone.

Discussion:

The discussion comprised a series of questions by the adults present and answers by the teenager panel:

Q. Does the recreational program contribute to the religious life of the young people, or is it used merely as bait to get young people into the church?

A. Sports and team activities do contribute to the young persons religious values. Group activity tends to promote better living together and working together. The participation of the Minister, Priest or Rabbi makes him seem more human and at the same time makes him more of an ideal figure with whom others can be related. Since he is a friend who can advise young people, he needs to get close to the teenager.

Q. What activities would the panelists like to see incorporated into a young people's group?

A. Study groups on problems of young people, especially on the adjustment of young people to each other and to life generally are desired. Youth needs help in finding answers to many problems.

Q. Is Sunday School less attractive to young people than Sunday night groups?

A. Yes. Sunday Schools concern themselves mainly with ancient history which has no immediate interest to young people. Young people's groups offer more diversified interests and programs.

Q. Are sermons helpful to young people with life's problems?

A. It depends upon the speaker of the occasion. It is more difficult, generally, for a young person to get as much in a church sermon as he does in a youth group session.

Q. What constitutes a religious home?

A. It is determined by the kind of conversation held between the members of the family, the actions of the members to each other, the attitudes to persons outside the immediate family, the relating of religious elements to special events in the life of the individual and of the family, e.g., birth, birthdays, anniversaries, etc.

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[1]The sections in this bibliography and the assignment of certain books to the sections indicated may seem to be somewhat arbitrary, since many books may include material on philosophy, methodology, and suggestions for organization and administration. Nevertheless it is hoped that the organization of the bibliography into these sections will give some guidance, and that the reader will not limit himself to reading from any one section.

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Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scienific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, *and used by permission of that periodical. The abstract numbers are from* Volume 27, Number 4, April, 1953.

I. ABSTRACTS OF GENERAL INTEREST

The religious educator is frequently called upon to make "spot judgments" about people. The volume cited in the abstract below may make this practice a somewhat less hazardous procedure.

2349. LAIRD, DONALD A., & LAIRD, ELEANOR C. SIZING UP PEOPLE. New York: McGraw-Hill Book Co., 1951, 270 p. — Judgments of people can be improved through the use of techniques and training methods developed in recent years. The authors point out some of the common errors made in sizing up people and provide methods for avoiding mistakes. Each of the major points is illustrated by reference to biographical material or to people in public life. The importance of individual differences, factors of mental ability, factors of temperament, mechanical and engineering abilities are recognized and reviewed. The book is written in simple language and non-technical style and has been pre-tested for readability on a group of high school students. — (Courtesy of *Industr. Train. Abstr.*)

Those workers contemplating publication of their scientific investigations will find this manual of inestimable value. Reference to the various headings recommended for proposed articles will in themselves constitute a basic refresher course in the scientific method of approach.

2400. AMERICAN PSYCHOLOGICAL ASSOCIATION. COUNCIL OF EDITORS. PUBLICATION MANUAL OF THE AMERICAN PSYCHOLOGICAL ASSOCIATION. *Psychol. Bull.*, 1952, 49, 389-449. (Also as separate: Washington: American Psychological Association, 1952. 61 p. $1.00.) — The manual contains a descriptive listing of the 10 journals of the APA, followed by a statement of publication policy. Rules for publication of manuscripts are detailed under the headings: (1) organization and writing; (2) title and headings; (3) general style; (4) tabular presentation; (5) auxiliary publication; (6) preparation of figures; (7) references (including list of abbreviations); (8) typing the manuscript; (9) correction of proofs. 27 references. — *M. R. Marks.*

II. ABSTRACTS DEALING WITH SOCIAL ISSUES

The following inter-cultural study will be of concern to those interested in studying the family as a social institution.

2670. QUEEN, STUART A., & ADAMS, JOHN B. THE FAMILY IN VARIOUS CULTURES. New York: J. B. Lippincott Co., 1952. vii, 280 p., $4.50. — A descriptive account is given of the family structure and function in 11 different groups. These include representatives of primitive, ancient, and modern cultures. An introductory chapter discusses the origin and development of marriage and the family. A final chapter compares the different family systems discussed and concludes that, while the family is the basic social unit in both simple and complex societies, in modern urban society the family exists but is weakened because specialized institutions perform most of the functions necessary for survival. This will alter man's values but will not destroy them. — *E. A. Rubinstein.*

This account of biased attitudes toward Puerto Rican immigrants may provide valuable clues for understanding and coping with manifestations of prejudice toward other minority groups.

2672. SENIOR, CLARENCE. *(Columbia U., New York.)* STRANGERS AND NEIGHBORS; THE STORY OF OUR PUERTO RICAN CITIZENS. New York: Anti-Defamation League, B'nai B'rith, 1952. 53 p. 25c. — The background of Puerto Rican immigrants, reason for prejudice against them, and myths about them are discussed. Suggestions for helping them to adjust are outlined. — *G. K. Morlan.*

III. ABSTRACTS DEALING WITH CHILD DEVELOPMENT AND CHILD GUIDANCE

What differences are there in concepts of "desirable" behavior as seen through the eyes of children and from the viewpoint of adults? Generalizations might be inappropriate on the basis of this study alone, but local church groups may be stimulated to conduct similar investigations of their own.

2570. BRIELAND, DONALD. *(U. Minnesota, Minneapolis.)* A VARIATION OF THE "GUESS WHO" TECHNIQUE FOR THE STUDY OF THE ADJUSTMENT OF CHILDREN. *J. educ. Res.*, 1952, *45*, 385-390.—Adjustment of pupils in a school group as considered by their peers was studied by means of a test consisting of 56 items representing the two extremes of 28 variables. Pupils in the upper elementary grades were asked to name one boy and one girl for each item. Children overlooked by their group with respect to either desirable or undesirable items may be most important from the point of view of mental hygiene. Considerable difference was found between pupils' and teachers' evaluation of children's behavior, but there was much greater agreement on who showed undesirable behavior than on who showed desirable behavior. — *M. Murphy.*

Religious educators regularly encounter questions concerning home discipline. The report of this provocative study could conceivably provide fruitful discussion topics for parent and family groups concerned with this whole problem area.

2573. CUTTS, NORMA E. *(New Haven (Conn.) St. Tech. Coll.)*, & MOSELEY, NICHOLAS. BETTER HOME DISCIPLINE. New York: Appleton-Century-Crofts, 1952, vxii, 314 p. $3.50 — Based on a survey of home discipline, this book is planned to give parents the benefit of the experience of the 6000 replies of parents and of children aged 5 to 17. The child's point of view is made clear by the 1,550 replies of girls and the 1,419 replies of boys. The report describes 132 things which children do that their parents disapprove. Using a positive approach and following approved counseling methods, the authors tell how to avoid disobedience, the uses and abuses of discipline, when discipline is and is not necessary, and the relation of discipline to mental health. Included are 4,355 accounts of children's misbehavior and the means which parents use to correct it, and some 2,000 accounts of the more pleasant side of discipline. — *S. M. Amatora.*

IV. ABSTRACTS DEALING WITH CONDITIONS AFFECTING LEARNING

One still encounters an occasional church school teacher who at times introduces elements of personal threat in the classroom setting. The study reported below may contribute to the development of a more enlightened approach.

2498. COMBS, ARTHUR W., & TAYLOR, CHARLES. *(Syracuse U., N. Y.)* THE EFFECT OF THE PERCEPTION OF MILD DEGREES OF THREAT ON PERFORMANCE. *J. abnorm. soc. Psychol.*, 1952, *47*, 420-424. — "The prediction was made that the introduction of a mild degree of personal threat in the course of the solution of a simple task would result in an increase of time required to complete the task and of errors in performance." 50 college students were given the task of translating sentences into a simple code. Mildly threatening sentences were interspersed among neutral sentences. With a single exception threat sentences required longer to complete and produced greater errors in translation. "Experimental results appear to amply demonstrate the prediction." — *L. N. Solomon.*

V. ABSTRACTS DEALING WITH WORK WITH OLDER PEOPLE

More recent advances of medical science have greatly increased the average life expectancy of our general population, so geriatrics has become a field for more than academic interest. Those concerned with ministering to the needs of the increasing number of older parishioners will be particularly interested in the abstracts cited below.

2603. TUCKERMAN, JACOB, & LORGE, IRVING. *(Columbia U., New York.)* ATTITUDES TOWARD OLDER WORKERS. *J. appl. Psychol.*, 1952, *36*, 149-153. — The purpose of this study was to investigate the extent to which graduate students subscribe to the commonly held beliefs about older workers. A questionnaire of 51 statements was administered to 147 graduate students (92 men and 55 women) enrolled in a course on the psychology of the adult at Teachers College. The data showed that there is considerable acceptance of erroneous ideas about older workers. The study indicates there is a need for more data to prove or disprove the prejudices and misconceptions about the skills, abilities and personality characteristics of the older worker. — *W. H. Osterberg.*

3026. SMITH, M. W. *(Ohio State U., Columbus.)* EVIDENCES OF POTENTIALITIES OF OLDER WORKERS IN A MANUFACTURING COMPANY. *Personnel Psychol.*, 1952, *5*, 11-18. — Analysis of the ratings, by foremen, of 3660 employees at time of leaving revealed that older workers were discharged as incompetent less often than younger and some even in their sixties left for better positions elsewhere. They were less likely, than younger workers, to quit because of dissatisfaction or family situations and only 28% of the males and 17% of the females over 60 quit for physical reasons. Older workers were judged as equally worthy of rehire as younger workers. It was concluded that "the company might do well to discriminate less against older workers in hiring policy, and try more to hold good older employees by adjustment of work to their capacities, or job transfer." — *A. S. Thompson.*

BOOK REVIEWS

Campus Gods on Trial. By CHAD WALSH. New York: Macmillan Company, 1953. 138 pages. $2.50.

Rather than being godless, the college campus is overpopulated with gods. The ultimate question for every student, according to Walsh, is which god to follow.

Progress, evolution, humanitarianism, Americanism, Communism, Christianity are all gods that are brought up for judgment by a facile writer who thinks in students' language. The correlated question of why one should go to college at all gets an answer too. To learn to ask the right questions and to think out reliable answers for oneself constitute good and sufficient reasons why one should confront this array of competing deities. Alertness to the fact that the campus composes a pantheon rather than a vacuum empty of basic loyalties marks the beginning of mature studentship.

Walsh drives the lions of relativism, scientism, and psychologism back into their cages at the start. He quotes freely from students' papers to state the case for failure to arrive at a good solution to the problems he discusses. This orientation in student arguments and the fact that Walsh has himself at some time in his life worshipped each god (p. xiv) makes this book a report on real gods and not straw men.

In setting forth a popular and yet basically reliable conception of the Christian way of life as the master over the others, Walsh sees the contrary and diverse phases of Christianity. The latter is "tough and tender, alluring and frightening, comforting and impossibly difficult" (p. 41). It manifests tenderness and sorrow, yet boldness and humor (p. 79). God, man, and love are all paradoxical in some senses (pp. 122-26). This honest confrontation of the fact that the Christian has to do with a reality bigger than any single proposition can express, gives the book a ring of sincerity.

Probably the chief significance of the book lies in its skilful illumination of basic outcomes in jaunty student thought. "Whom ye ignorantly worship, him declare I unto you," might well be the subtitle. Written in a breezy, colloquial, even slangy style, the book possesses a vividness that the "scholarly" treatise lacks. And it will be read while a good many scholarly books are passed by on the other side.

Some telling punch lines reward even the casual reader. For example, "Christianity makes no sense if you think you are all right" (p. 76), and "Hell is God's last act of love to people who will accept nothing else at his hands" (p. 85). The "luke-warm bath student" and the "warm-fire student" (pp. 3, 4) are unmistakable on every campus. But this free and easy way of saying things has its vices of course. Easy definitions, e.g. those on progress (p. 16), humanitarianism (p. 19), and Christianity (p. 22), and figures of speech that stick out too literally, e.g. Christ as "the penicillin of salvation," mar the book and suggest unwisely that one may play fast and loose with the great truths. The existence of a Christian God may remain unproved to the thoughtful and social questions will need more discussion for some. The good results of hangovers (p. 10) may also be exaggerated!

Nevertheless, the reader of this book will feel that he has dropped in on a student bull-session that makes an awful lot of sense. He will be reassured to find that students are not going to the devil, but to too many gods! — *Louis William Norris,* President, MacMurray College, Jacksonville, Illinois.

* * *

Progressive Educators and the Catholic Church. By JOSEPH MCGLADE. Westminster, Md.: Newman Press, 1953. 164 pages. $3.25.

Here is an inquiry in the realm of intellectual justice, calculated to discover whether six noted followers of John Dewey have been true to their own declared principles of scientific investigation. The author indicates that he does not expect to find in others agreement with Catholics on philosophical tenets, still less on theological beliefs. What he claims a right to is a fair trial in the philosophic domain, and condemnation, if it must come, only after a hearing. "We expect to be slandered — but not by educated men." A certain emotional background to the study is evident, for the author frankly confesses to wincing at the bland assumption that, since the Church and its leaders are little better than the dictators, the students in 112,000 Catholic schools need scarcely stand to be counted when American democracy is the question on the floor.

Albert Lynd, Paul Woodring, and Arthur Bestor have taken after extreme progressivism in education lately with bludgeon and flail. Father McGlade uses something between rapier and broadsword. His philosophical thrusts (in lists where his adversaries go innocent of metaphysical armor), alternate with earnest blows which do not always pause to evaluate good will or muddled generalities essentially correct. History has cheated the progressivist prophets sufficiently that the chief justification for belaboring them now is their failure to read history, both recent and current, to see where much of their prophecy has led.

To show the true face of charlatanism is a service in any context, but especially when the pre-judgment and the closed mind is the clear property of him who cries prejudice and superstition. The gravest omission brought to light in these pages is a failure to do any research in the matter or manner of what is claimed to be a revelation from God. The unknown is always feared. When it is thought to be known it can be hated.

"Change, experience, the tyranny of absolutes, the social order in microcosm" — this is the vocabulary of a mentality and a mood more than of a philosophic system. Both its terms and its arguments are frequently "patient of but scarcely anxious for" an interpretation coincident with the author's position. He often condemns what in another context he would applaud, but it is the very context that imposes the necessity. The dread of static forms has driven Kilpatrick, Childs, Bode,

Kallen, Hook, and Brameld to espouse a fluidity in social institutions and moral conduct which scarcely meets their own supreme test of workability in associated human living. Subconsciously aware of the lack, they impose another absolute tagged democratic behavior. It recommends itself completely, or nearly so. For the intransigent few unwilling to throw off old conformities, it must be made mandatory as a dictate of reason.

This little book is good performance as debate, since it confines itself to the terms of the initial attack. The response speaks for enlightened religious belief rather than simply for the Catholic Church and its doctrinal system. It is unfortunate that there is no room in it to compare the identical elements in Catholic and progressivist educational theory (e.g., assent of the mind only after experience or equal assurance, rejection of meaningless formalism, childhood as a part of life). Misconceptions based on ignorance account for most of the inimical citations from adversaries. In conveying information in return the author seldom finds time to discuss the real abuses possible. This leaves him demolishing the phantom reality throughout, and gives the small impression that he has not sufficiently addressed himself to the genuine difficulties that others have over Catholic education, their lack of faith in the supernatural (which is the main barrier) set quite aside. But the particular opposition in point is careless and uninquiring, and is here caught fairly at it. — *Gerard S. Sloyan,* Department of Religious Education, The Catholic University of America, Washington, D. C.

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Educational Freedom in an Age of Anxiety. Edited by H. GORDON HULLFISH. New York: Harper & Brothers, 1953. 229 pages. $3.00.

This is the Twelfth Yearbook of The John Dewey Society containing eleven chapters by some of the most distinguished educators in America.

This is a fighting book. The issues are: "freedom of inquiry versus inculcation of fixed answers," . . . "the right of individuals to decide from among alternatives versus imposition on people of somebody's pet truth," . . . "freedom of education versus censorship of education," . . . "the democratic method of intelligence versus the authoritarian method of 'telling them'" (p. xiii).

The "contributors are not neutral. They believe in freedom of inquiry. They believe in the right of individuals to decide from among alternatives. They believe in educational freedom. They believe in the democratic method of intelligence. They dislike totalitarianism in any shape. That includes communism. They believe that it would be tragic if in combating communism in this age of anxiety our nation should embrace totalitarian means and ends" (p. xiv).

But this is not solely a partisan book. In keeping with the philosophy devoted to "the values of democracy and the method of experimental inquiry" careful analyses are made of our situation.

It is a realistic book. It points up sharply the problem of education and of the public school in a pluralistic society in transition in which power to control is crucial. The dangers of hysterical action because of anxiety are seen. It is a call to teachers to stand steady, to think clearly, and to act decisively under fire.

The chapter on "Religion and American Education," by Philip Jacobson and Fred McLaughlin, and the one "Military Training in Education for Freedom," by Horace M. Kallen, will be especially interesting to religious educators.

This is a mind-stretching, stimulating, well written book. Even though one may not agree with all its conclusions it deserves careful reading. — *Paul B. Maves,* Department of Religious Education, Drew Theological Seminary, Madison, New Jersey.

* * *

Apostles of Discord. By RALPH LORD ROY. Boston: The Beacon Press, 1953. xii + 437 pages. $3.75.

To Ralph Lord Roy, a Methodist minister in Vermont, we must give our word of commendation for a much-needed volume. The subtitle is well-stated: "A Study of organized bigotry and disruption on the fringes of Protestantism." This study — a doctoral dissertation at Union Theological Seminary, has two major divisions: (1) The Ministry of Hate and (2) The Ministry of Disruption. The text proper has 374 pages, notes and documentation of 38 pages, and a 23-page index. The author's purpose in making this study is "to survey in a factual manner, many of the groups and individuals active in the current campaign of extremists to capture the Protestant mind." (p. ix) This is one graduate study which fortunately is not buried on a library shelf! Although not a *complete* study, it does cover the major movements and personalities seeking to divert the main currents of American thought and practice. The author's thesis is: "any group or individual seeking to exploit the Christian religion to justify racial or religious hate, discord and dissension, economic or political extremism fails fundamentally to understand the true nature of his faith." (p. 5).

Who are these fallen angels playing with matches around a powder keg? The list is too long for us here, but a few may be cited. We find the Christian Nationalists under Gerald K. Smith who sought to torpedo Eisenhower in the last election. Gerald Winrod with his anti-Semitism, the Anglo-Israelites and their ten lost tribe complex, the infamous Ku Klux Klan and other anti-Roman Catholic movements, and modern Bible-burning fundamentalists have their day on the witness stand. Carl McIntire and his camp followers with their *Christian Beacon* and McIntire's American Council of Christian Churches are properly pigeonholed in perdition. Fifield and Spiritual Mobilization along with Kershner and *Christian Economics* have a few pages to blush about. Methodism's disunity may be seen in the author's fair discussion of the Federation for Social Action, the reactionary Circuit Riders, the invective of Bob Shuler and the *Methodist Challenge,* Rembert Gilman Smith of Texas and Blake Craft of Georgia. All told, these representatives of divisive knighthood, their cohorts and publications add up to a high mountain of hate, disruption and bigotry.

In evaluating this volume, a few critical judgments should be made. Most of us know in a general way — and possibly even specifically — several of these fringe movements. We did not possess, however, this vast detail and documenta-

tion. *This is a valume which should have been written.* The primary documentation is given. The sources of other non-documented material may be obtained from the author. It is a careful study, but will arouse hostile feelings in many quarters. There are weaknesses, however, to this reviewer's way of thinking. The author's discussion of the anti-Semitism in the Gospel of John is out of place. Knowing the conflicting views in this matter, Roy should have dropped this discussion from the book. Also, it is unfortunate that the author saw fit to include Protestants and Other Americans United for Separation of Church and State. Most of those associated with POAU and with Paul Blanshard cannot properly be included under the main purpose, except from a Roman Catholic partisan viewpoint. Roy knows this, yet he includes them. Again, to say that Montano in a statement in the *Converted Catholic Magazine* "closely reflects the Ku Klux Klan mentality of the 1920's" (p. 160) positively ignores both sets of antecedents! Many individuals come to the same conclusion for different reasons, but to identify their mentality is a serious error. The author fortunately recognizes the difference between "pope-bating" and justified criticism of the Roman Catholic Church. Throughout all of this study, Roy has a deep concern to be loyal to the best in the Christian faith. He deplores the ministries of hate and disruption in the name of Christ. Unfortunately, this book will soon be outdated since new devils are constantly raising their heads. — *William Cardwell Prout,* The Methodist Church, Howell, Michigan.

Adult Education; The Community Approach. By PAUL H. SHEATS, CLARENCE D. JAYNE AND RALPH B. SPENCE. New York: Dryden Press, 1953. 530 pages. $5.75.

These three authors have set forth a concept of adult education and have brought within the covers of one attractive volume a wealth of material that deals with it. They assume "that adult education has been and must continue to be a people's movement, with its major focus in the local community and with its primary goal that of strengthening and improving the democratic processes of group problem-solving." They define adult education, therefore, as "a continuing process through which individuals and groups can be helped to uncover and solve personal and community problems."

Part One lays a foundation under the caption, "Scope and Purpose." Imperatives are found in the American life. Four characteristics with special importance for adult education are described as: (1) the growth of interdependence, (2) the growth of knowledge, (3) the declining importance of the primary face-to-face group in American community life, and (4) the changing role of the individual.

Part Two goes into helpful detail in treating eight different types of organized program. Part Three has to do with ways and means of making adult education effective. The treatment is specific and helpful, but avoids minute detail. Part Four includes "A Look Around Us" and "A Look Ahead." These provocative chapters provide a good conclusion for a stimulating book.

The nature of a book is shown not only by reviewing its content but by showing how it approaches that content. The authors have quoted extensively from writings that bear on adult education as they have defined it. The book, therefore, is almost a source book on adult education. The authors, however, have clearly stated their own position, and have provided a framework in which they set the materials they have chosen to quote. For the most part, their policy of liberal quotation is good, and strengthens the book. In the chapter on "Social Imperatives," however, the reader is sometimes left to his own devices to discover in what direction a new quote is moving, and what its relationship is within the chapter.

The book performs a helpful service in distilling from a wide array of material and community experience the principles and guidance which will be helpful to the rest of us. The professional leader in adult education programs and the volunteer leader who helps to set policy for them will find this a worth while book to add to the "current" shelves of their libraries. — *Lee J. Gable,* Professor of Christian Education, Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania.

The Bible in Pastoral Care. By WAYNE E. OATES. Philadelphia: Westminster Press, 1953. 127 pages. $2.50.

Pastoral clinical training has gained many friends in court and a sprinkling of foes also. One question pops up repeatedly among both friends and those not so friendly. Does this type of training, with its usual sympathy to the non-directive approach in counselling, tend to limit a pastor in his use of the Bible in his pastoral work? To this question Dr. Wayne E. Oates directs his attention and reveals some of his conclusions in *The Bible in Pastoral Care.*

Approaching his task with the rich and somewhat unique background which Dr. Oates has, his conclusions bid for the attention of all pastors, teachers, and in fact, all Christians. He has been a member of the faculty of the Southern Baptist Theological Seminary since 1947, and prior to that, was pastor of several churches of that denomination. He came to know intimately the problems both of the physically and mentally ill during the years when he was chaplain of Kentucky Baptist Hospital and of Kentucky State Hospital. At this latter institution, he also directed a program of clinical pastoral training.

The initial chapter entitled "The Symbolic Use of the Bible," is, in the mind of this reviewer, well worth the price of the book. As a symbol to the relatively unsophisticated person, the Bible is "even as the Ark of the Covenant: to lay unconsecrated hands upon it is to die." Such salty phrases add flavor to the author's writing style, but the real value of the book lies in the explicit manner in which Dr. Oates "spells out" the significance of his remarks. For example, he cautions against undisciplined dependence upon the symbolic weight of the Bible, and suggests that such misuse of the Bible invites secular counselors to be suspicious of any use of it in therapy.

Many readers of this journal would be particularly interested in his chapter on "The Bible in the Pastoral Care of Children." This is not an unexplored field by any means, but the fresh in-

sights which the author brings to the subject will be welcomed in many quarters. Dr. Oates states that our objective in using the Bible with children is that of "opening up significant questions and concerns within the spiritual life of the individual that will cause him to confront God *on his own.*" Obviously, this is not happening when the Bible is used to threaten, punish, or manipulate a child.

This is a small book published as a part of the Westminister series on pastoral care. The author has made no attempt to be comprehensive, but he does succeed in leaving his readers with a desire to explore additional areas. His pertinent use of case material is especially gratifying.

(We hope that Dr. Oates, and others similarly well qualified, continue to ponder over this problem of the use of the Bible in specific instances, and then that they share their insights with the rest of us.) — *Richard J. Lehman,* Assistant Chaplain, University Hospital, Ann Arbor, Michigan.

Christian Faith and Social Action. Edited by JOHN A. HUTCHISON. New York: Charles Scribner's Sons, 1953. 246 pages. $3.50.

This volume is inspired by and dedicated to Reinhold Niebuhr by his former students, colleagues and friends who have been members of the Frontier Fellowship. This group, which began in 1930, has attempted to focus realistically the problems of social ethics in the light of a Biblical-Protestant faith. It numbers some of the most vigorous Christian thinkers America has produced and has made sizeable contributions in correcting the pietistic individualism and social irresponsibility of the Christian churches in this country. The influence of Niebuhr upon this group has been decisive, as even a casual reading of this symposium will show.

Although the theological and social views expressed in the book are congenial to this reviewer, and although he numbers several of its authors as friends, he felt a mild disappointment with the work as a whole. Little new ground is broken and there is an unfortunate sameness about the predominant emphases which leads one to prophesy what will be said on a given issue. The authors, with several exceptions, seem called upon to exorcize certain "evils" which Niebuhr himself has handled definitively. Hence there is a lack of originality at certain points and Neibuhr, in the closing chapter, becomes the most original of all! The self-consciousness of a group which has wrestled for so long with complex issues and which feels itself to be at the forefront of Christian thought (as it really is), is apt to become too uncritical of its own assumptions and tolerant of views expressed by those on "the inside" which those on "the outside" do not accept. There are some marks of this in the presumptive dealing with "the Biblical faith," the loose handling of "individualism" — usually too narrowly connected with its aberration in the "free enterprise" school of thought — and the refusal to deal with metaphysical assumptions underlying the dialectical approach. The essays of Paul L. Lehmann, John A. Hutchison, Paul Tillich and Niebuhr do suggest some self-critical elements which are significant.

There is a remarkable unity to the volume, on the other hand, because these men are coming at their respective problems from a more or less commonly held perspective. Several of their unifying assumptions may be briefly noted: the priority of Biblical faith; the need of a social empiricism in contrast with those general principles beloved of idealistic theologians and social analysts; the need of protest against "individualism" and liberal, optimistic views of man and his social possibilities for justice; the desire to make the social, economic and political scenes as complex and "morally ambiguous" as they actually are; the rejection of doctrinaire Marxism; and a sense of how all history moves under the creation, judgment and grace of God. There is a fine meeting of minds implicit in the *festschrift* and there is much which is illuminating precisely because of this underlying unity.

Of the book as a whole, we may ask, "where do we go from here?" And this is a question which at least some of the authors themselves seem to be asking. Often they are precise and cogent in documenting the errors of the past and present but singularly hesitant in suggesting relevant lines of advance for the future in social Christian ethics. The Marxian analysis, so much depended upon earlier, has played out. As Niebuhr remarks, "What seemed to be a fairly clear alternative to the injustices of a free economy has turned out to be not only worse than the disease for which it was meant to be a cure; but a disease of such virulent proportions as to threaten our whole world with disaster" (p. 228). Even the modest socialism which the Frontier Fellowship once espoused seems now fraught with greater dangers than were once recognized. And Christian love, which holds under judgment every structure of human life, is seen as of dubious worth in arriving at discriminate choices between alternative systems, all of which have morally ambiguous elements (cf. Ibid.). The rather weak answer of Huichison that "More and more our [the Frontier Fellowship's] ethical principle came to be respect for, affirmation of, personality (p. 21), does not point a distinctive direction. Other philosophies and theologies have long since arrived at this conclusion and run into the very problems with which Niebuhr and others have so brilliantly dealt. Neither do Niebuhr's suggestions for the implementing of the "law of love" prove convincing (pp. 238 ff.). The question does not lend itself to easy solution.

The most helpful and incisive chapters of the book for this reviewer are the following: Hutchison's neat recital of the development of the Fellowship, also giving much information on the developments of social Christianity; Lehmann's careful attempt to lay a foundation for a distinctively Christian ethic; Tillich's customary masterful handling of the place of persons in a technical culture; Heimann's difficult and full treatment of freedom and totalitarianism; Holloway's exceptionally well informed analysis of the wrong turnings in Protestantism's effort to meet or escape responsibility in foreign affairs; Herberg's suggestive exploration of the relation of faith and secular learning and Niebuhr's retrospective and prospective statement on Christian faith and social action. These seem the highlights of the sym-

posium. However, the articles by Shinn, Kean, Bennett, Miller and Pope are not far behind. Stanley's offering on the church is enigmatic.

This is a worthwhile book, if not a "must," at least an "ought to" book! There are first rate minds at work here, still on the Frontiers which they have already pioneered so well. Its chapters will serve as supplementary reading in Christian ethics courses in college and seminary, and the layman and clergyman will profit from discovering where an influential group of thinkers sees the problems of our time. — *Clyde A. Holbrook,* Chairman, Department of Religion, Oberlin College, Oberlin, Ohio.

The Unfinished Reformation. By CHARLES CLAYTON MORRISON. New York: Harper & Brothers, 1953. 236 pages. $3.00.

This book by the distinguished long-time editor of *The Christian Century* is one of the most original and suggestive treatments of the ecumenical movement that has been written. The author goes to its roots in the Reformation and demonstrates that, contrary to the usual assumption, the Reformers were greatly concerned to preserve the unity of the Church by emancipating it from the "Babylonian captivity" into which it had fallen. This attempt at ecumenical unity was then thwarted by an unchallenged acceptance of the interdependence of church and state and by an excessive, and still unattainable, reliance on theological agreement as the basis of unity. It remains for us to complete this unfinished Reformation — a task for which the American churches have a particular responsibility and fitness.

In remarkably incisive fashion the author sets forth his conviction that denominationalism is sin — sin not merely to be repented of in general by deploring our "unhappy divisions," but in concrete particulars. The root of this sin is in "churchism," which is the exercise in a fragmentary way of those functions of baptism, ordination to the Christian ministry, Christian missions, Christian education, worship, the Lord's Supper, the creed, and church organization which rightly belong to unity of the whole Church of Christ. The results of this fragmentation are wastefulness of Protestant resources, embarrassment to missionary expansion, frustration of effort in the social applications of the gospel, weakness in competition with an aggressive Roman Catholicism, provincialism in Protestant thought, a subtle moral insecurity, depreciation of the Christian vitality of the local church, preoccupation of the minister with activities and appeals below the dignity of his calling, and under the guise of a false freedom, a denial of the fullest Christian freedom.

Nowhere have I seen the consequences of our divided state more trenchantly and accurately stated. The solutions offered seem to me somewhat less realistic. Dr. Morrison does not ask for a flat uniformity among the churches, rightly pleading for a rich diversity in unity. However, in the chapter on "Surmounting Three Major Obstacles," the obstacles being the historic episcopate, immersion baptism and congregational polity, he asks for a degree of mutual recognition and concession not likely to be reached among denominations holding these as essential to the very existence of the Church. A more modest goal than organic union, namely, increased cooperation along lines such as are now being followed in Christian education within the National Council of Churches, seems to the reviewer to offer more hope of eventual elimination of the evils of division. But for a presentation of the spiritual foundations of the ecumenical ideal, and what it would mean locally as well as on a world scale to have it brought to pass, there is no better statement. — *Georgia Harkness,* Professor of Theology, Pacific School of Religion, Berkeley, California.

The Religion of the Hindus. Edited by KENNETH W. MORGAN. New York: Ronald Press Company, 1953. 434 pages. $5.00.

This exposition of Hinduism is a response to the conviction on the part of the Fellows of the National Council on Religion in Higher Education that a need exists for a study of the religion of the Hindus written from within the context of commitment by devout Hindus. Dr. Morgan journeyed to India where he invited seven of the most competent Hindu scholars to contribute to this study. The result is one of the most lucid and penetrating presentations of Hinduism to be made available to the West.

The book is divided into two parts. The first part sets forth the *beliefs* and *practices* of Hinduism. After an opening chapter on the nature and history of Hinduism the succeeding chapters discuss the Hindu concept of God, the concept of the natural world, the role of man, the diversity of religious practices, and a concluding chapter on various religio-philosophic schools of Hinduism. All these writers confirm the central thesis of unity within diversity in the religious life of India. The reviewer found the chapters on the Role of Man and Hindu Religious Thought especially stimulating. But there is a kind of "uniformity of excellence" that makes it useless to elevate any one part of the book over the rest.

The second part of the book gives selections from the Sacred Literature of Hinduism. Included here are Samhitas, Brahmanas and Aranyakas, and Upanishads from the Vedas. There are also excellent condensations of the Ramayana, the Mahabharata, the Bhagavata, and the Bhagavad Gita.

In addition to the splendid exposition and the reproduction of source material, the book contains a good bibliography and thirteen pages of definitions in a fine glossary. Also there are pointers for pronunciations as well as a map of India on the inside of the book cover which indicates the Holy Places of the Hindus. The manner in which the book is written makes it extremely enlightening to the non-technical scholar, yet provides a wealth of insight for the advanced student as well.

Without detracting from the excellence of this study, it is in a way an indirectly impressive testimony to the integrity of the treatment of Hinduism by western students. The interpretation of these Hindu scholars fails to disclose any serious distortions in the best interpretations of western scholars, though the Preface implies that this was a secondary intention of the book. Moreover, it should be noted that the exposition of Hinduism from within the context of commitment is not all gain. On occasion the previous commitment tends

to make the interpreter oblivious to the creative influences that have come from the West. For instance, D. S. Sarma in his evaluation of Hinduism calls attention to the many advances made in India in recent years, especially the outlawing of child marriage, education of women, illegality of sati, intermarriage between castes, etc. He *implies* that all these advances are to be traced to the spiritualizing force of Hinduism. No one will question that Hinduism has played its part, but the progressive movements in modern India perhaps owe more to the West and indirectly to Christian sources than these Hindu scholars would admit.

Finally, though this study will help to increase our sympathetic understanding of a great religious development, it does not follow that it will lessen the gulf between the Hindu and Christian interpretations of human existence. The tremendous cleavage between a religion which orients itself by metaphysics and one which imbeds itself within historical events cannot be bridged by sympathetic understanding. Nevertheless communication cannot occur fruitfully apart from a clear view of real differences as well as of similarities. For most readers this book will make a contribution in both areas. — *J. William Lee,* Assistant Professor of History and Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Protestantism in America: A Narrative History. By JERALD C. BRAUER. Philadelphia: Westminster Press, 1953. 307 pages. $3.50.

American Christianity, like American culture in general, has come of age and has begun the process of self-evaluation. Brauer's interesting book is another effort to interpret to Americans the total course of Protestantism in America. The volume is historical in its approach but by no means comprehensive. It presents a minimum of dates and events required for the main purpose of interpretation. The style is narrative and very readable. It lists only the books from which direct quotation has been made.

Protestantism in America is conceived as a single entity, not radically different from its counterpart in Europe, but much more cohesive and possessed of a more definite set of common characteristics. Two main currents flow through all the generations of American Protestantism. On the one hand, there is the spirit of conservatism, which the author calls "a Biblicism and orthodoxy that far outstrips anything to be found in their sister European Churches, either in intensity or extent." Within this stream of enduring Biblicism there is "a sustained effort to avoid going beyond the truth and light already known in the Bible and codified in certain basic beliefs and confessions." On the other hand, there is a spirit of progressivism, a free and constant search for "a fuller manifestation of God's truth and will." Within this stream there is full and free experimentation and the abiding expectation that "the Lord hath more truth and light yet to break forth out of his holy Word."

In the course of the narrative the reader is impressed with the greater volume of the second stream and its greater importance in American Christianity. Practically every important turn in the course of the history here portrayed is ascribed to the fact that yet more truth and light has broken forth out of God's Word.

Dr. Brauer makes much of revivalism as a formative influence in American Protestantism, and in this he reflects the influence of his teacher, William Warren Sweet. The word is used in a very wide sense. Repeatedly when Protestantism falters or lapses, revivalism comes "to the rescue" with "fresh outpourings" or with "new life in the spirit." Revivalism accounts for all manner of social reform and benevolent institution and group organization for salvation or welfare.

In his chapter on "Justice in Society" the author writes with exceptional enthusiasm. He is indignant at the handicaps which a greedy society imposes upon certain classes, and he applauds "the moral fervor of the social gospel." The author seems too ready to accept what some Europeans call "the American thesis," that where there are different churches, each claims to have the only way of salvation and each is in competition with all the others. He does not distinguish between nineteenth century sectarianism and twentieth century denominationalism.

Dr. Brauer analyzes the causes of the many changes in the current of American Protestantism. At every stage the life of the churches is related to the contemporary scene in general society. It is evident that the author has dipped deep into the sources for his materials. The personalities who influenced the course of events are no mere names on his pages. They are made to speak in their own words, and the quotations are very skillfully selected.

Here then is a delightful and instructive story of a Church that faces the future full panoplied and unafraid because "from the Pilgrims to the present century it has sought a fuller and richer understanding of the gospel for each epoch." — *Abdel Ross Wentz,* Professor of Church History, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

The Life of Archbishop John Ireland. By JAMES H. MOYNIHAN. New York: Harper & Brothers, 1953. 441 pages. $5.00.

Had the term "Mr. American" been in use by the year 1900, it probably would have been applied to the churchman who was then, and until he died in 1918, the Archbishop of St. Paul, Minnesota. No other member of the hierarchy of the Roman Catholic church in America has preached the necessity of good citizenship by Catholics with the zeal with which it was advocated by John Ireland. Although not native born (he came here when twelve years old, from Ireland), few Americans seem to experience the passion which Ireland felt throughout his adult life for the land of his adoption.

As a young priest he served as a chaplain for northern soldiers during the Civil War. One of his dearest possessions was a letter he received many years later from the Reverend Robert J. Burdette, then pastor of the Temple Baptist Church in Los Angeles, which letter reads in part: "My dear Archbishop Ireland — For you are my Archbishop, aren't you. I was a private soldier . . . when the entire brigade called you as its chaplain. . . . There was a boy's love and reverence then. There is the

love and reverence of a man today. . . ." Among his most carefully prepared public papers was the beautiful address which he sent to be read at the memorial service for Bishop Gilbert of the Episcopal Church.

Unfortunately for Ireland, and because of his unwillingness to stress denominational differences, critical members of his own church assailed him for what was called Americanism, by which they implied that Ireland had no spiritual loyalty to the papacy. Ireland denied the charge, but continued to make clear his attachment to the nation as well as to the church. Such statements as these were repeated again and again: "Next to God is country, and next to religion is patriotism. Patriotism is a Catholic virtue. I would have Catholics be the first patriots of the land. . . . I can truly say that my Catholic heart and my American heart are one. . . . When the question is asked, 'Do you put church before country or country before church?' I say that one is not to be put before the other. They are in different spheres altogether, and so far as principle goes, the church tells me that service to the state and country is a solemn, sacred, religious duty."

The bitter tensions that developed at times among the American bishops of the Catholic Church are made very clear. There is no attempt made to convey the impression that all was in harmony at all times. Primary source material is used throughout the sixteen chapters, as is attested by the wealth of footnotes. A comprehensive bibliography and a detailed index increase the utility of this important biography. — *Paul Kiniery,* Loyola University, Chicago, Illinois.

The Gospels in Modern English. By J. B. PHILLIPS. New York: Macmillan Company, 1953. x + 243 pages. $2.75.

The translator of the four Gospels, at present Vicar of St. John's Redhill, Surrey, England, is known to Bible students through his earlier *Letters to Young Churches,* his translation of New Testament letters. He has also recently published, *Your God Is Too Small.* This translation, like that of the previous book, attempts to put the New Testament words and sentences into vigorous, meaningful vernacular for today. As the Gospels were written in Koine Greek, not classical Greek, so the language of those Gospels should vibrate their ideas for modern readers in common *(Koine)* everyday English of today. The translator has tried to orient himself from the majesty of the King James Version, and translate the gospel Greek as he would in approaching any other Greek text. In order to get the feel of his translation, one illustration, the Lord's Prayer, will suffice:

> Our Heavenly Father, may your Name be honoured;
> May your Kingdom come, and your Will be done on earth as it is in Heaven.
> Give us today the bread we need,
> Forgive us what we owe to you, as we have also forgiven those who owe anything to us.
> Keep us clear of temptation, and save us from evil.

It is helpful to have modern New Testament translations to use, along with those of the King James Version and the Revised Standard Version. This translation of the four Gospels carries a strength and realism that many will find very helpful. A page introduction regarding author, date, and sources prefaces each of the four Gospels. — *Thomas S. Kepler,* Professor of New Testament, Graduate School of Theology, Oberlin College.

These Harvest Years. Edited by JANET BAIRD. Garden City, N. Y.: Doubleday & Company, 1951. xiii + 300 pages. $3.49.

Several years ago many of us approaching forty were interested in Walter Pitkin's *Life Begins at Forty.* Here is a book on the same subject, but with a different approach. It tells us how we can supplement, complete and bring to full fruition the years after forty. We have been living, studying, working for forty years, sowing the seed so to speak, tending the ground and taking care of the plants. Now comes the harvest. How can we really enjoy it and use it to advantage? How can we make the proper adjustments to the problems which advancing age brings, and feel happy without making fools of ourselves?

Twelve experts tell us about health in general, eye-sight, teeth, finances including insurance, work and hobbies, participation in community life, traveling, and worshipping in the churches or temples of our choice. Three chapters, one each by a Protestant, Roman Catholic and Jew, tell of the opportunities for the deepening of the spiritual life of those who grow old graciously, and hold with Browning that "the best is yet to be, the last of life for which the first was made." Dr. Sizoo, speaking for the Protestants, brings his chapter to a close with the assurance of immortality and adds that "Nearer, My God to Thee" is no longer a hymn of hope but an everlasting experience.

The subtitle of the book is *A Guide to Abundant Living after Forty.* It might as well be called *A Manual in Mental Health,* in popular terms, for all those who have passed their fortieth birthday.

Certain ideas which were true a couple of years ago when the various chapters were written are no longer valid, especially those dealing with financial problems. No one can tell what the future holds along that line. Nevertheless the bulk of the book dealing with "abiding" problems is authoritative and will be so for years to come in the field of the science of old age, also known among the initiated as Geriatrics or Gerontology. — *George P. Michaelides,* President, Schauffler College, Cleveland, Ohio.

Solving the Riddle of the Universe. By ARTHUR A. WALTY. New York: Philosophical Library, 1952. 447 pages. $6.75.

For this writer, the answer to life's problems is found in the understanding and appreciation of the transmigration and reincarnation of souls. Ultimate reality is mind-energy and all existence is a form of mind. World conditions are partly the result of a vicious type of soul which has reverted to savagery. Reincarnation has been demonstrated. The peace and good will which our world needs will come, according to him, when all of us accept and live by this interpretation of life.

There are a number of excellent ideas in the book which are in tune with contemporary thought. Walty despises war as "a loathsome and useless relic of barbarism" and the main cause of world disorder. Peace, harmony, love and justice should exist between people and nations. Hedonism is not an acceptable ethical position. The teachings of Jesus are normative. The power and strength of historical Christianity is appreciated. Russian Communism and all forms of international gangsterism must be met by an international organization using war only as the last resort. Man is basically religious and religion is a necessary factor in all world affairs. God as mind-energy is a Kind Providence in human and world affairs.

On the debit side, however, the author makes the following assertions without adequate support: Christianity is losing its control over people and everywhere religion is on the decline. It is doubtful if many ministers believe what they preach. Few great scientists are Christians since scientific research has undermined most Christian doctrines. Much of Christianity is "wholly incompatible with established fact." Herbert Spencer is one of the "great philosophers." Aristotle is "the highest intellectual individual in history." Scientific and psychic research point to reincarnation as the only logical interpretation of life!

To conclude: This reviewer actually enjoyed reading this material — the best mixture of truth and fancy he has seen for some years. The author is gracious and morally respectable, but does not appreciate contemporary religious thought. He has amassed a great amount of "evidence" to fit into his world outlook. In his use of scientific findings and quotations, our theosophical friend needs the guidance of well-rounded scholars. — *Wm. Cardwell Prout,* Minister The Methodist Church, Howell, Michigan.

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Mind, School and Civilization. By JOHN MACDONALD. Chicago: University of Chicago Press, 1952. xi + 132 pages. $3.00.

The subject of this book is something more than the first word of the title and less than the others. It is an essay on a liberally educated, civilized man.

Happily, for the reader, it is by a man who quite obviously *is* what he writes about. And a man who writes expressively with great clarity and forthrightness. But it must be said that Professor Macdonald, as the jacket warns the reader, is a "traditionalist" and if he detects any value whatsoever in "progressivism" he does not share it with the reader.

However this may be, the author sets forth a powerful and convincing case for the liberal arts college and its product at its best. Thus, the advocate, if there is such, of the superiority of material over spiritual values or of, say, "premature specialization" would do well to avoid reading this book — if he would prefer to come away with his faith (or lack of it) unshaken.

On the other hand, the reader who is already convinced of the value of a liberal education and who defines liberal education broadly and with due regard for its more obviously essential parts may find little intellectual stimulation in the book. He might rediscover a few old friends in the quotations or some pleasure in the "beauty" of the organization of the argument. Or, he might want to recommend the volume to an unenlightened, but willing friend or student.

Doubtless this book will find more ready acceptance from the reader of a philosophic bent than from others. The social or physical scientist might well object to the tendency of the author to look down his nose at their points of view and to presume to state their positions with such simplicity.

The author would argue in reply, I suppose, that he is writing about a *civilized* man and a *philosophy* of education. It would follow from this that philosophic values are of a higher order than the material, art or scientific values which he also discusses. It is because of this that Mr. Macdonald comes, finally, to much the same test as did the 1952 "Report of (the) Commission on Liberal Education"; "Have they (students) learned to inquire beneath culture into the more profound questions which persistently confront human beings in their enduring humanity?" Of Professor Macdonald's students there is reason to believe that one might well respond in the affirmative. — *Paul Douglas,* Oberlin College, Oberlin, Ohio.

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Basic Principles of Supervision. By HAROLD P. ADAMS and FRANK G. DICKEY. New York: American Book Company, 1953. 320 pages. $3.75.

This book is the most recent in the continuing study of supervision in education. The central theme is "the belief that effective supervision is based upon the ability of the supervisor to assist teachers in isolating and analyzing their problem." The book is a thoroughgoing, realistic, progressive treatment of this highly essential function in any educational program. The treatment is exceedingly well organized, with an immense amount of practical detailed guidance. The outline of the chapters is in such complete and detailed form that one can grasp the total treatment by a careful study of the six pages it covers. Each chapter is introduced by what is called "Action Approach" which consists of a dozen or so questions designed to raise the major issues dealt with in the chapter. At the conclusion of each chapter are found "Action Pointers," suggested forms of study and investigation based on the chapter, and this is followed by "Problems," and a carefully selected bibliography. These aids will help the individual in his study of the text and the teacher who is using it as a text.

Throughout the chapters, and especially in the index, will be found check lists and schedules of observation that have grown out of wide experience. Running through the text is a common democratic philosophy of education which guides in all of the procedures and techniques that are suggested.

This book is a companion to another splendid supervisory text, Wiles, *Supervision for Better Schools.* Both of these books will give immense help to supervisory leaders in the program of religious education. — *Frank McKibben,* Professor of Religious Education, Garrett Biblical Institute, Evanston, Illinois.

Golden Anniversary Convention Theme

THE PLACE AND ADEQUACY OF
Religious Education in Our Times

OPENING ASSEMBLY

The Crisis of Religion in Education

I

ABBA HILLEL SILVER
Rabbi, Congregation Tifereth Israel, Cleveland, Ohio

A NEW RELIGIOUS orientation is required for the preservation of the American way of life and for the preservation of our civilization.

Much of our thought in recent years has centered overseas. We have been concerned with world reconstruction, with relief of the peoples abroad, with saving mankind from Communism. We have considered many ways of how to strengthen democracy abroad, but it is well to take stock of conditions at home. How sound is the American way of life? A critical barometer of the American way of life is the American home. How secure, how stable, how strong is the American home? For it is the American home which, when all is said and done, is the basic institution. If it is sound, America is sound. The success of our democracy as a way of life is ultimately reflected and gauged by its success in the home, and the quality of family life will, in the last analysis, determine the quality of our national life.

The American Home

Let us have a look at the stability of the American home. Divorce in the United States has now reached an all-time peak, and it is the highest in the world.

Paralleling the shocking increase in divorce in the United States is the similarly shocking increase in juvenile delinquency. The United States Children's Bureau estimates that in 1951 about one million youth came to the attention of the police and that 350,000 boys and girls were brought into our juvenile courts. Since 1951 the numbers have increased still further.

A broken home is in the first place evidence of a lost reverence for basic religious mandates and its first victims are the children. When parents fail in the disciplines of life how can their children, far less mature, be expected to succeed? The emotional pattern of the child's life is determined in the home. Only the secure family, grounded in basic religious loyalties, can raise children whose conduct will insure the social stability of the nation. The primary responsibility of strengthening the American home lies not with the church or with the school but with the parents in the home.

There are, of course, many economic factors and many unsettlements of life today, caused by war, which have contributed to the weakening of the American home. All of which simply goes to point up that it is

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far more difficult to maintain a secure family life today than it was in olden days and that, therefore, greater demands must be made upon the individual, upon the inner spiritual strength of the individual — man or woman. Greater wisdom is called for, greater courage, greater idealism, greater sportsmanship to preserve for themselves and for society the one institution for human happiness — the home. For what profits it a man if he is a success in business, if he is a failure in the home; or for a woman if she is a success in whatever interests she may have, if she is a failure as a mother. One who fails as a husband and father or as a mother and wife fails in the most significant reaches of human life. And what profits it a nation, rich and powerful, if millions of its homes are torn by discord and become breeding places of twisted childhood personalities, of law breakers and malefactors.

Society and the Home

Society as such must do its share to protect the home. Society must evolve a system of greater economic stability so that business cycles and prolonged unemployment do not put an unnecessary strain upon the home — a strain which often men and women cannot bear because it is too great for them. Society must seek to avoid war because there is no more disruptive influence on homes than war. Society should provide proper housing facilities and decent homes for families. Society should provide adequate education — preparation for family life — and social agencies to help men and women solve the problems confronting them.

The Personal Problems

But when all is said and done, the problem is primarily a personal problem for individuals, and it cannot be unloaded on society and on government. The great effort must be made by men and women, and they can make that effort only if they accept and acknowledge and live by a clear philosophy of life; if they accept a standard of values, a code of conduct, and live by it. When the mandates of tradition have broken down for men and women, then they must evolve or accept methods of their own and abide by them and their disciplines. Without such voluntarily accepted codes of conduct by which men live, they are lost. Even with proper housing and with economic self-sufficiency and all such safeguards, the home will crack.

Education

What holds true of the American way of life holds equally true of civilization in our day. For civilization to survive, it is clearly necessary to revise the mood and thought pattern of our age, and to recharge our world culture with new meaning and content. In this task we may count upon science as our ally today. Released from the pseudo-scientific incantations of the past, and from false social philosophies based upon them, education, braced and fortified afresh by the moral axioms of prophetic religion, should now proceed more purposefully than ever before, and more energetically — for it is later than we think — upon its appointed mission to help men discover the best in their minds and hearts, and to direct them to eager cooperative living in a free society.

This education should not be a part time or released-time instruction, relegated to the church or the Sunday school, as a sort of grudging concession to a patriarchal convention, or to a culture run to seed. It should permeate and electrify every subject that is taught, especially the social sciences, every educative institution, every area of social activity for young or old, every agency which molds public opinion. The stone which the builders rejected should now become the chief cornerstone. What our age needs, and what newer education should offer it, is not a corpus of canonized doctrines to be accepted under authority, a new dogmatism as a counterfoil to the monolithic orthodoxy of modern dictatorships, but a new mood and point of view, a new covenant with character, a new and confident devotion to the enduring social ideals of mankind, and to the only valid and unvitiated technique for attaining them. "Make you a new heart and a new spirit; for why will ye die . . . . turn yourselves, and live!"

II

PAUL C. REINERT S.J.
President, St. Louis University, St. Louis, Missouri

THIS ENTIRE convention is based on the premise that this country is facing a crisis in the religious education of its citizens. I think we might be able to discuss the nature, cause, and possible solution of this crisis in concrete terms, if you would permit me to direct your attention specifically to the question of the religious training of our college students. Surely anyone who has read such recent studies as *Religious Perspectives in College Teaching*[1] and *Liberal Learning and Religion*[2] would agree that in some way or other religion must be restored to the campus. I am not equally certain, however, that we would all agree as to what is the strongest argument for the need of religion in college. The argument most frequently proposed seems to be this: There is a serious moral decline among intellectuals, particularly among college graduates. But the purpose of religion is to insure morality. Therefore, we must teach religion to our college students. No doubt there is some connection between religion and morality since a moral life is the practical criterion by which most of us judge the validity of a religion. But I do not think that this argument for the need of religious teaching is by itself convincing. We must find a deeper reason; we must rethink the place of religion in American culture; we must reappraise the purpose of the college in American life.

The broad objective of a college education is to transmit to the students the intellectual heritage of our civilization. Here I am thinking primarily of the college curriculum itself which must be so organized as to embrace the various intellectual disciplines that are the components of our culture and traditions. This is the underlying reason why most colleges insist that a student take courses in literature, natural sciences, social sciences, and mathematics. We are convinced that these are the chief intellectual disciplines of our Western civilization and that a student needs training in these disciplines in order to understand our civilization and to live as an educated American.

But in our college curriculum today we have forsaken one intellectual element of our heritage; we have done even worse, we have betrayed one element in order to save another. The studies made by Fairchild and others show clearly that the average American college graduate is an infant in the field of intellectual religion whether considered from the viewpoint of theology or merely from the viewpoint of the history of thought. Notice, I am not speaking of the *practice* of religion but of the *knowledge* of religion. Not only have we neglected to train our students in the understanding of religion, we have gone one step further. Perhaps without intending to do so, we have actually taught them irreligion. As Fairchild has shown conclusively, we have taught our youth that religion is not intellectually important in American civilization. How have we done this? By purporting to train our young college men and women in all the intellectual disciplines necessary to live as educated Americans, yet making no demand in the college curriculum that they acquire some understanding of religion.

The Basic Problem

It is true, of course, that few of us educators dared to say that religion was unimportant, though some highly respected professors did actually say this in their classes, or at least implied that religion was superstition or some form of primitive magic. What happened was simply this: too often the college student was given one person's idea of the intellectual approach to religion; he heard only the complete and full explanation of the rejection of religion. All the tricks of rhetoric were employed at times to destroy

[1]Hoxie N. Fairchild, editor (Hazen Foundation), The Ronald Press Company, New York, 1952.

[2]Amos N. Wilder, editor, Harper and Brothers, New York, 1951.

his grammar school or his Sunday school understanding of religion. He was not psychologically prepared to cope fairly with this attack on the religion which his parents instilled in him as a child. Under the banner of academic freedom and the interpretation of the Constitution forbidding establishment and promotion of religion by the state, the basic concept of religion was gradually betrayed in many an American college. This result was not intended. What was intended was to protect American freedom of religion and the American way of life. Union of church and state must be avoided at all cost. But now we find the price was too high. Our misinterpretation of union of church and state has sounded the death knell for intellectual religion. And once intellectual religion was deserted, religious practice died. Irreligion could win the day because there was no law forbidding the teaching of irreligion. Clothed in the philosophic garb of secularism and naturalism, irreligion was made to appear scientific, objective, and highly intellectual. No matter what the intention of those who outlawed the teaching of religion in our colleges, the result has been the only logical conclusion students could draw: religion is not an intellectual element of importance in our civilization. Is it any wonder, then, that the knowledge of religion amongst college graduates has remained at the elementary school level, that many of them have come to despise religion and to put it out of their lives as one of "the things of a child"? This, in essence, is the crisis of religion in this country: a problem in morality but also an intellectual problem.

The Solution

What is the solution to this problem which faces the vast majority of our youth? The traditional answer has been to the effect that religion should be taught only in the home and the church. Certainly this is curious reply from people who today are demanding that the schools teach cooking, democratic living, even how to drive an automobile. What has become of the generally accepted concept that whatever is intellectually important in a civilization should be part of the curriculum of the colleges of that civilization? The home can teach the child the rudiments of the English language and perhaps introduce him to basic science and history, but the purpose of the school is to train his intellect in the scholarly pursuit of these subjects. The same should be true of religion. Therefore, the solution that the teaching of the intellectual content of religion must be handled outside and independent of our educational systems is untenable both practically and psychologically.

Is there a Place for Religion?

Among these who admit that religion does have a place on the college campus, there are some who argue that it should be fostered from a social rather than an academic, curricular viewpoint. These people advocate the creation of a religous atmosphere by the erection of chapels, by the activities of clubs and social gatherings motivated by religious objectives. This is not an adequate answer to an intellectual problem. The history of the failure of religion in the American college indicates that it first failed intellectually before it failed socially. Either religion is an intellectual discipline and as such must be an integral part of the college curriculum or we should forget about religion in the American college. We have no shortage of chapels, enough clubs, and too many social organizations. What our students lack is an intellectual understanding of religion.

Before disposing of the extra-curricular solution to this problem, I should perhaps pause for a few moments to answer those who may say that religion really is not an intellectual discipline, but a matter of faith, feeling, and emotion. I know of no religion worthy of the name that does not contain a substantial intellectual content; intellectual elements that are as difficult to grasp as literature and science and social studies. If religion does not have an intellectual content, a body of truths and an intellectual history, then it is not important to our culture and we should abandon any hope that religion can solve the moral problems we are facing to day.

Intellectual Content

What do I mean by the phrase 'intellectual

content of religion'? I mean first of all: that it is possible to discuss in fully rational terms what religion is, and what its place is in the total life of man. Secondly, religion answers certain rational questions for man, questions which are religious as well as philosophical: What is a man? What is a good or an evil man? What is man's destiny? What is man's relationship to God and to the rest of creation? Different religions will answer these questions differently, yet any religion must admit that these questions are meaningful and capable of rational discussion. Thirdly, in any religion which bases itself on a revelation from God, there is a considerably enlarged intellectual content. God in revealing Himself made use of human signs and human discourse. The language of the Bible, for example, is a rational language and has a meaning; it is a communication. Therefore, man owes it to God and to himself to attempt to discover that meaning as far as possible, for the same man who makes an act of faith is also a knower, and any separation of religion and faith from understanding is more disastrous to the individual than to a culture. This, of course, is not the same as saying that man could by his unaided reason discover the entire content of Scripture or understand it with Cartesian clarity. But to avoid a stark rationalism it is not necessary to plunge into sentimentalism or anti-rational religion.

I realize, too, that there are some who think of dogma and the intellectual as irreconcilable. Surely this cannot be the case. Even the content of dogma, granted it is supported by authority, is nevertheless an intellectual content. It is this content which has been developed, redefined, elaborated and painstakingly brought into relationship with the whole sweep of human endeavor by highly competent religious thinkers. Their efforts throughout the ages have resulted in the creation of a wisdom to which even the most biased must concede the title of intellectual religion.

If the foregoing be true, then there is no solution to our problem unless we understand religion to be one of the major intellectual elements of Western civilization, one of the essential phases of human living, and therefore an intellectual content that must be integrated into the college curriculum. Here many will say in despair that such an integration is not possible in American higher education particularly in tax-supported institutions. On the contrary, I submit that a solution is both possible and feasible. But before evaluating various solutions and offering one of my own let me state why I am convinced that there must be some effective way of bringing religion into the intellectual training of all American youth. We have not failed to teach religion in many of our colleges because we thought that it was unimportant nor because we as Americans were not personally interested in religion. We failed because we did not know how to solve the problem of teaching religion in a civilization in which there has always been a diversity of religions. The American way of life has always encouraged diversity in every phase of our culture: our backgrounds were nationally diverse; there has been diversity in politics; America has always been thought of as the great country where peoples with varying cultures could live and work together in peace. Thank God for this diversity which has contributed so much to our development. Thus far in our history we have solved national diversities, linguistic diversities, and social diversities without establishing a monolithic, totalitarian society. There is still one other historical fact in our culture; diversity of religious belief and practice. Our present problem is not the causes of this diversity, nor any judgment as to whether it is a good thing or not, but simply an insistence that this religious diversity is a given factor which needs to be recognized and reckoned with. From a political viewpoint our solution to this problem has been to prohibit the establishment of a state religion. By this we did not intend to create an irreligious society but to protect freedom of religion. From an educational viewpoint we thought that freedom of religion could best be protected by exhibiting the teaching of religion in tax-supported colleges and universities. This solution, I submit, has been a dismal failure.

How Teach Religion?

How is it possible to teach religion within the framework of our established system of higher education, including our public institutions? One solution, seriously proposed by many who are concerned about the present situation, is to find a common denominator for all the various religions represented in America and to weave these common truths into a curricular content that would be acceptable to everybody. Such a solution is futile, just as futile as trying to find a common denominator in the various languages of Europe. By its very nature, a religion in the concrete is a creed, a code, and a cult, a specific form of belief and practice; it must be distinctive or it ceases to be what it is. "Religion in general" or even "Christianity in general" is not something real, vital, and dynamic. It is a figment, an unreal abstraction. A man can be religious only if he is religious in some concrete way, according to some specific form of belief and practice. Hence, a religion cannot afford to gloss over or ignore its unique characteristics. We must find a solution which will give religion an intellectual respectability in our schools and yet respect the religious diversity of our people and the consciences of our students.

At this point, we might be inclined to confess that the problem is simply insoluble. Yet let us not forget that in other cases we have solved this difficulty in a distinctively American way. Where it was a matter of life and death for those dear to us, we solved the problem. In order that our young men might not face the moral and physical perils of war without religious assistance, we required the military departments to supply and support chaplains of the various faiths and to give both the chaplains and the men in the services every opportunity to practice their religion. The fact that the state supported the chaplains and built the chapels was never considered a violation of freedom of religion nor the establishment of religion.

We solved the problem in another very important situation. Marriage and the institution of family life is for many of us a religious ceremony. On the one hand, we wanted religion in the marriage ceremony, in our homes and family life; on the other hand, marriage is also clearly a civil affair and concern of the state. So we made the religious minister a civil functionary in the discharge of his religious duties in connection with marriage. Without fear of union of church and state, a religious ceremony in America is recognized as a civil ceremony.

Proposed Solution

Therefore, it would seem that there must be some similar solution by which we could protect freedom of religion and yet provide religious education for our American youth even in tax-supported institutions. As I see it, the key to this solution is *religious diversity mediated by conscience.* In practice, this means that every college could and should have a strong department of religion composed of representatives of at least the major diverse religious faiths of our civilization. Just as members of all other departments these men should be required to measure up to strict academic qualifications as regards their professional background, training and experience. They should be qualified *bona fide* professors who can intellectually present their own religion to the student body, and, if thus qualified, should be given every opportunity to do so. With full regard for the rights of individual consciences, every student should be required to take a minimum number of courses in this department either in the subject of religion proper or at least in basic moral living. The institution would justify such a requirement on exactly the same grounds as other liberal arts courses which are judged as a necessary part of the core of knowledge which should be the common possession of all Americans.

The advantages of such a solution are many. College teachers who are opposed to religion would not have the field to themselves as is true in the present situation. College students would have sufficient intellectual training in religion to make intelligent decisions, as regards their own personal lives. Religion would be restored to intellectual respectability and prestige in American college life. Each religion would soon realize the advantage of placing its best intel-

lects in the colleges as competent professors of religion. This solution might not be the ideal but at least it follows the American pattern in solving our problems of diversity.

Summary

My thesis, therefore, reduces itself to this: In order to save America, to save freedom of religion, to avoid the establishment of a state religion, many an American rejected religion as an intellectual discipline. Now these same people are awakening to the fact that America can endure only if our people are sincerely religious — sincerely Jewish, sincerely Protestant, or sincerely Catholic. But this full sincerity can be widely achieved only if religion is restored to a place of respect and esteem in our halls of learning. Only thus will an essential element of our common human heritage be transmitted to a substantial portion of our American youth, most of whom are today being robbed of their birthright.

III

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WHEN THE Religious Education Association was organized fifty years ago, the easy optimism of the nineteenth century was still unchecked. Science, diplomacy, and big business were all regarded as tending inevitably toward international understanding and world peace. The watch-word of Christian students was "the evangelization of the world in this generation." If we thought at all of original sin, it was as the disappearing remnant of the effects of Adam's disobedience; and the president of one of our greatest theological seminaries dismissed it with the comment that "Adam did not represent me, for I never voted for him."

Since 1914 we have learned some bitter lessons. The original sin from which we really suffer is far stronger than any prejudicial heritage from Adam. It is the original sin which infects mankind because of our native propensity to selfishness and self-will. Man still has what Professor Eliseo Vivas calls "the natural tendency inherent in each animal to define value in terms of his own interests, which is to say, in terms of his passions and lusts." And our children are born and bred in a world that seems grimly bent upon return to barbarism.

How shall we be saved from such sin?

Patriotism is not enough, said Edith Cavell as she went to face the firing squad. Pacifism is not enough, wrote Philip Kerr, Lord Lothian, British ambassador to the United States, as he pleaded for a world-federation of the nations. And now the greatest scientists of our time are saying: Science is not enough. Knowledge and skill alone cannot save mankind. For science is in itself neutral; it can be used as readily for destruction as for salvation; it can be directed to evil ends as well as to good.

Even the social and psychological sciences are not enough. They reveal facts but do not determine values. And they too are neutral. Psychology and psychiatry, like other natural sciences, may be used for evil ends as well as for good. The individual may by their means be kept in dependence upon another person and even be controlled from without his own will, and made to confess what he has not done and profess devotion to what he abhors.

At the close of Barbara Ward's book entitled *The West at Bay* — an incomparably incisive and penetrating exposition of the economic problems of Europe and of their significance for the present plight of civilization — the author declares that sound economic planning is not enough. These plans, she says, "will remain, as in Ezekial's vision, a valley of dry bones unless there is a spirit to inform them and bring them together in the mighty army of a living faith."

Foundations

She leaves the reader in no doubt as to where, in her judgment, we are to look for that faith. "The first foundation of Western freedom is one that has been the support of

every great civilization until our day — the belief that underlying the ebb and flow of historical events and human happenings there exists a moral order of right and wrong, and good and evil, which transcends every particular interest and which, far from being created by man and events, is the yardstick by which they are judged. . . . The fundamental affirmations of Western society are all matters of faith and it is in an historical fact that the faith in which they were grounded and from which they derived their deepest strength, has been the Christian faith. . . . It may be possible to believe that the richness and the beauty and the incredible flowering of the Western spirit could have occurred apart from its Christian root and environment. It may be possible to believe that the rededication of the Western world to its old ideals can come about without a recovery of its ancient faith. But the only lesson that history gives is that Christianity and democracy grew up so closely inter-twined that the languishing of one may well mean the failure and the decadence of the other."

That statement is profoundly true. We need to add to it only an explicit recognition of the indebtedness of the Christian faith and of Western democracy to the great Hebrew prophets and to the living faith of the Jewish people.

One of the most notable utterances of the cultural anthropologist, Professor Bronislaw Malinowski, is a lecture which he delivered in 1935 on *The Foundations of Faith and Morals.* Approaching the subject from the point of view of anthropology, he expressed disgust for the "new pseudo-religions" of today, banal, shallow, pandering to the lowest instincts; and he declared his hope in the religion which affirms an ethical Providence, Immortality, and the transcendental value and sense of human life. He exhorted his hearers to "work for the maintenance of the eternal truths, which have guided mankind out of barbarism to culture, and the loss of which seems to threaten us with barbarism again." Then follows a very striking sentence: "The rationalist and the agnostic must admit that even if he himself cannot accept these truths, he must at least recognize them as indispensable pragmatic figments without which civilization cannot exist."

It was not, however, as pragmatic figments that the great founders of democracy employed these truths in the determination of public policy. It was not as pragmatic figments that the Declaration of Independence appealed to "the laws of nature and of nature's God." It was as truth believed and trusted, as faith in the structure of Reality, as recognition of that which has an unconditioned claim upon reason and conscience.

We, too, can trust these great truths. There is no need for us to resort to manufactured ideologies. In no nation has conscience been more free than in America; and nowhere have the institutions of democracy been more directly based upon the faith in God which is our Jewish and Christian heritage.

The Founding Fathers

It is often assumed that when the founding fathers of this nation spoke of the natural law or of natural rights they meant something atheistic and in opposition to revealed religion. But that is not the case. Our fathers thought of nature in terms of right; for a man to act in accordance with nature was to fulfill his destiny as a rational being and a son of God.

The founding fathers appealed to the natural law and natural rights, but their philosophy was not naturalistic. And it is just at this point that they, if they were now here, would not bend to the slant of current educational theory and practice. For the philosophy of the past fifty years has been predominantly naturalistic, relativistic, and pragmatic. Nature is appealed to, not as the ground of duty, but as the mother of inclination. Rights are no longer regarded as inalienable, they are thought of as conferred by the state. Truth is a name applied to whatever serves as pragmatic end.

In Ignazio Silone's recent novel, *A Handful of Blackberries,* a young woman Communist, Stella, is asked by the party leader to hunt for some damaging "false documents." She inquires whether the manuscripts really lie. The party man sets her straight; "You know the infallible criterion of the Party: anything that harms Russia is false."

"So those documents would be false even if — I'm just saying this — they happened to be true?"

"Of course, especially if they were true."

Educational Theory

Our prevalent educational theory does not go as far as that, but it faces in the same direction. Its persistent reiteration that scientific method is the only path to truth, its contempt for the past, its flouting of absolutes and rejection of authority, its exaltation of change and its identification of value with the fulfilment of desire, all tend to a pragmatization of life and of what is supposed to be education, which leaves both bereft of abiding and ultimate standards. "If a desire is good merely because it links successfully with other desires," writes Professor Vivas, "then what the theory boils down to is that by 'good' is meant what succeeds, and by 'bad' what fails."

I have been reading a little book that was published for use in the public schools of one of our New England cities which recently celebrated its Tercentenary. It is a city that was founded in Puritan religious faith, and that has had a notable history. I found that not only were events of high significance omitted from the account, but that the only reason stated for what the founding fathers did was that they did not like the laws of England. Again and again, as reference is made to major crises in the life of the city and the nation, this same statement is the only reason given — "they did not like" something or other. How can a child know that great moral and political issues were at stake? How, indeed, can he know that there are any such moral issues if men are always moved simply by what they like or do not like?

Supreme Court Cases

The situation into which we have drifted was described with the sharpness of an etching by Mr. Justice Jackson of the U.S. Supreme Court in his dissent from the 5-4 majority decision in the Everson Case (February 1947): "Our public school . . . is organized on the premise that secular education can be isolated from all religious teaching so that the school can inculcate all needed temporal knowledge and also maintain a strict and lofty neutrality as to religion. The assumption is that after the individual has been instructed in worldly wisdom he will be better fitted to choose his religion. Whether such a disjunction is possible, and if possible whether it is wise, are questions I need not try to answer."

That such a disjunction is not possible or wise, is implied in the putting of the questions; and Justice Jackson went on, a year later, to set forth some of the reasons why it is not possible "completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction." This is in his opinion in the McCollum Case (March 8, 1948). "The fact is," he said, "that for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences, derived from paganism, Judaism, Christianity — both Catholic and Protestant — and other faiths accepted by a large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared."

That the public school should deem it necessary to "maintain a strict and lofty neutrality as to religion" is due to the fact that religion has too often served to divide, rather than to unite, the American people. Because the public school is meant to express and further our common purposes it must, Justice Frankfurter says, "keep scrupulously free from entanglement in the strife of sects."

Various Assumptions under Our Schools

But does it follow that the public school must "maintain a strict and lofty neutrality" as to God? This is a quite different question, and much more important. And the answer, in terms of history and principle, profession and practice, is clear. Such a neutrality is not maintained by either our state governments or by our national government. It is unthinkable that the United States government should be atheistic, as is the present government in Russia. And as the government, so the schools. They may be neutral as to the strife of sects; but they cannot be neutral as to God.

Yet that is demanded of them, not only by a mother in Illinois who was indoctrinated in atheism from early childhood, but by a group of leaders in public education. These leaders tell us that belief in God is necessarily and wrongfully authoritarian in character, that there is no absolute truth or value or obligation, that in matters of faith good teaching is always neutral, that God is irrelevant to the real crises and decisions of human life and history, that belief in God is an actual hindrance to human idealism. Boyd Bode denounces "the theory that moral values require cosmic endorsement"; and John Dewey maintains that belief in God detracts from devotion to ideals, impedes one's service to his fellowmen, and is in reality a subtle form of unbelief or lack of moral faith.

More serious than these attempts of educational theorists to foist their atheism — or their non-theistic humanism, as they prefer to call it — upon the schools and colleges is the disposition to expel God from both government and education as an illegal entry. This disposition is due to an extreme interpretation of the principle of the separation of church and state, which confines God to the church and outlaws Him in the state. It is an extreme interpretation which brings together into an uneasy working partnership atheists and positivists on the one hand and religious individualists and ultra-fundamentalists on the other. This extreme interpretation has been made deceptively simple by the use to which the Supreme Court has put a figure of speech quoted from one of Thomas Jefferson's letters: "a wall of separation between church and state." The assumption is made that there must be such a wall, that this is the law of the land, that the concept of a wall is the basis from which further decisions in this area are to be deduced, and that God belongs on the church-yard side of the wall.

This assumption is untrue. I am not a lawyer, but its lack of legal justification has been amply shown by Professor Edward S. Corwin of Princeton University, the outstanding authority of our time on constitutional law. I am an historian, and able to discern that the Court's interpretation of what the First Amendment meant to the founding fathers who propounded it and voted for it is untrue, a falsification of history produced by methods of handling the evidence which would shame any competent graduate student. In its declaration of what the First Amendment means today, the Court is making law. That may be one of its functions; but the falsification of history with which it attempts to support the new interpretation cannot command respect.

The worst feature of the Supreme Court decisions in the Everson and McCollum cases is their false interpretation of the First Amendment in the interest of an impossibly absolute doctrine of the separation of church and state. Professor Corwin's conclusion is that "All in all, it seems clear that the Court, by its decision in the McCollum case, has itself promulgated a law prohibiting 'the free exercise' of religion, contrary to the express prohibition of the First Amendment!"

A similar conclusion is stated by Dean Wilber Katz, of the Law School of the University of Chicago, in a discriminating article in the October number of the Atlantic Monthly, entitled "The Freedom to Believe." He rightly states that "the principle of separation of church and state is not an absolute or a primary principle. In general, the separation required by the Constitution is the separation which is compatible with religious liberty. The Constitution does not shrink religious liberty to the liberty which is compatible with strict separation."

Recent Trends

In 1945 a joint report of the problems and policies committee of the American Council on Education and the educational policies committee of the National Education Association, signed by some twenty of the most distinguished educators in this country, warned the public against what is called "an insidious and ominous trend in the control and management of education in the United States." I quote a few sentences: "A continuance of recent and current trends in Federal and State relations in education will, within measurable period of time, transfer predominant responsibility for the control of education in the United States from the States and localities to the national govern-

ment. . . . The trend toward the Federalizing of education is one of the most dangerous on the American scene . . . We reject the conclusion that impersonal forces beyond the control of men are destined to submerge the individual, the home, and the local community in a rising tide of indiscriminate centralization . . . The fact that the national government must be the predominant authority in waging warfare and in determining the routes of transcontinental highways does not mean that it should similarly dominate such areas in the distribution of news and the education of the young. Education should be placed high on the list of services to be continued under State and local control. The ability to make distinctions as to what should and what should not be centralized permits some nations to preserve their liberty. Those which cannot so distinguish succumb first to totalitarianism and then to despotism."

In spite of that clear warning, in 1947 the Report of the President's Commssion on Higher Education proposed a tremendous expansion of institutions, material resources, and Federal expenditures for Higher Education, all in the interest of governmentally controlled, tax-supported institutions. This Report clearly stated and maintained the idea that financial support and the control of educational policies go together; it granted that the acceptance of Federal aid would tend to destroy freedom of inquiry in our educational institutions; and it admitted that the adoption of its policy would force many of the independent and church-related colleges to pass out of existence. This Report was so fatuous that it soon passed out of public notice. I hope it is dead, and that my mention of it here will do nothing to revive it.

The First Amendment to the Constitution has two clauses dealing with religion. It reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Most of the discussion in these recent years has centered about the first of these clauses, quaintly disguised as the erection of a wall. It is time to center our thought and action about the second clause; it is time for believers in God to claim and to justify their full freedom. And we can justify it only by sounder understanding of the issues, more generous toleration of differences, closer cooperation, and more effective action, in religious education.

A basic approach to such further development is afforded by the present upsurge of interest in the Bible. The Revised Standard Version has met with a sale of over two and a half million copies in the past year. The Papal Encyclical *Divino Afflante Spiritu,* November 30, 1943, authorizes the translation of the Scriptures from the original Hebrew and Greek, and encourages sound Biblical scholarship and the reading of the Bible by Catholic believers. The new translation sponsored by the Confraternity of Christian Doctrine is well under way, the New Testament, the Psalms, and the books from Genesis to Ruth having already been published. I have word from an outstanding Jewish scholar that several Jewish organizations are interested in producing a revised English translation of the Hebrew Bible, and that it is likely that work will be begun within a few months. These revisions and new translations are based upon sound, objective scholarship, and state the meaning of the Scriptures in language that has abiding, living significance, purged of archaic and obsolete forms of expression.

Russia has separation of church and state. Article 124 of the Constitution of the Soviet Union reads: "In order to insure to citizens freedom of conscience, the church in the USSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens." Is that what we want in America? Is freedom of worship enough? The questions answer themselves. The Russian conception of the separation of church and state is completely alien to our history and heritage as a people. Yet just such a separation is the trend of the movements here in America which we have been discussing. It is not too late for those of us who believe in American democracy and who have faith in God to rally our forces, and to ensure that this nation, under God, shall continue to develop, a government of the people, by the people, for the people, in unfettered, self-disciplined freedom.

SECOND ASSEMBLY

Religion and Philosophies of Education

I

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THE TASK before us being immensely complex and difficult, we may as well begin by saying that while, if words are used precisely, there probably is no such thing as a philosophy of education, there is always inevitably a philosophy in education. The vital relationship between teacher and pupil, between the communicated experience of the older person and the adventure into intellectual experience with which boy and girl are concerned, must of necessity depend on factors such as these: a decision, however dimly adumbrated, as to what kind of human being is to be molded in the classroom; an intuition, either clear or nebulous, on the part of the teacher of the use to which the creative energies of the young are eventually to be put; and a ceaseless transfer to the school of concepts, presuppositions, desires, impresssions, limitations supplied by the outer communities to which pupil and teacher belong, those of family or gang, of church or secular congregation of souls loosely formed by prevalent listening and reading habits. In each of these factors the organizing principle is some kind of view of life; and though a careful analysis of them all would of course be a report on education rather than a doctrine, it would at least constitute a body of information out of which a philosophy might some time be distilled.

No such analysis has been attempted. There is just one fact about education in our country which is obvious to all and has been stated in a thousand ways. On the whole, despite crass differences in quality, we serve the scholastic meal tastefully, tactfully, entertainingly; but we are not in a position to say what the food on the table is or ought to be. To be sure, the code of sanitation applicable to some of the sources from which educational materials in the last analysis derive is stricter than it formerly was. That is, exact scholarship now really tries to be exact. Were one to proffer a slipshod translation of Aquinas or Maimonides, the scurrilous deed would be as promptly derided as is quackery in medicine. But if one asks just how the habits and findings of scholarly research are to be put to worthy use in education no answer is forthcoming. And I think that the primary reason why this is so is that a valid, praiseworthy commitment to autonomous investigation has been allowed to dry up the yearning for a vision of the human being and his history as a whole would be more than primitive and blurred.

Discipline of Holiness

As soon as we try to imagine what would happen if the concern for such a vision were vividly present in our thinking, interesting questions present themselves. Suppose that our humanistic teaching at any level from the elementary to the graduate school were surveyed by a committee consisting of Socrates, Aristotle, Dante, Cicero, Goethe and Shakespeare. One shudders a little at the thought of what their report would say; but if humanists really believe in what they are doing they will be satisfied with no lower standards than would be thus set. Similarly the teacher of the natural sciences will hardly rise above the humdrum norms insisted upon by accrediting agencies unless he pauses to

reflect on what Newton, Pasteur, Planck and Einstein, for example, might think of the enterprise in which he is engaged. For only the best that has been known and thought in the world is good enough for the future of the world. And therewith, as a matter of course, one comes to the great problem with which this Conference will be concerned — what would the masters of the discipline of holiness, of the quest for God and the finding of God, surmise were they gathered in our midst and asked for their views? Let us fancy that we had invited some such company as this: Isaiah, the author of the Rig-Veda, Augustine, Francis of Assisi, Ignatius, and George Herbert. It is not difficult to conjecture what their verdict would be. Although the intellectual countenance of our nation is still lightly freckled by reason of exposure to what for these men was in radiant truth the Eternal Sun, it nevertheless indicates that from this point of view we have predominatingly been living in the cellar. Nor is the only deplorable consequence ignorance of the religious quest and its rewards. Should we not be concerned also, grave as the lack of elementary knowledge is, with the rigidity, the impersonal conventionality, and the meaningless combativeness of so much that passes for religious thought and action? Must we not wonder, too, why our comedies and tragedies, as fashioned by art and literature, seem to take place so often in a world wherein no spiritual note is sung?

Public Education

In the comment that follows you will hear the words of one striving to be an educator and not those of a theologian or a philosopher. For the richness and depth of the heritage given to the Communion which has my undeserved allegiance, I am more grateful than words could possibly express, but what is to be said here is remote from every kind of special pleading. I believe in public education not merely because it is the only kind which the great majority of Americans will ever have, but also because its achievements merit the respect and gratitude of every citizen. Beyond that it seems to me that although some of us serve public and some private education, we need all the friendly and helpful comradeship, all the attainable pooling of resources, we can muster. Let me add that as one who has spent his life hoping to become some kind of intellectual and literary historian, it is unavoidable that I should have a text reflecting these interests.

Religious Literature

Here are some words of Lord Acton:

> A speech of Antigone, a single sentence of Socrates, a few lines that were inscribed on an Indian rock before the second Punic War, the footsteps of a silent yet prophetic people who dwelt by the Dead Sea and perished in the fall of Jerusalem, come nearer to our lives than the ancestral wisdom of barbarians who fed their swine on acorns.

Why a single sentence of Socrates? Surely because when it was spoken mankind arrived suddenly, momentarily, at a point of eminence to which it had in the deepest places of its spirit aspired; and therefore its remembrance would perpetually be a kind of mountain peak to which one could go again and and again, reverently, excitedly, for a glimpse of the beauty and goodness that lay round about. The humanist is concerned, to be sure, with everything that is human. But he knows above all that what he calls art, literature and philosophy are worth his while because they chronicle the major discoveries of intuition and reflection in some vitally significant areas that lie fallow before the great powers of the human mind. And one then asks how all this is to be comprehended and vicariously relived, creatively, by each of us, unless some insight be afforded into the nature of the spiritual tide upon which it has been borne through the ages. How shall one grasp either meaning or symbol unless those things which were meant and symbolized can once more be discerned? The answer to this query is already grown commonplace in the upper reaches of American literary scholarship. This year we have seen, for example, the publication of the first volumes of projected complete annotated editions of the *Prose Writings* of John Milton and of the *Sermons* of John Donne; and it is a quite matter-of-fact assumption that until what these books have to tell us about the

theological thought of the two great poets of the seventeenth century is known, full insight into the meaning of their verse is hardly to be obtained. How can one avoid concluding that, quite apart from any other consideration, this concern with the religious character of human culture, exception having been made for that which has recently been romantic or nihilistic, must find a place in the teaching of the lower schools as well if these are not to be cut off from virile and fruitful learning? And indeed, if I may adduce still another random example, the excellent chapter on religion in Douglas Bush's survey of the English seventeenth century does bring some of this reflection into the forum of college discussion.

Contributions of Mass Media

If then on the one hand the taboo on religion threatens to leave our education perilously dessicated by reason of its being cut off from new important and inescapable trends in humanistic scholarship, what is happening at the other end of the spectrum is no less deserving of consideration. The great mass media, for all their faults, and their frequent endorsements of banality, have given to many millions of Americans varieties of religious experience which not even the most ardent secularist can ignore. Radio and television programs, for example, have gained audiences for Catholic, Jewish and Protestant doctrines and liturgies which have not been won for any other form of educational broadcasting. Not even the caterers to the great American specialty of self-psychoanalysis can attract the crowds which listen to Bishop Sheen and his various co-partners in religious presentations. The press, too, gives to religion in the newspaper, the magazine and the book, a place which it has not for a long time had in our culture. And who will doubt that many of the best motion pictures, in this and other lands, have dealt with religious problems and themes? The conclusion is evident. Education is rapidly becoming the only area of American cultural life from which religion is excluded. This fact implies that when the young person brings the best that he acquires from the mass media to school he must somehow put it away in his locker so that nobody will see it; and as he then goes on to broaden his views and to see more and more of the history of mankind, he must also be willing to realize that the teaching he receives is perforce cut off from much of what is most contemporary in the scholarship to which his best teachers are dedicated.

Isolation of Public Schools

So patent has the isolation of our schools become in this respect that I think I may say that the absence of concern with religion has already been relegated, in many parts of our public educational system, to the role of a mere fiction. Courses in intellectual and social history have tended more and more to include factual accounts of the great religious systems; and so far as I am able to tell this has been accomplished without running the slightest risk of one-sided proselytizing or of negation. More difficult naturally, by far, is the fact of religious commitment and of its expression in the lives of pupils and students. There can be no doubt that the majority of our young people, regardless of how lax the church membership of their parents may be, do bring some kind of valid religious dedication to school. And no doubt the most serious question before the American public is whether public education, without in any manner taking sides as to the character and quality of varying forms of religious commitment, can somehow nevertheless take cognizance of the commitment itself. For the boy and girl are not merely receptacles into which one pours, through guile, deception or other means, a measure of learning, but developing human beings who must somehow decide what to do in the major disturbing, often personality-shattering situations into which they are placed by reason of youth itself. Democracy is a very good thing, but it cannot be merely a method or a mode of living. It must be living by something and for something. And if the religious commitment is that which supplies the "by" and the "for," how can education fruitfully ignore it as if here were something akin to what sex was in the lives of some of our ancestors, namely a devastating secret

which one hid by referring to a leg as a limb?

Significance of Religion

I suppose that much of the surviving old-fashioned dodging of the plain fact that since religion is a *donnée réele,* a fact rooted in reality, one cannot avoid realizing that it is there, must be considered a legacy from a debate about the nature of education which, while it is still in progress, is by no means as grim or as meaningful as it once was. The core of that debate had to do with whether schooling could be in any sense authoritarian. Is it not the proper business of intellectual inquiry to present the perfectly open mind with a variety of choices; and is not religious commitment something which closes the mind? I shall say no more about the matter than this: the profession of a religious faith may of course be made by people who are prim and rigid and bereft of generosity; but has anyone been able to read the great texts of religious literature — not the Testaments merely but, say, the Socratic Dialogues, the Divine Comedy, the writings of St. Francis, or the essays of Martin Buber — and conclude that he had encountered in them a closed mind? To be sure, religious persons are terribly in earnest, they are often prophetic, they argue vehemently and not always irenically. This should not perplex too much all who do not dodge the issue which constitutes for our time the supreme topic of debate. Does one have a closed mind when one repudiates Marxism-Leninism-Stalinism? Is a commitment to the cause of freedom itself a repudiation of freedom? I cannot believe that there will be many who would push the case for anti-authoritarianism that far.

To be sure, there is no doubt that if religious education is to succeed with us and be more than either lip-service or emotional fanaticism, it must carefully perfect its methodology and study the social climate which prevails. How this is to be done is not for me to say. But I should like to offer quite tentatively for your consideration certain possible prolegomena which have a relatively philosophic tinge. You will recall that in his final colloquy Socrates declared that he was arguing not to convince those who were listening but rather himself. It was his task so to conduct his final great adventure that it would seem wholly right to his own mind. And it is always the ultimate, mysterious, sacred fact about a man's religious commitment that it compels him to be Socratic in this sense. His faith must be on the one hand a pledge of loyalty given to the Divine Revelation and affection made manifest to and served by the community to which he belongs. Yet on the other hand it will be he, and he alone, who can reach out his heart and his hand, after his own fashion, to the Divinity in which he moves and has his being. That is among other things, the teaching of St. Thomas.

Estrangement from Religion

Therefore I have come to suppose that here is to be found the basic cause of that unfortunate controversy with natural science which has done so much to estrange men from religion. Regardless of what could be said about the theological or philosophical ignorance of certain scientists, it is also true that the unwillingness of many formal exponents of religious teaching to permit the scientist to make his religious commitment in his own way was a grievous mistake. If one now surveys the dreary argumentation about the Copernican theory, the hypothesis of evolution and similar matters from the vantage point of such knowledges as we possess of the conduct and insight of the great men who have so patiently explored the principles by which the cosmos is governed, one sees how tragically unnecessary the rift was and will be led to speculate on what the story might have been if men so passionately dedicated to truth and so remarkably penitential in their service to it had been invited with humility and candor to make their religious commitment primarily in the form of that dedication. I am for one persuaded that then there would not have been one Louis Pasteur but many. There is nothing in the long chronicle of misunderstanding and cleavage of which one must now say that it led by any kind of reputable logic to that belief in the irreconcilability of science and religion which is still so widely held in our time.

Methodology of Reconciliation

In like manner were one to permit a discussion of educational methodology, on a higher level than that of mere repetition of formulas assumed to be proof against change, to lead us into the formation of two hostile educational camps, one pro-religious and the other not, we should be abetting a cleavage as unfortunate as any could well be. Surely all of us can accept what are the valid findings of psychological inquiry into such factors as that of interest without shifting the debate to a terrain on which it would be meaningless. Fortunately I believe that by and large, despite fringes of relative lunacy, we are ready to do what has been suggested. Therefore by way of moral I should like to conclude by alluding to what seems to me an interesting parallel. The center for the advancement of fundamental education which has been established in the Near East as a result of the cooperation between six Arab states and UNESCO has several features of absorbing and even startling interest. There is a kind of institutionalized center in which those who are to carry out the mission come together for training and conference. At the same time each man goes out to a village in which he is to labor. His job is to study the needs and interests of that community, to show how improvements can be made through common effort, to enlist the spirit of cooperation, and to provide for rudimentary means of combatting illiteracy. It is a very beguiling and I think a very realistic plan. But if you wish to inquire if something comparable has ever been tried before all you have to do is to look up the history of the missionary effort undertaken by Francis Xavier in the Orient of his time — an effort so spectacularly successful that one can only hope that the UNESCO endeavor will be blest in some comparable way. Xavier and his community center for training and conference, his workers who went out to merge themselves into the life of communities, and his program of interest development, so peculiarly modern that one often wishes he were available to review some of our educational treatises.

Only a rash man will assume that the problems with which we deal can easily be resolved. But it may be the destiny of America to come nearer to a just answer of the questions they raise than has elsewhere seemed possible. We shall so hope.

II

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THE THESIS I would like to defend, and to which many of you are partial, is one which America finds it difficult to understand and accept. It is simply this: that education divorced from religion is doomed to spiritual sterility; that religion divorced from education is doomed to superstition; that a dogmatic religious faith and a dogmatic secular philosophy of education are bound to be mortal enemies; but that religion and education, in proportion as both are honest, informed, and humble, that is, truly liberal, are natural allies. In other words, if religion is man's search for, and response to, ultimate meaning, and if education is man's total preparation for a meaningful life, it follows that only religion can give ultimate meaning and depth to man's aspirations, and that only education can make these aspirations intelligent, informed, and creatively effective. So defined, religion and education are both absolutely essential to man's perennial quest for responsible freedom and enlightened dedication.

This thesis rests, of course, on certain basic presuppositions regarding human nature and the universe of which we are a part; regarding the generic character of religion; and regarding the essential goals of education. I cannot here defend the validity of any of these presuppositions, but I can at least try to tell you what they are.

Man and Ultimate Reality

(1). I am assuming, in the first place, that man is a being of great complexity who

finds himself in an even more complex universe. I am assuming that man's nature reflects, in its own distinctive way, the total universe of which he is a part. I am assuming that he is so made that he can know, not completely but more and more adequately, the orderly structure of this universe; that he can enjoy its texture and its beauty; that he can participate in its purposes and values with ever increasing sensitivity; and that, by judicious response to the universe, he can grow in spiritual stature and fulfil his proper destiny.

I am assuming, in short, that the good life is the wisely responsive life — a life responsive to the order, the beauty, and the inner meaning of the universe itself. This responsiveness, however, is by no means passive or mechanical. To be effective it must be both re-creative and creative. For example, if we want to understand the world of nature we must first study her closely and listen to her answers to our questions. We must then interpret these answers and try to re-create, in our own minds, her inner character. Then, in the light of our observant and re-creative understanding of her, we must, as best we can, create our own artifacts and social institutions for our common use and our common loyalties.

This conception of our universe and man's relation to it has, of course, been challenged again and again throughout our Western tradition by those who believe that reality is either indifferent or hostile to man's highest aspirations. Bertrand Russell is perhaps the most famous contemporary expositor of this view in a philosophical tradition that goes back to Democretus and Lucretius. It is his belief that everything that man can achieve must be achieved entirely on his own initiative and *despite* a universe which is itself blind and indifferent to human welfare. Some of John Dewey's disciples have wrongly attributed a similar conception of reality and human destiny to him, ignoring passages such as the following from *A Common Faith:*

> The essentially unreligious attitude is that which attributes human achievement and purpose to man in solation from the world of physical nature and his fellows. Our successes are dependent upon the cooperation of nature. The sense of the dignity of human nature is as religious as is the sense of awe and reverence when it rests upon a sense of *human nature as a cooperating part of a larger whole. Natural piety . . . may* [and, Dewey believes, should] *rest upon a just sense of nature as a whole of which we are parts* . . . Such piety is an inherent constituent of a just perspective in life. (pp. 25-6. My italics. cf. p. 49).

I do not myself find Dewey's conception of "nature," a term which he equates with "reality as a whole," at all adequate. He is, I believe, blind to precisely that dimension of depth, of value, and of holiness in the universe which philosophical idealism has always defended and which the great religions of mankind have so fruitfully explored. I have quoted him, however, to remind you that even he, unlike those who are cynical regarding the universe, believes that man can realize his proper destiny only in cooperation with, never in mere defiance of, reality itself.

My basic presuppositions regarding both religion and education, in turn, rest squarely on this basic conception of man's relation to the universe. Religion is, in essence, man's search for, and response to, ultimate cosmic meaning — a meaning usually associated with Deity. Education is essentially man's effort to prepare himself for a meaningful life. Both therefore rest on the assumption that life can have meaning and that this meaning can be discovered because our universe is itself meaningful. Let me attempt to make these conceptions of religion and education a little clearer.

Nature of Religion

(2). Religion is simultaneously a quest and a response — a quest for ultimate meaning and a response to the intrusion of ultimate meaning into human life. Both quest and response have, in man's cultural evolution, taken on very diverse forms — forms which we today describe as culturally conditioned. But all these diverse types of quest and response in the chief religions of mankind have also had much in common. The quest has usually arisen out of man's profound sense of inadequacy — his sense of finitude and

fear, ignorance and sin. It has also been motivated by a steadfast faith that there must be something in the universe greater and holier than man himself, something, moreover, which is able to redeem human life from utter futility, if only it can be found and grasped with humility and awe. This perennial quest, in turn, has been accompanied in all the higher religions of mankind with a profound conviction that the inner spirituality of the universe has revealed itself to man, in however diverse ways, and that these revelations have enabled man actually to encounter the Divine, to know it, and to worship it in appropriate ways.

It is precisely here that religion differs sharply from most forms of secular philosophical idealism. Idealists have urged eloquently for the objectivity of truth and justice, beauty and moral goodness, but they have usually conceived of these values as passive, awaiting, like the laws of nature, man's initiative and discovery. Religious faith, in contrast, has conceived of spirit as not only objective but dynamic, as active rather than passive. This is why religion must be described not only as a quest but also, and essentially, as a response to the Divine Initiative. Religion always involves, in one way or another, a belief in a vital revelation.

Nature of Education

(3). Education, in contrast, is essentially a human venture, a major instance of creative human initiative. It is, par excellence, a human quest and the preparation for this quest. Its vital nerve always has been, and always must be, fresh inquiry, the genius of research. Divorced from such on-going research, education is condemned to traditionalism — to the preservation and propagation of past discoveries. Research must, of course, be rooted in past achievement; we must stand on the shoulders of our predecessors. But education loses its dynamism unless it is, for both teacher and scholar, a continuing venture of discovery. The school can therefore be defined as a community of older and younger scholars concerned with the assimilation and dissemination of available knowledge and inherited wisdom but, above all, dedicated to the cooperative search for new knowledge and greater wisdom.

But knowledge of what? and wisdom of what type and for what purpose? The only possible answer to these questions is: Knowledge of *everything* within human reach in the world of nature and in human society; wisdom regarding the *meaning and value* of all things in their relation to human life. So defined, knowledge and wisdom are both essential for the good life. Knowledge, as such, is factual and tends to be parochial; wisdom is essentially evaluative and synoptic. Without knowledge, wisdom is impossible — evaluation without factual anchorage is idle day-dreaming. But factual knowledge without wisdom is narrow, dry, and meaningless. The goal of our educational quest must therefore be wisdom rooted in knowledge, knowledge redeemed by wisdom. Man's mighty venture in self-education and the education of others is meaningful only if the goal is factually rooted wisdom.

Religion and Education

How, then, are these two great human enterprises, religion and education, related to each other? Here I shall speak as honestly as I can and as bluntly as I must. Religion and education must collide in mortal combat if either, and certainly if both, congeals into dogmatic self-sufficiency. If religion sets faith in opposition to reason it will inevitably value orthodoxy more highly than a living faith in a living God and substitute indoctrination for reasonable persuasion, training in correct beliefs for vital spiritual growth. Similarly, if secular reason becomes too proud of its own intellectual and technological achievements it will inevitably stifle man's innate capacity for awe and reverence, make man, rather than the universe, the measure of all things, accept sensuous pleasure and finite happiness as man's highest good, and finally worship itself in idolatrous veneration. If education becomes the slave of such a self-sufficient and arrogant reason, sceptical of objective values and glorying in a Promethean hostility to Divinity, it will and must brand all religious faith as irrational superstition, rule out a priori the very possibility of authentic revelation, and reject sight-unseen

whatever religious light and power may in fact be available to man.

Such dogmatic ecclesiasticism and such dogmatic secularism are, alas, not mere possibilities. Both man's religious quest for God and his intellectual quest for truth have, again and again, succumbed to blind and rigid dogmatism. I can think of nothing in human history more ironic than that man should be most prone to dogmatic arrogance in the very ventures which originate in his ignorance and need and which, above all others, should induce in him the most profound humility. That man's quest for power and profit and pleasure, should, when successful, engender in him a ruthless arrogance is not so strange. But it is strange indeed that man's search for truth and his search for God should so often fail to generate in him a growing, rather than a diminishing, sense of his own finitude and of the unfathomable mysteries of the universe. Nothing could be more self-contradictory than an arrogant man of God, complacent in his own righteousness, or than an arrogant scientist or philosopher, complacent in his own creative power and rationality. Both are equally guilty of the fallacy, and the sin, of misplaced absoluteness, that is, of assigning to their own powers and beliefs that quality of absoluteness which is in fact the attribute of the Infinite and Deity alone.

No greater threat to any culture can be imagined than the threat of intellectual arrogance and pious irreverence. The greatest secular philosopher of our times, A. N. Whitehead, is eloquent on this theme. In his *Adventure of Ideas,* where he surveys the rise and fall of civilizations, he notes "the inexorable law that apart from some transcendent aim the civilized life either wallows in pleasure or relapses slowly into a barren repetition with waning intensities of feeling." He points out that "the progressive societies are those which most decisively have trusted themselves to . . . the way of persuasion" rather than forcible compulsion. This faith in persuasion, in turn, has been most nourished by "the growth of reverence for that power in virtue of which nature harbors ideal ends, and produces individual beings capable of conscious discrimination of such ends. This reverence is the foundation of the respect of man as man. It thereby secures that liberty of thought and action required for the upward adventure of life on this Earth." (pp. 108-9).

This humanistic plea for a reverent response to objective holiness is reminiscent of Ezekiel's analysis of the conditions of true humanism (II, 1-2). God appears to Ezekiel and says to him, in effect, "Ezekiel, I can't talk to you while you are grovelling at my feet, like a slave. Stand up!" But Ezekiel finds that he can't stand up and face God without God's help; only when God has put him on his feet can he confront God with manly self-respect and hear God's word.

> And God said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spoke unto me, and set me upon my feet, that I heard him that spoke unto me.

This is the basic paradox of what Jacques Maritain has called "true humanism" and, therefore, the paradox both of enlightened religion and enlightened education. Only as man has faith in his own powers and respects himself is he capable of enlightened reverence; yet only in the spirit of reverence can man truly respect himself and use his powers without suicidal idolatry. Prometheus was right in resisting the god who was tormenting him because this god was neither righteous nor loving. But the God of Ezekiel and Job, of St. Paul and St. Augustine, is a God of righteousness and truth whose service is not grovelling slavery but man's highest freedom, the very source and guarantee of human dignity and human value. How can the humble service of such a God possibly do violence to man's proper integrity? How, indeed, can education dedicated to human worth ignore man's search for, and response to, such a God?

Religion and education do, of course, differ greatly in primary orientation and emphasis. Religion is essentially man's response to God, in worship and brotherly love. Education is essentially man's self-initiated and self-directed quest for wisdom and the good life. In religion, faith in God is crucial; in

education, faith in ascertainable truth and its value for man is crucial. But religious faith, at its best, is not superstitious but enlightened; education at its best aims not at some truth but at all truth, above all, the truth that makes men free. Religion and education need not be, and at their mature best they are not, mutually irrelevant or contradictory. Religious faith is not destroyed but purified and strengthened by enlightenment; thoughtful research and sound learning are not stultified but sharpened and deepened by religious faith and reverence. Reason and faith, critical inquiry and awe, are thus equally essential for a religion worthy of God and an education worthy of man.

Education and religion, however dissimilar in various important respects, are thus complementary aspects of a common enterprise, each echoing, as it were in a minor key, the dominant major theme of the other. Consider, for example the important secondary role of "natural piety" in all sound pedagogy and scholarship.

Only those teachers are worthy of their calling, or vocation, who have a profund respect not only for truth, in all its inexhaustible breadth and depth, but for the equally unfathomable personalities of their students and of all men everywhere. This respect is, in moments of heightened awareness, so tinged with awe as to be very close to authentic religious reverence. Indeed, our most devoted teachers can scarcely resist the temptation to idolize their vocation and to worship truth and human personality, save from the vantage point of ultimate religious loyalty to the God of truth who created man in his own image.

Pity, Humility and Awe

The wholehearted dedication of the bold explorer in every area of major human concern is equally characterized by natural piety. The more deeply he delves into his subject, the closer he is brought to some aspect or other of ultimate reality itself. For reason finds unfathomable depth wherever it probes with creative integrity. And reason realizes itself only in proportion as it plumbs these depths of truth and beauty, justice and love. As Paul Tillich has expressed it with superb clarity and insight:

> In the cognitive realm, the depth of reason is its quality of pointing to "truth-itself," namely, to the infinite power of being and of the ultimately real, through the relative truths in every field of knowledge. In the aesthetic realm, the depth of reason is its quality of pointing to "beauty-itself" . . . through the creations in every field of aesthetic intuition. In the legal realm, the depth of reason is its quality of pointing to "justice-itself," namely, to an infinite seriousness and an ultimate dignity, through every structure of actualized justice. In the communal realm, the depth of reason is its quality of pointing to "love-itself," namely, to an infinite richness and an ultimate unity, through every form of actualized love. This dimension of reason, the dimension of depth, is an essential quality of all rational functions. It is their own depth, making them inexhaustible and giving them greatness. *(Systematic Theology,* I, pp. 78-79).

Both teaching and rational inquiry, at their creative and inspired best, thus lead us to the very threshold of ultimate mystery and induce in us a sense of profound humility and awe. What, then, could be more fitting than that both should concern themselves also, explicitly and competently, with the teaching and study of religion itself in its various major manifestations, since religion is man's most sharply focussed search for, and response to, that ultimate mystery which men call God?

Cultures and the Ultimate

Or consider, with equal impartiality, the rational and educational components of religion. Here we can perhaps make use of a metaphor. Imagine, if you will, a mountain shaped like Fujiyama but much loftier than Everest — a mountain approachable from every side but so immensely high that its summit, like God Himself, can never be clearly seen or victoriously scaled by mortal man. Around the base of this mighty peak are clustered the cultures of mankind — each culture more or less aware of the mountain and lured to venture an ascent. Each culture will naturally start its climb at the nearest point, some from the north, some from the south, the rest, between them, boxing the

compass. The more primitive cultures will barely reach the initial slope; many will remain entangled in the lush swamps and forests of superstition at its base. The more advanced cultures will press on, slowly and steadily, over the foothills and ever upward. The higher they get, the more extensive will be their view and the more enlightened their orientation; the closer, moreover, will they in fact be drawing together, however unaware they may be of comparable ventures from other points of the compass.

The metaphor of the mountain fails to note that through Revelation the mountain itself is active in disclosing its truth and the best way to its peak.

What lessons can we draw from this metaphor? At least these: that all such religious ventures are ventures of faith, since no living man has ever reached the top, but that this faith becomes progressively less blind and more assured the higher one climbs; that some one approach may well be the surest way, and possibly the only way, to the very summit, but that no climber can possibly be absolutely sure that his way is in fact the best, or the only, road to victory; that this precarious venture, in which all is risked, calls for the utmost knowledge and skill, discipline and perseverance; that each assault can be successful only if the venture is cooperative, with widespread mutual concern and mutual trust, that shouts of help and encouragement to rival groups of climbers are more appropriate than charges of heresy and damning anathemas; and, finally, that even though the summit is never actually attained by mortal man, the rewards of widening vistas and more frequent glimpses of the glorious peak are sure and sufficient to justify every effort and every risk.

So conceived, religion, as man's culturally conditioned ascent to God, as his individual and corporate response to the challenge and the enticement of the blazing peak, demands of him all the knowledge and sagacity, all the personal stamina and corporate cohesion, all the imagination, humility, and faith of which he is capable. It requires all the skills and insights that reason can devise and that education can promote. It is, itself, man's boldest venture in research and education; but it invites and needs all the tested disciplines and lore of the plain of secular endeavor. Without them the would-be climber can hardly hope to traverse the intervening jungles or surmount the lowest foot hills; with them, he and his fellows can hope to climb indefinitely high into the clear air and the purifying sunlight, into the presence of Deity Himself.

Religion and Education Together

I have not paused, in this hasty survey of education and religion in their relation to each other, to mention the countless difficulties which attend the liberation of each from its peculiar vices, and the many obstacles, institutional and personal, which retard their frank and free cooperation. Religion and education can and must cooperate, I repeat, because they are so different, and so alike — so different that each can compensate for the other's characteristic lack, so similar that each is implicitly prophetic of the other's strength If we can once grasp this unity in difference, this possibility of, and necessity for, concord, no practical obstacles need be insurmountable. Each impediment must yield, ultimately, to what T. S. Eliot has enumerated as the five minimal requirements of spiritual growth —

> "prayer, observance, discipline, thought, and action"

This total venture, meanwhile, is by no means the esoteric concern of a sophisticated elite — it is the very heart of the cultural and spiritual struggle in which all of us are today completely involved, whether we are aware of it or not. We are in the throes of a cultural crisis in which our two most precious freedoms are at stake — the freedom to learn, to think, and to speak wisely and boldly — the freedom to believe, to worship God and to serve our fellowmen with enlightened devotion. President Eisenhower is well qualified to speak to each of us on what so deeply concerns all of us. These are his words:

> The struggle in which freedom today is engaged is quite literally a total and universal struggle. It engages every aspect of our lives. . . . It is a military struggle, . . . an economic struggle, . . . a political struggle, . . . a scientific struggle. . . . It is

an intellectual struggle, for . . . every spoken and printed word can either inspire or weaken man's faith in freedom. . . . It is a spiritual struggle. We must seek in our churches, our schools, our homes and our daily lives the clearness of mind and the strength of heart to guard the chance to live in freedom. . . . For this whole struggle, in the deepest sense, is waged neither for land nor for food nor for power — but for the soul of man himself." (Speech to the Annual Convention of the National Junior Chamber of Commerce, June 10, 1953).

We should take these words to heart, never forgetting, however, that "he that findeth his life shall lose it" (Matt. 10, 39); that "the unexamined life is not worth human living" (Socrates); and that "the fear of the Lord is the beginning of wisdom" (Proverbs 1, 7).

III

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MY PART in the program is to initiate the discussion by a criticism of the experimentalist educational philosophy — or rather one crucial aspect of it — which has had a dominant influence on American educational theory in recent decades. By experimentalism I mean the view which finds its major support in the writings of John Dewey. More directly the prevailing interpretation of experimentalism as applied to education derives its pattern from the teaching of William H. Kilpatrick, who has incorporated the Dewey ideas into his own strongly individualized formulation of the teaching process. On the side of school procedures, experimentalism's leadership on the educational frontier has been shared by the Progressive movement which antedates both Dewey and Kilpatrick, but to which both men contributed greatly in the last half century.

Progressive Education

It is appropriate on this occasion to recall that although it was anti-dogmatic and anti-authoritarian from the beginning, in its earlier stages, Progressive education was nevertheless pervaded by a religious spirit in the broad sense of the term. Its greatest European forerunner, Friedrich Froebel, was a mystic who united a great affection for children with profound love of nature, seeing in all things and persons a revelation of Divinity. "Education," he said, "should lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God." Francis W. Parker, who is generally recognized as the father of Progressive education in the United States was descended from a line of New England teachers and preachers inheriting from them a zealous religious attitude, in his case warmly colored by Emersonian transcendentalism. A missionary in the Far East who attended the Parker Schools in Chicago during her childhood writes that "they felt like church." It is in point to mention also that Dewey in his early writings freely used religious expressions: his famous "My Pedagogic Creed" published in 1897 concludes with the sentence, "In this way the teacher is always the prophet of the true God, and the usherer-in of the true kingdom of God."

Progressive education still retains echoes of the romantic and religious overtones of the earlier days, at least in some of its forms. It is true, however, that in recent years under the influence of experimentalism the emphasis has been shifted — with benefit as well as with loss — to "critical intelligence," and "activity for further activity." As a result of the fusion of experimentalism and progressivism, a theory of education has resulted which lays no stress on inward development or on abiding values, ideas connected with the religious attitude. At times, moreover, leaders in the Progressive movement give expression to a distrust of the influence of the traditional home, and not infrequently reveal a certain antagonism to religious education as given by the churches. There is implied, in a number of recent publications, the belief that the development of ethical and spiritual values can be safely left to the public schools alone.

Constructive Progressive Education

Before proceeding further, I wish to say as strongly as I can, that in subjecting the experimentalist philosophy underlying Progressive education to criticism, I do not intend to join the motley crowd of opponents who reject it wholesale and out of hand as responsible for ineffective teaching in our schools, and for the alleged looseness of contemporary morals or for the general indifference to religious values. These conditions, in so far as they exist, have other more complex causes. There have been extremes in the implementation of the Progressive conceptions. But taking the movement as a whole, Progressive education has brought about significant advances — indeed may be said to constitute the growing point of educational theory and practice in the last generation.

Wherever Progressive education has been introduced in genuine form with due consideration of limiting circumstances, it has been a major force in creating a better type of education, particularly at the elementary levels. It has brought teaching procedures into greater accord with modern psychology, has related education more closely to the interests and needs of childhood, has stimulated the desire to think seriously, has connected school work more directly with social concerns — a feature of modern education which Jacques Maritain, outstanding Catholic thinker regards an invaluable contribution. More important than the pedagogical advances, great as these are, is the general influence of Progressivism on the spirit of education: it has been a primary factor in imbuing our schools with a cooperative and democratic outlook on life, leading teachers, and parents too, toward a more humane, more tolerant, more socially-minded view of the educational process. Its central idea, that education is a process of growth, of continuous realization of selfhood — an idea which harks back to 19th century German idealism closely connected with the Protestant movement — will remain a lasting contribution to educational philosophy.

Evaluation of Experimentalism

But there is another side to the coin, a negative aspect which results from the extremely relativistic position of experimentalism. I refer to its opposition to the formulation of definite ends for education. Experimentalism as it is propagated today, insists that every educational activity be directly related to the experience of the learners exclusively; it must be functional at each moment of learning and immediately related to "life activities"; it must be "life itself" not a preparation for life at some future time. Along with this emphasis on the immediate, goes an exaltation of change and process: life is described as a "constantly growing, changing affair" and education accordingly must be a continuous adjustment to an ever changing world. In this period of great transformation and crisis, Dr. Kilpatrick tells us in *Education For a Changing Civilization* that philosophy "must somehow base itself on change." Self-realization is reinterpreted to mean not an unfolding of the self toward definite ends but as a never-ending process of growth. On this Dewey is emphatic as he says in *Democracy and Education:* "We have laid it down that the educational process is a continuous process of growth. . . . Since growth is the characteristic of life, education is all one with growing; it has no end beyond itself."

Accordingly "fixed-ends" and "absolutes" become abhorrent words in the Progressivist's vocabulary, since in his view both smack of authoritarianism. There must be "no imposition from above" as the phrase goes; pupils are to be encouraged to study all opinions impartially on a basis of equality and to come to their own conclusions without the intervention of the teacher. Even in teaching democracy, indoctrination of any kind must be avoided. The teacher apparently is to serve only as an intellectual midwife in the reputed manner of Socrates. (But Socrates, it may be recalled, believed that a universal divine truth of reason was innate in us all.) In some exemplifications of the method, everyone but the teacher is to be allowed to express an opinion; only he or she must remain strictly neutral. One leading exponent goes so far as to say that it will help, not hurt, the work if the teacher does not know the answers to the problems discussed.

These are relatively moderate expressions of the experimentalist philosophy. Recent writings have gone further in exalting process and change as paramount principles and in repudiating anything that savors of educational purposes clearly formulated by the teacher or by any member of the adult generation. One recent brochure by a professor of education has it that all organized subject-matter is authoritarian and undemocratic, since it represents primarily the "fixed-ends of the teacher" and not in the first instance, the "needs of the pupils." (If we follow this line of thought it would seem that any form of logical organization for subject-matter would be undemocratic, and I am inclined to think that some of our Progressive colleagues really so believe.) A widely used book on the democratic process in education urges us to let the children have the major share — not just a share, mind you — in making their own curriculum, and moreover, advises us to substitute "directional process goals" — whatever that may mean — for the "fixed-end goals" of traditional education. More explicit is a recent text on Secondary Education written by three outsanding authors, in which two pages are devoted to a discussion of "Changes in Ethics and Religion." After repeating the usual platitudes about the need of reconciling theology wtih modern science and of achieving freedom based on self-discipline, the authors make an appeal for the cultivation of self-reliance among the youth. To this we would all heartily agree, no doubt, but they go on to contrast self-reliance with authority. "Authority" they say "means reliance upon the judgment and the mandates of others and as such is an unsafe and undesirable basis for intelligent, democratic living." And further: "The forces of social institutions, of laws made by and for older people, are turned loose to restrain youth, and to direct their every step." Somehow, they conclude, education must find a way to liberate the powers of youth, to give them unhampered freedom for development without the constant dictation of "those principles that have stood the test of time."

More Harm than Good

As currently formulated by its latter-day adherents, experimentalism is doing more harm than good, particularly as it is being applied to secondary and college education. It is not calculated to help us out of the current confusion in educational theory; it contributes rather to the perpetuation of the confusion. The superficialities of thought and infelicities of expression in recent progressivist literature — insinuating a negative attitude towards authority, towards law and towards tradition — have been severely criticized by leaders in the experimentalist school of thought, especially by the late Boyd H. Bode who in friendly but frank manner attached the doctrine of "growth for more growth" and posed the question "growth whither." John Dewey, too, it will be remembered, attempted — too late perhaps — to correct the looseness of practice and thought of Progressive education in the Kappa Delta Pi lecture published in 1938 under the title *Experience and Education.* Much of what is objectionable in Progressive education undoubtedly comes from distortions and misinterpretations of valid conceptions, but the truth is that the experimentalist doctrine itself — in its extreme relativism, and in its over-evaluation of personal individual experience as final guide — must share the blame. The major trouble does not arise from a violation of the Dewey-Kilpatrick doctrines, but from a too-faithful extension of them. The extravagant expressions noted represent the widening of a geological fault, so to speak, in the foundation stones on which the whole edifice of experimentalism is erected.

The root of the trouble lies in *the exaltation of the process of change to a position of a first principle.* The exclusive reliance on the doctrine of change quickly leads to self-contradiction: how could we recognize change or conceive it without reference to stability? All processes are obviously contained within definite structures; flux without form is veritable chaos. The concept of change as a first principle is as dogmatic as the idea of eternal truth which it would replace; neither offers a standard of judgment by which to decide what changes to facilitate and which to constrain. Obviously continuous growth is not always desirable as is the case wth cancer,

monopolies, and our giant cities. Moreover, as we observe cosmic order it would appear to illustrate, not a movement of continuous progress, but a cyclical rhythm of motion and rest as common sense sees it, as the intermittent transformation of energy into matter — and matter into energy — as present day physicists describe it. On the level of living things, we witness the recurrence of birth and death, of growth and maturity; and on the stage of rational human life, of activity followed by reflection on the activity, and by enjoyment of contemplation for its own sake. Instructive is Reinhold Niebuhr's use of the dialectical principle in the *Nature and Destiny of Man* as he reads history in terms of inherent vitalities periodically breaking down established social forms and then creating new orders of vitality. The history of culture is not a process of continuous change; it reveals periods of change followed by periods of consolidation of new values gained.

Consistent with its exaltation of process, experimentation defines philosophy primarily in terms of method, as a persevering quest, placing the emphasis on the continuity of the critical inquiry not on its outcome. In so far as it provides for coming to conclusions, these are to be held as hypotheses, i.e., to be entertained only tentatively and to be given up readily as further inquiry suggests. Experimentalism forgets that in science whose method it aims to emulate, every hypothesis is framed within some more inclusive and more enduring system of assumptions. The founder of pragmatism, Charles S. Peirce was on firmer ground when he laid down the basis proposition "that the sole object of inquiry is the settlement of opinion." His purpose of formulating the pragmatic method was not to stir up criticism of traditional beliefs, but rather to develop a method of reestablishing belief when accepted opinions had been challenged by warranted doubt. He thought we could approximate truth in ever greater measure, even though our notion of it always remained fallible because there was a universe of reality which transcended man. To make our beliefs secure, he sought a method "by which our beliefs would be determined by nothing human but by some external permanency, by something on which our thinking has no effect." This is quite different from present day experimentalism. Perhaps we need not go so far in the direction of a philosophy of Realism to make our point. Accepting the Dewey idea that philosophy is concerned with a criticism of accepted values as a means of social reconstruction, must we not say that philosophy beginning with criticism, fulfills its task only when it makes a clear restatement of values and presents us with some definite conception to guide us?

Inadequate Experimentation

To come to the main point: In denying the need of formulating stable assumptions and enduring ends, experimentalism makes itself inadequate as a basis of educational policy. Education, which is a practical art, must be founded on a clearly formulated pattern of beliefs calculated to influence both personal and social behavior. A genuine philosophy like religion is a way of belief correlated with a way of life. Religion depends on direct revelation, carried forward through the ministry of a church or through the developing tradition of a people, — faith always preceding and in the end remaining, primary. Philosophy arrives at its ideal of life by aid of human vision restrained by human reason, and reason, may involve questioning of accepted beliefs. But it is essential to realize that philosophy beginning with criticism of conventional beliefs must, whenever the process of inquiry achieves its goal, conclude either with a reinstitution of the old beliefs or with a proposal of new beliefs. An educational philosophy will not, in the manner of casuistry lay down the law in specific cases, but it must suggest broad policies, have convictions on major issues of principle, and indeed in some instances be committed to "absolutes."

Like the member of a church who has articles of faith under the heading "What Every Christian Must Believe" so, to some extent, every disciple of a genuine philosophy has his credos, propositions which he *must* believe. The "must" will have two meanings: what he must believe on the basis of objective evidence as produced by free in-

quiry; and second what he must believe in the way of faith in order that his moral and spiritual ideal may be advanced. Within the cosmological framework described as existent by the sciences, more than one way of life is possible for man. It is an essential belief of our common religious tradition that a degree of freedom of choice is granted. There is room for faith which means belief, despite experience and circumstance unpropitious at the time and it is part of any philosophy touched by our religious tradition that our faith in the ideal is a means of helping to bring it about.

The view here proposed does not return to the idea of truth which brooks no change. Each succeeding era rests on a heritage from the past, but each requires a reformulation of beliefs in the light of new knowledge and new conditions. The rejection of the conception that truth is never-changing, however, need not force us to embrace the opposite opinion that it is ever-changing. Advance in civilization does not take place in a single line of upward incline; we lift ourselves from step to step and our progress is not in the movement itself, but rather in the position attained. In every given culture epoch, there is a pattern of values which serves as a framework of reference for the limits of the true and the good by which the individual must be guided if he is to live an ethical life.

Experimentalism was born in the age of liberalism when the classic and religious foundations of our civilization still stood firm. The emphasis on complete open-mindedness and unlimited criticism was designed to liberate thought and institutions from the iron hand of dogmatism and autocratic domination so as to insure continuous progressive development. Much has happened since the First World War to warrant a decisive change from the earlier liberalist major emphasis on criticism of our institutions. We face the challenge of new aggressive ideologies. Ours is a period of struggle for the preservation and consolidation of the values of Western civilization as well as for their advance. We must continue to challenge untenable beliefs and to work for the reconstruction of inadequate institutions, and we must give central attention to upholding the enduring values which define the character of our civilization. Our teaching must be positive, and part of our educational task is to convey the understanding to our youth that our pattern of values represents the fruit of a long historical development, and has roots in the religious and classic heritage of Western civilization.

Religious education has a significant part to play in the reorientation demanded by the era of crisis in which we live. In supporting the idea of *abiding values* and in urging *commitment to positive beliefs,* it offers a counterweight to the relativistic attitude which minimizes the importance of objective ethical standards and which — notwithstanding its emphasis on individual responsibility — may in practice tend toward a moral neutralism. Religious literature and traditions, religious rituals and doctrines can nourish our ethical and spiritual sensitivities. Membership in church or synagogue strengthens the sense of community responsibility as it affords opportunity for spiritual communion. And not only this: our civil liberties are deeply rooted in a religious respect for the person as made in the image of God, and in the belief of a Sovereign Rule that stands above the state. As recent pronouncements of religious leaders and church organizations have demonstrated, religious forces can offer courageous and powerful support for our civil liberties against the encroachment of politics and politicians.

The religious tradition aims to link the present generations with past generations under an enduring system of humane values and to bring together the nations and races of men into a common humanity. Carried on in the broad and enlightened spirit which animates the Religious Education Association, there is a great and indispensable work to do for religious education in the next half century: in helping to usher in a truly democratic social order and a genuinely international organization and to fulfill the ancient Hebrew prophecy of world peace through the establishment on earth of the Sovereignty of Heaven, — the sovereignty of Justice and Loving-kindness, of Truth and of Law.

THIRD ASSEMBLY

Strategies for Making Adequate Provision of Religious Education for All Our Young

I

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I THINK that the general theme of this evening's meeting is a good one, "Strategies for Making Adequate Provision of Religious Education for All Our Young." Our use of the term "strategies" indicates that we are at least agreed upon our *objective,* a situation which did not obtain until recently. Although each of us may place varying interpretations upon some of the words employed, we are at least in fundamental agreement that "religious education" is essential to the general concept of education.

I have been asked to speak specifically of Catholic educational strategy, that is, the means employed by the Church to give an adequate religious training to all its children and youth. I have likewise been asked to say a word regarding "the Catholic sense of responsibility for the religious and moral climate and content of public education in America." With your permission, I shall treat these two questions in order.

First of all, of course, comes the home. Catholics believe that the religious family is the very foundation of a good society, recognizing, as do most people, that usually no teacher has as much influence on the child as the parents. The Church therefore promotes the various acts of family worship, not only in church buildings, but in the home itself. These acts include prayers in common —before and after meals, evening prayers, and devotions at special seasons of the year.

All this, of course, is in addition to whatever direct instruction the parents give from time to time, either on their own initiative, or in answer to their children's questions. An important point to recall is that in any good home the teaching is by example as well as by precept.

There comes a day, however, when the parent must in most cases give way to the school teacher for the further training of the child. From the age of 5 or 6 on up through the university, the child is to be more and more under the influence of teachers other than his parents.

The question then arises in the mind of the parent, "What type of school do I wish my child to attend?" The Catholic answer is, "A school in which the intellect is developed in an atmosphere favorable to the development of the virtues, and favorable to an orderly development of religious knowledge, a school in which, as the mind grows in its awareness and understanding of creation, it likewise grows in the knowledge and love of God."

That, in brief, is the rationale of the Catholic school system. And it was the same thinking in Protestant circles which led Protestants to found colleges and schools in the early days of our history. For various reasons, the movement did not spread to the elementary schools of the Protestants in the same degree that it did to those of the Catholics. But the basic thinking was the same, I think, among all devout people.

For reasons inherent in publicly-supported education, it has not been possible to provide there what Catholics (and many others) consider an adequate religious education. With two hundred and more sects in this country, it would be impossible to provide religious education acceptable to all. It is for this reason that Catholics have espoused the ideal of religious schools, colleges, and universities for all of their children.

The ideal, however, is rarely reached in this imperfect world. Financial considerations make it impossible in the foreseeable

future, even in a country as rich as ours, to have all Catholic students in Catholic schools. What, then, is the strategy for giving an adequate religious education to Catholic students in public, and in non-Catholic private institutions?

Let us begin with the colleges and universities. On non-Catholic campuses, there is often a chaplain who directs a combined chapel and recreational center. In some places the chaplain conducts formal classes, for which academic credits may be given; in others, he give informal private instruction. Most of these centers are called Newman Clubs, after the 19th Century English Cardinal.

As we go down to the grade and the high school, we find various attempts in various parts of the country to reach with religious instruction boys and girls not in Catholic schools.

First of all, there are the so-called Sunday Schools, conducted by priests, nuns, or lay persons on Sunday, usually after Mass. Sometimes this instruction is given on Saturdays.

Then there are the summer vacation schools, conducted usually in rural areas where no Catholic schools exist. Teachers try to gather together for several weeks the children in these areas for religious instruction.

In recent years, the concept of "released time instruction" has had a favorable acceptance. At first it was thought that the problem of giving at least some religious instruction to children in public schools could be solved by having priests, ministers, and rabbis come to the schools once a week to teach their respective flocks. But this practice was violently objected to by a tiny minority of those who urged that it violated the principle of separation of Church and State. Today, another arrangement exists in many communities, an arrangement which allows the children to be released once a week for religious instruction given off the school premises. In some places, instructions are given in after-school hours in churches or other school property.

The teaching in released-time programs and in the vacation school programs is normally done under the auspices of an organization called the Confraternity of Christian Doctrine. Its membership consists of adult laymen and laywomen who assist the priests, brothers, nuns, and seminarians in the religious instruction of both children and adults. Training courses for the prospective instructors are given before they are permitted to teach. A series of inexpensive text books has been provided — nine texts through grades 4-12. Discussion groups are formed among the adults, and also among the students in high schools. Discussion manuals have been provided for these clubs, which often meet in the homes of the children.

So much for the Catholic child, whether in a Catholic school or not. Our second question remains. What about "the Catholic sense of responsibility for the religious and moral climate and content of public education in America?"

The answer can be quickly stated — a Catholic is untrue to his principles unless he has a very great interest in public education, and that for two reasons.

First, there is a selfish reason. As I said before, a great many Catholics are in public schools, and this situation will continue for a long time to come. Secondly, even if we had all Catholic children in Catholic schools, we must desire good schools for the children of our non-Catholic neighbors. Otherwise we are lacking in charity, and are become as sounding brass and tinkling cymbals. If we are to have good schools, in our view, we must have good, religious men and women teaching in the public schools as well as in the private. It means that Catholics must work with organizations such as the Religious Education Association and the American Council on Education to find ways and means of improving "the religious and moral climate and content of public education in America." I for one am humbly grateful for the opportunity to join hands with the earnest, God-fearing, dedicated men and women who are here assembled to further this lofty purpose. And I pray God to bless our common efforts to restore religion to the place it once enjoyed in the curricula of all our American schools.

II

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IT IS RELIABLY reported that before Operation Overlord, which led to the liberation of the European continent, was decided upon, a number of prior plans had to be discarded. It is ever thus in the realm of human experience: False starts invariably precede a true beginning. Many blueprints are torn up ere a final master plan can be devised. Even God, the old rabbis tell us, experimented with many worlds, "building them and destroying them," before he established the world which we inhabit.

So be it with us in our quest for strategies for religious education. It becomes necessary to rule out what appears, to at least one member of this symposium, as wasteful, improper and futile strategies before proposing a constructive one with a reasonable chance of success.

I

Let us, then, to the strategies that cannot work. In our zeal for religious education for the youth of America let us desist from placing the stigma of secularism on all that is not religious according to our sights. Too many, alas, are joining the hunt in the open season against public education in the United States. "Atheistic public schools," "den of paganism," "secular education," "Godless houses of learning," and similar epithets are hurled with irresponsible abandon by those who ought to know better. This practice is subversive when indulged in by political personalities. When it is resorted to by religionists it becomes sinful.

To begin with, education in the noblest and purest sense can never be secular. The Jewish tradition, certainly, looks upon knowledge as holy, as an emanation from the divine. Every faith after its own fashion subscribes to the Talmudic formulation that "the seal of the Holy One, blessed be He, is truth." Are not, therefore, the students seeking for truth and the teachers imparting that truth serving the All-Wise who is the essence of truth? Is not the classroom, in a sense, a sanctuary and the school, even if it be a public one, a temple of religion?

It must secondly be noted that American schools as institutions of democracy cannot be classed as secular because democracy is not secular. If within our educational institutions — elementary, secondary and higher — our children are taught how to live together, how to respect one another, how to enrich their lives through knowledge and how to bring the products of that knowledge as offerings on the altar of American democracy, then they are indeed learning some of the finest and noblest lessons of true religion.

Thirdly, this method is wasteful because intemperance begets intemperance and extremism engenders extremism. If public education is attacked as secular, then religious education is counter-attacked as sectarian. When public educators are assailed as exponents of atheism, then religious educators are indicted as apostles of credalism. Both sides are in error, and both may not be aware of the consequence of this battle of words. Let us guard against semantic suicide.

II

Another strategy that ought to be avoided is that of having religion infiltrate public education. This strategy manifests itself in a variety of ways. Sometimes it takes the innocent form of reading a Bible lesson to a class or an assembly of classes out of either the Old or the New Testament. In certain instances a special edition of the Bible is given preference — an edition which by no means can be considered non-sectarian. On occasion, as in the case of the City of New York, it takes the form of an opening prayer with which students are expected to begin the instructional day. Oft times the attempt is made to introduce specifically religious holidays with all their beautiful pageantry and drama into the school program of activities, either in a formal or informal manner. And, of course, there was, and in some areas there

still is, the practice of using public school premises for religious instruction on the released time plan. This practice, to be sure, was ruled unconstitutional by the United States Supreme Court. Yet there remain communities throughout the land where no official notice has been taken of the Supreme Court decision and where citizens are reluctant, for understandable reasons, to bring the issue to public attention.

Noble as are the motivations behind the efforts described one must still submit that it ill behooves religion to invade the precincts of public education whether spatially or temporally in such an indirect manner. Church and synagogue ought not to enter the public school by way of a tunnel. And God should not be made to enter any institution through the back door.

But it is not on the grounds of religious dignity alone that such efforts ought to be discouraged. There is a higher issue basic to democracy and vital to the American way of life which must be faced squarely, and that is the issue of separation of church and state. We cannot be expected to be expert architects and builders to determine the exact thickness of the wall that ought to separate church and state. Nor can we be expected to be profound political scientists to determine minutely the precise prerogatives of the state. All of us know what are the functions, the prerogatives of church and synagogue. All of us, too, have a satisfactory knowledge of what the duties, obligations and responsibilities of the state are. We understand God and we do not misunderstand Caesar. Tragic experience has taught us the effects of the invasion of the domain of the church by the power of the state. That is why the world is today separated by an impregnable iron curtain. Misfortune also should have taught us the dire consequences that follow when a particular church, or several churches, or all churches combined seek to usurp the authority or dictate the policies of the state. Political leaders may forget this. Religious leaders ought never to forget it.

III

There is a third strategy that ought to be avoided. For lack of a better term let it be designated as the strategy of "raiding." Here is the way it works. It lops off as much time as circumstances will permit — in most cases an hour a week — from the public school day for the purpose of religious instruction. This method has come to be known as the Released Time Plan.

Some religious educators are quite satisfied with it. Many are not. Those who are satisfied console themselves with the "it-is-better-than-nothing" viewpoint and find comfort in the knowledge that tens of thousands of children are receiving at least some measure of religious instruction. Those who are displeased with it are fearful of the methods employed in the implementation of the idea. They are concerned with the sensibilities of children of minority groups who become suddenly exposed to the effects of religious segmentization that is inherent in the plan. Of no small concern to them also is the fact that the public school teacher becomes, as it were, a religious agent, a role which he was never expected to perform and sometimes is even indisposed to play.

All religious educators, whatever their attitude to the Released Time Plan may be, must in honesty agree that irrespective of the merits or the faults of the Plan, one thing is certain: One hour a week for religious instruction cannot be deemed sufficient. It is a question of time before serious-minded religious leaders will recognize that they cannot be content with the crumbs of time that fall from the table of general education. Much more nourishment is needed to feed the hungry and eager soul of a growing child.

There is another phase of the "raiding" strategy. That, alas, is far more dangerous than the first. I refer to the open as well as subtle attempts to obtain state funds for private religious education. Obviously, the issue of church and state enters into this matter. Invariably, except where incidental service to a child's physical well-being is concerned, the courts have ruled against any kind of direct or indirect subsidy by the state to religious education. That is as it should be in a democracy like ours, and Protestant, Catholic and Jew ought to accept such ruling not grudgingly but gratefully.

There is, however, in this, too, the element of religious dignity and responsibility. Those who are committed to a religious way of life ought to be willing and prepared to pay the price for such a commitment. It should be at once a duty and a privilege for a church or synagogue member to support the religious institutions of his communion. We spend millions for all kinds of missions abroad. At great cost and sacrifice we are prepared to bring the teaching of religion to those who in the opinion of the donors are religiously underprivileged. Religion, even more than charity, ought to begin at home!

IV

A critique of faulty strategies imposes an obligation to present alternative strategies. As one contemplates the alternatives he is constrained in truth and modesty to admit that nothing novel or revolutionary is possible in this area. There is indeed very little new under the sun in the realm of religious education in the United States. All that one can do is to emphasize methods already proposed, or that are in use and require revision or improvement.

Certain realities confront us. There is a public education system in America that should be considered sacred and inviolate. There is a school day of reasonable length that occupies the time of the American child with general studies. There are supplementary interests of a recreational and cultural character that appeal to the child, that are necessary for his development and that further occupy his time. What then can be done to cultivate within the child a moral and religious personality? Where can the time be found and what medium shall be employed?

Two major approaches have been proposed and are now in operation. One is the supplementary educational approach, which includes after-school instruction, the Sunday School and the Released Time program. The other is the parochial or day-school approach. The former is minimal and imperative. The latter is maximal and, for those for whom it is intended, ideal.

If most of our children took full advantage of the total supplementary educational program our cause for complaint would be greatly reduced. In other words, if the youth of America of every faith attended Sunday School, and, in addition, received instruction during after-school hours, and, also added to these hours, the released time hour, then we would at least be on the way toward a partial solution of the religious education problem in our country. In effect it would mean about seven hours a week of instruction in religious subjects — hardly enough to cause rejoicing, but reasonably enough to be satisfying. Alas, that is not so. In most cases it is an "either/or" situation — either Sunday School, or a few hours in the afternoon, or one hour of released time. Let us face up to it. Most of our children are on extremely limited rations in religious education. What attempts can be made to correct the situation?

Permit me to propose therefore that the *supplementary* approach be revised in name and substance to become the *complementary* approach. General education is not enough. It is designed to impart information, to develop skills, to cultivate a passion for truth, to endow the intellect and to prepare a useful citizen for a glorious democracy. But — to what end? Religious education provides the answer to that question. Its objective is not alone to see a useful citizen but a noble human being; not merely a competently trained mind but a compassionate and feeling heart; not only a well-cultivated intellect but a beautifully inspired soul. If at one time the slogan was *Mens sana in corpora sano,* the slogan of today must be *Mens sana in corpora sano et in anima sana!*

Sound educators cannot disagree with that. For more than a generation now they have been telling us about the importance of educating the "whole" child. They must now help us put that theory into practice, realizing, as they must, that the whole child is composed of body, mind and soul.

Concretely, thought should be given not to a Released Time but to a Dismissed Time plan that could cover every day of the week Many of the better private schools discontinue instruction at two o'clock. In countless communities throughout the country double school shifts are in operation, apparently

without too much damage to the intellectual development of the student. In agricultural areas it is not uncommon for students to be dismissed from school to help with the ploughing, the picking and the harvesting. There is indeed a good deal of scientfic time wasting in the educative process.

In the light of all this is it too impractical to suggest that consideration be given to ending the school day at two or two-thirty? That would enable many to obtain religious instruction without too much sacrifice of other interests that normally engage them. That would make it possible for a large number of children to participate in five hours a week of religious study, which, if supplemented by Sunday School instruction, would represent a substantial advance toward our religious goal.

Let us not suppose that the Messiah of religious educational redemption will have thus arrived. There would still remain many tasks calling for patience, ingenuity and persistence. Religious educators would still have to search for ways and methods to make religious instruction attractive. They would still have to impress parents with the fact that religious study is not secondary to piano lessons, elocution lessons, dramatic classes, dance groups and the other competitive interests of a leisure class society that impinge upon a child's time. If it is countered that these expressional arts are essential, we shall agree. We will, at least have the rejoinder, however, that we have provided time for religious instruction which is no less essential. If we are given the stock excuse that the child "loves" music, then we shall at least be able to accept it with a smile, knowing in our hearts, as does every parent, that the contrary is most often true. If we are badgered that the child does not care for the religious school then we shall listen philosophically, for who knows what the fate of general education would be were it dependent on the likes and dislikes of the child. In any event and in the face of any argument, under a dismissed time plan, as here described, our chances for promoting religious education would at least be greatly increased. The percentage would be in our favor.

V

Under the most ideal conditions, however, the method just described cannot be applied to all the children in the United States. There will be those who will require more intensive religious instruction. Some may cherish an ambition to enter the ministry, priesthood or rabbinate. Others may desire to associate themselves with the educational or administrative enterprises and institutions of their respective faiths. There will always be, too, those children who because of spiritual aptitudes and sensitiveness will, with no professional or vocational goal in mind, still crave maximum study of religion.

There remains, therefore, for our attention that form of religious education which has been the cause in recent years of acrimonious controversy in the area of public life. I refer to the Christian parochial school and the Jewish day school.

If only the zealots among the proponents and opponents could be restrained! Then it would be possible to make a fair, calm and cool assessment of this medium of religious instruction. If the heat could be shut off and the light could be turned on, we could get a good look at the parochial school and day school and evaluate their benefits and shortcomings, their advantages and their limitations.

To begin with, the parochial and day school can never, nor should they ever, accommodate all the children of America. There are financial reasons that cannot be overlooked. There does not exist the religious denomination capable of maintaining that kind of a system on its own, and we have already counselled against any state funds for such a system. There are also educational reasons. Not every child is mentally qualified to pursue a double curriculum of religious and general studies. There are parental preferential reasons that cannot be ignored. Not every parent, even though he be a devout Protestant, Catholic or Jew, wants this kind of education for his child. So, we ought to be done with the promotional slogans such as every child in a parochial or day school. These slogans are unwise, impracti-

cal and from the standpoint of democracy undesirable.

But there are over three million Catholic children, over three-hundred thousand Protestant children and close to thirty thousand Jewish children in parochial and day schools. These schools have been ruled as constitutionally proper by the United States Supreme Court in 1925. They are growing in number and increasing in enrollment in proportion to the child growth of our population. They are here to stay. They should not be regarded as mere off-shoots of American education. Nor should they be tolerated as educational stowaways. They should come to be considered as a natural phenomenon in a pluralistic culture such as ours is and as a permanent element on the educational landscape of America.

I am not qualified to speak for the Catholic or Protestant parochial school. As the product of a Jewish Day School and as the founder and principal of one, however, I have a reasonable acquaintance with the nature and character of that institution and might, therefore, speak a word in its behalf.

What takes place within the walls of a Jewish Day School? A child is given the full course of general studies prescribed by the educational accrediting agencies of the state. He is taught all the skills and disciplines of the accepted curriculum. He uses the same textbooks that are in use in the public schools. The teachers of general studies are without exception licensed to teach by state educational authorities. Sometimes they use the tried and tested methods of the past. On occasion they utilize the new and fresh techniques of progressive education. They are American teachers teaching American children in American Jewish schools.

The graduates of these schools, and there have already been thousands of them, have over the years attained distinction in colleges, graduate and professional school. They have won honour at the bar, on the bench, in medicine, in industry and in public affairs. The record that they established is at once a credit to America and a tribute to the institutions in which they received their education.

What else does the Jewish Day School do for an American Jewish boy or girl? It instructs him in a culture that is four thousand years old and that includes the inspiration of the Bible, the wisdom of the Talmud, the beauty of Hebrew poetry through the ages and the eternal lessons of prophet and sage, of philosopher and ethical teacher. It teaches him how to live by a faith that is as vital today as it has been in ages past; a faith from whose loins some of the great faiths of mankind have sprung. It thereby infuses in him a sense of pride in his identity and enables him, therefore, to grow up to be a more stalwart man and a more integrated personality, the better able because of that to serve the needs and purposes of America.

All this can be said for the Jewish Day School and I am confident that the same applies to the Catholic and Protestant parochial schools. If this be so, then America has in these institutions powerful aids for the advancement and extension of its democracy.

VI

A word of summation might be necessary. The religious educator and the general educator must look upon themselves as members of a single educational fraternity. The public school, the parochial school, the day school are integral parts of the American pattern of society. Supplementary religious instruction can become in substance complementary in an atmosphere of good will that should prevail among those who are vested with the sacred and supreme responsibility of educating the whole child.

The ancient sages of the Talmud say that among the occupations of Almighty God there is one choice occupation that He loves most — the teaching of little children. It is a beautiful image — God, the teacher. It is also a profound insight — the teacher, whatever his discipline, is an associate of God. Under the spell of that image and in the light of that insight our strategy will be divinely inspired and our efforts will be divinely blessed.

III

EUGENE CARSON BLAKE
Stated Clerk, Presbyterian Church of the U. S. A., Philadelphia, Penna.

I DARE to make my proposal tonight because I believe it would come most nearly to providing the kind of religious education the fathers of our nation would have approved had they made explicit in their day a program of religious education for the new republic.

I shall do the two things which I was asked to do: First, "appraise the various institutional means whereby religious education is being provided" and second, make my proposal of a strategy which may lead us out of the dilemma and frustration in which we find ourselves.

I.

I shall discuss in my appraisal the home, the church, and the public school. I choose this order for two reasons, first because I believe it is the order of basic importance, and second, because as I move from what I have to say of the home, the church, and the public school I move from the less controversial to the more controversial.

A. Even though there are doubtless some of you who would put the church first in importance for religious education and the home second, almost all of you will agree that a religious home is a basic necessity for an adequate religious education of children who in their earliest years are most of all influenced by the home and family, its activities, spirit and members.

The basic criticism one could make of the strategies of the churches in religious education has been the neglect of the home as the primary religious education institution. My own Church in its fairly recent recreation of its official program of Christian Education has in theory completely corrected that error, and in practice made some considerable progress. A home built about a family altar, with the father the priest, the mother the chief teacher, and the Bible the basic text, is the best guarantee of effective religious education of children. Surely I need not argue the obvious. The combination of emotional ties, early associations, informal rather than formal teaching, project techniques, the longer hours available, the total existential situation, makes the home the vital institution for the teaching of religion. On the other hand I agree, of course, that a home lacking real religious faith is for the same reason an almost overwhelming barrier against successful religious education.

B. This leads us naturally to the role of the Church as the second basic institution of our society for the religious education of the young.

Primarily the Church aims to bring all people into a vital relationship to God. It gathers together a worshipping community of believers. It strives to win any outside its fellowship to enter it and it attempts to instruct both adults and children within its community in the truths of the Gospel, in the knowledge of the Bible itself, and in the specific doctrines and history of the Christian religion.

Although we dare not rest comfortably in the accomplishments of the churches in these primary tasks, yet by comparison with other nations or even with earlier days in our own nation, the vitality of the churches in the United States is encouraging. I met a French girl several years ago who had moved to a Long Island community in order to be near her work in the Secretariat of the U.N. which was then meeting at Lake Success. She told me that one of the greatest surprises of American life for her was how central in the small community was the church. And the percentage of our people who are related to churches has never been so high as it is today.

Still we are all conscious of the fact that despite this measure of success, we are living in a nation that is largely secular and in a secular age.

To my mind the prime and critical task before us is the winning back of intellectual leaders of our nation. The churches, Catho-

lic, Protestant or Jewish all have a long way to go in this direction. So long as the intelligently religious teacher or writer remains the exception rather than the rule among us, we live on the edge of the possibility of finally losing the battle for the leadership of the United States and of the world.

To meet this challenge our churches have tried characteristically three direct institutional attempts, one of which is particularly characteristic of each of the three major religious groups represented in this convention. Protestants have developed Sunday Schools; Roman Catholics a parochial school system as the base for a complete system extending upward through secondary, college and university level; and Jewish Synagogues usually teach religion in week-day schools of their own, using their sense of separateness to encourage parents to send their children after public school instruction. I do not mean to suggest that these particular techniques are a monopoly of any one faith group even though it characteristically appears to place chief reliance upon it. A number of Protestant Churches have parochial schools. The Episcopal Church has many fine secondary schools. Presbyterians founded and partially support half a hundred Christian colleges whereas the Methodists have a number of universities. Furthermore, the Sunday School technique is not unknown to the Roman Catholic Church and to Jewish synagogues. And every wide awake parish or congregation has some "after school" weekday education for its youth.

Nevertheless the Sunday School is characteristically Protestant. The Parochial School is characteristically Roman Catholic. And the "after school" weekday effort is characteristically Jewish.

Any appraisal of these techniques and institutions must within the limitations of this address be necessarily brief and of a summary nature.

Protestants have swung from an uncritical dependence on the Sunday School to almost giving up on it entirely. And now to a reappraisal of what it can and cannot be expected to do. One hour a week with irregular attendance under inadequately trained volunteer teachers is not an educational technique that can be expected to do much. But that is only the negative side of the picture. The General Secretary of my Church's Board of Christian Education has illustrated the other side by suggesting what would be our concern if the Communists had such an opportunity to influence the coming generation. From my own point of view I would hold that a Sunday School which realizes that its program is auxiliary to the home as the primary educational institution, that makes full use of the voluntary enthusiasm of its lay people to learn and to teach has its best days before it. Nobody should give up on the Sunday School.

When I come to appraise the parochial school system, I speak with considerably more hesitation. My own Church rarely attempts a full time weekday school at the parish level. Our secondary schools have disappeared. There is considerable vitality in our Presbyterian colleges, but we have no closely related universities. It is clear to me that a church controlled educational system ought to be the most effective instrument for the religious education of the young. I suggest, though diffidently, a rather imposing list of objections to the reliance in such a system for all of us here in America.

a. Unless direct or indirect tax support can be secured, it is an overwhelming financial burden. Despite heroic Roman Catholic efforts, I suppose the greater number of Roman Catholic children are *not* in parochial schools today.

b. An inadequately financed school system is likely to be a second class system.

c. The church is almost inevitably interested more in piety than in intellectual discipline and this will be reflected in its school system.

d. Parochial schools tend towards parochialism. There is much truth behind Dr. James Conant's over-critical statement of a year ago.

Even if all these are accepted as true, I suggest that churches of all traditions need to have before them the possibility of parochial schools, at least as a last ditch defense against a completely secular society.

My appraisal of the "after-school" technique is very brief. The basic difficulty is that the whole pattern of our society and culture is working against it. Unless everybody is doing it, it individually separates a special group of children from their fellows. It is a minority technique, justifiable again as a last ditch defense, but would be adopted by nobody unless there were no better possibility available.

Now in addition to these three basic techniques of the churches, we have all tried and are trying the "released-time" method. I would not have what I say to be considered as being entirely negative about it. In the last community where I had a church I served as the chairman of the inter-faith committee which developed a four group plan of released time which was generally considered successful teaching up to 70 per cent of the children in the grades attempted. But these things must be said in all frankness about released time. (a) It is a stop-gap method. (b) It is either expensive on the one hand or inadequate on the other. (c) It does tend to make children conscious of religious differences more than it does of common religious convictions.

Granting all this as true, I believe we must continue to foster "released-time" religious education until and unless some method can be developed to replace it. For say what you will about it, "released time" approved by law in most of the states is a witness to children and to adults that religion is important enough to be taken seriously.

So much for the appraisal of existing institutional means provided by the churches for religious education.

II.

I come now to the proposal for a strategy looking toward a more adequate religious education for all our young. First let me list what I take to be two general agreements upon which any serious proposal should be based. (1) Most children are being educated and will be for some time to come in the United States in the public schools. (2) As at present operated and theoretically conceived of the public school is generally not an adequate means of religious education.

I realize that even within this company there would be wide variation in the appraisal of the value of the public school both in practice and in concept. Some call them godless and let it go at that. Others believe that in general they are the finest flower of our free nation and are doing all that should be expected in view of the diversity of religious belief and our attempt to protect this freedom in diversity.

My own position is expressed in the statement adopted by the Assembly of the National Council of Churches last December, which I helped to draft. The representatives of 35 million Protestant and Orthodox churches said:

> The crucial problem concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers, can be religious, and exert a religious influence, without religion being necessarily taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in Western culture. This we believe can be done in complete loyalty to the basic principle involved in the separation of church and state. On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.
>
> In the meantime, the state should continue to accord freedom to religious bodies

to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices would both violate the principle of the separation between church and state, and be a devastating blow to the public school system, which must be maintained. The solution of the problem lies in loyal support of our public schools and in increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness.

Against this background let me now briefly state the essence of the strategy I propose that all of us should undertake.

Relying upon the basic agreement of all the religious traditions represented in this conference, I believe all religious persons, forces, and institutions should press for the reintroduction into the heart of the curriculum and life of our public schools belief in God as Creator, Ruler, Judge, and Father. This is not a proposal for the sectarian teaching of religion. It can be based on a common area of agreement. It can be based on the Old Testament. It is not out of harmony with essential Protestant belief and is in fact what the Protestant founding fathers of our nation thought that they were doing at the outset. Let me make it clear that I am not suggesting merely the adding to an already overfull curriculum a course in natural religion. My proposal rather envisages the reworking of the whole public school curriculum from primary grades to university levels and in all subjects to root out the secularist and humanist assumptions on which at the present time it is too largely based. I realize that until it is understood, such a proposal will meet strong resistance from most public school administrators. I offer it nevetheless as the only way that the public schools can in the long run be rescued from the perilous position in which they now find themselves.

For unless this reinsertion of God into the heart of the public school curriculum can be accomplished, public education in the United States inevitably will waver between two opposite catastrophes. Either the neofascist religion of the American state will finally become the value producing core of the public school curriculum or else the only other active international movement in competition with religion, namely Communism will subvert and confuse Americans by insinuating its values into the heart of public school teaching. These are the only three dynamics powerful enough to be, in the 20th century, the controlling center of American education, God, American Fascism, or International Communism. I choose God.

If we can agree among ourselves that this is the right strategic proposal, we need expect that we have a tremendous task before us both intellectually and administratively. The forces of secularism will resist fiercely. Many political liberals who fear organized religion (as well they may unfortunately from our sorry history) will be against our program because it is our program. Humanists who are even now trying to emphasize moral and spiritual values divorced from God and religion in the public schools will resist any position that suggests the inadequacy of their proposal.

I conclude by admitting that such a new curriculum will be only as good as the teachers that teach it. But the heart of my proposal is that it will, if successful, release the energies of public school teachers and administrators, the majority of whom are even today religiously motivated in a way that could produce a revival of faith in God in our nation. Today such teachers are bound by such fear that they dare not in the classroom even hint of their own personal faith. The only teachers really free to teach their own faith today are unbelievers. I do not believe my proposal will improperly coerce anyone and I am not in favor of religious coercion. Neither am I in favor of the coercion by the minority of secularists and atheists in our nation of the majority of us who do believe in God. But the three ecclesiastical groups here represented must agree on such a strategy if it is to be successfully implemented. And that is the reason I have proposed it in this particular company of Americans.

GOLDEN ANNIVERSARY LUNCHEON

The Religious Education Association—Fifty Years and the Future

I

THE FOUNDING OF THE RELIGIOUS EDUCATION ASSOCIATION — 1903

A. C. McGIFFERT
President, The Chicago Theological Seminary

"IN THIS Convention with a stone you could more easily hit a doctor than a man." This remark was addressed to the Convention for Religious and Moral Education which organized the Religious Education Association in 1903. It was a gathering of experts, of professional and lay leaders, and of people experienced in the carrying on of Christian education, people who were perturbed by the condition in which Christian education found itself. Look, they were saying to each other, look at Christian education in terms of the agencies which are carrying it on, the Sunday schools, the Young Peoples' Societies, the YM's and YW's. Look at the curricula. Look at the teachers and teaching. Look at the waning attention given to religion by public education, or rather the concentration of public education upon knowledge to the exclusion of morality and religion.

The fact of the matter was that, as the Chancellor of Vanderbilt University put it to the Convention, "The educational worker of today finds himself in a perfect whirl of new ideas, and hardly knows where to make a stand." You will have guessed that someone was sure to point out to the convention that they were passing through a period of transition. You are correct, though President Angell of the University of Michigan did so with some caution. "We are passing through a period of transition, in some degree."

What was the nature of the change that had taken place, in recognition of which the founding Convention of the Religious Education Association held its three day session fifty years ago in Chicago at a time when the weather was so blustery as to prompt one delegate to praise the lord there are so many trains *out* of Chicago? What had happened? Many people had come to feel that "religion is not a separate or separable *portion* of education, but that in its truest sense, education *is* religion: that the child has in him by inheritance the principle of life of his Father, and that the law of growth is to be known and used to bring him into the likeness of his Father, in whose image he was begotten; that the end of education is the making of the man what it is in him to become and what he ought to become.

To be sure, millions of Americans did not include these ideas within the range of their thought. Some of them indeed believed and hoped that fire would come down from heaven to consume the Convention. Nevertheless the methods and findings of Biblical study, the newer psychological emphasis on growth, the shifting concept of education,—it was these ideas which charged with power the members of the Convention; they came together to devise ways and means to *inform* the agencies of Christian education with the new insights. The unexpectedly large attendance galvanized the enthusiasm of the meeting.

The impetus to the calling of the founding Convention was given by a now no longer existing organization, the Council of Seventy. It is, so to speak, the grandfather of the R.E.A. The Council of Seventy had been organized in 1895, under the leadership of Frank K. Sanders, subsequently Dean of Yale Divinity School, and William Rainey Harper, subsequently President of the University

of Chicago. The Council of Seventy was composed of biblical teachers in the leading educational institutions of the country who were united for the purpose of promoting the historical study of the Bible and of other sacred literatures as related to it; and of directing the work of the American Institute of Sacred Literature. An interest in Biblical studies and in adult education was close to the heart of Dr. Harper. It may indeed be said, with some propriety, that he was the inspiring genius of the Religious Education Association.

That is why I find satisfaction in bringing to this meeting the greetings of Dr. Harper's successor at the University of Chicago, Chancellor Lawrence A. Kimpton, and in expressing to you his regret that he has found it impossible himself to be present and to speak on this historic occasion. President Harper was chairman of the program committee of the Convention which founded the R.E.A. and the chairman of the first Executive Board of the R.E.A.

The purpose of the R.E.A. as stated in its constitution is to "promote religious and moral education." The initial "Call for a convention to effect a national organization for the improvement of religious and moral education through the Sunday School and other agencies" stated the purpose in broader terms. "The religious and moral instruction of the young is at present inadequate and imperfectly correlated with other instruction in history, literature and the sciences; the Sunday School, as the primary institution for the religious and moral education of the young should be conformed to a higher ideal, and made more efficient for its work by the gradation of pupils and by the adaptation of its material and method of instruction to the several stages of mental, moral and spiritual growth of the individual; the home, the day-school, and all other agencies should be developed to assist in the right education of the young in religion and morals."

It appears that President Harper had not been scheduled to deliver one of the twenty-three addresses or the twenty-seven commentaries at the Convention in Chicago. But President Butler of Columbia University could not attend the Chicago meeting because of domestic bereavement. In his stead, President Harper presented to the assembly of four hundred registrants an outline of the tremendous scope and purpose of the new organization. It was he said to serve as a kind of clearing-house in unifying the work of existing agencies, not to duplicate them; to stimulate them to greater effort; where necessary to create new agencies: for example, in the field of religion and art; to initiate educational experiments; to publish background material for text books in the field of religious education. These things it would do under the control of what President Harper would like to call, for lack of a better word, "the universal spirit," that is to say, an emphasis on the agreements among the denominations, an emphasis on the subject of religion in its entirety. The key-note was to be cooperation. After hearing President Harper read his paper, one of those present who was later to speak in summary vein, seized his hat and went to his hotel to rewrite his address in terms commensurate with the proposed plan.

The National Education Association had been founded thirty years before the R.E.A. Our Association adopted the NEA's constitution with minor improvements. Membership on the Board of Directors was to be distributive in principle. Each state which had a minimum of twenty-five members of the Association was to be represented on the Board by a person from that state. Thirty-five states and four Canadian provinces were represented on the first Board. Thus the Association started national or continental in scope. It was also inclusive in range of interests. It was to conduct its work under sixteen departments. It is illuminating to compare these with the twelve seminars of this Anniversary Convention. The order of the listing of these departments have had no significance. But perhaps those named last were the newest areas of concern, and those listed first, the areas most neglected at the time. At any rate the first three departments named are Philosophy of religious and moral education, Universities and Colleges, and Theological Seminaries. Then follow: De-

partments of Churches and Pastors; Sunday Schools, Secondary Public Schools, Elementary Public Schools; Private Schools; Teacher Training; Young Men's and Young Women's Christian Associations; Young People's Societies; the Home; Libraries; the Press; Correspondence Instruction; Religious Art and Music.

Thus was launched the great venture whose eventful service during half a century we are celebrating here by doing what the founders did in their day: taking stock and looking forward. In addition to President Harper of Chicago and President Butler of Columbia, some others who participated in the christening of the movement and in its initial organization were — selection is invidious — James B. Angell, President of the University of Michigan, George A. Coe, Professor at Northwestern University, Henry Churchill King, President of Oberlin College, Booker T. Washington, Principal, Tuskegee Normal and Industrial Institute, Henry VanDyke, Professor, Princeton University, Mary E. Woolley, President, Mount Holyoke, James H. Kirkland, Chancellor, Vanderbilt University, Nathan C. Schaeffer, State Superintendent of Instruction for Pennsylvania, Cleland B. McAfee, Minister of the Forty-first Street Presbyterian Church, Chicago, Graham Taylor, Professor of Christian Ethics, Chicago Theological Seminary and head of Chicago Commons, and Edwin Starbuck, Professor at Leland Stanford Junior University. Of this great heritage we are the heirs.

II

THE PROGRAM AND INFLUENCE OF THE R.E.A.

HUGH HARTSHORNE
Professor, Divinity School, Yale University, New Haven, Conn.

MANY THOUSANDS of men and women have at one time or another been members of this Association. Some ten to fifteen millions of words have been printed in our journal and proceedings. These thousands of people have been active in many fields and have been responsible for the printing of many more millions of words in books and magazines and the curriculum materials of churches and synagogues. Not only is the R.E.A. a part of this vast movement, the movement is a part of the R.E.A. For this Association, like prophetic conscience, has stood at the center, observing, appraising, stimulating, keeping the movement as a whole alive and alert to its essential meaning.

This has been its function, but not its program. It could not have performed this function if it had been committed to particular methods, materials or programs of religious education or if it had desired to influence anybody to adopt such programs. This paradoxical situation has been little understood, even within the membership of the Association, and efforts have been made from time to time to formulate a program, to build an institution which could effect particular changes in the theory and practice of religious education as this was carried on in churches, schools and homes. Nevertheless, from these sporadic efforts we have always drawn back, always recognizing in time that the saving of our life as an institution would mean the losing of our life as an institution.

From the beginning, it has been the genius of the R.E.A. to bring together individuals of various philosophies, who were eager not so much to teach as to learn. Those who attended meetings of the Association seeking only to teach and unable to learn, quickly dropped out and did not return. But by this process of trial and elimination, a group was gradually built up which found it could face together many unsolved problems, and advance the thinking of all without controlling the thinking of any.

The result of this informal process was not a set of resolutions (though this occasionally happened), not advice or recommendation,

not the development of a program of propaganda, or of supervision, not the making or promotion of courses or text books. There was no official endorsement of any views or procedures. People may have wanted loaves, but all we had to offer was leaven. They had to make their own bread. But what leaven!

Only careful historical study could establish the value of this sort of disinterested search for truth, but my own opinion is that most of the worthwhile lines of progress in religious education received their first rough and groping formulation in the meetings of the Association or in the pages of its journal. When minds are free from administrative controls to wonder and imagine, and cross swords with other free minds, the consequences, though not foreseeable, are immense. Each one so stimulated returns to his professional tasks with his insights deepened, or it may be, his presuppositions challenged, in any case made to think, and this is what the R.E.A. is for.

Now this sort of policy is not exactly popular, on the one hand, or attractive to affluent givers, on the other. Not many people want to or dare to think, and it does not appear that the holders of the purse strings are usually in favor of promoting what is sometimes facetiously called a debating society. Philanthropists and foundations want results that can be seen and measured, and the mutual stimulation of creative minds cannot be seen or measured.

It is not popular because the run-of-the-mill worker also wants results and is impatient with what he contemptuously calls theory. But as Dr. Coe once said, the trouble with us is that we have not too much theory, but too much practice. If the Association is interested in practice, it is because we think it is right, or wrong and should be changed, but what makes us think it is right or wrong is our theory, and until that is straightened out neither our defense of the old, nor our advocacy of the new can properly begin.

While this adventure in ideas is not popular, nor likely to be, it is rewarding both to those who participate in it, and to those who profit by their labors.

Theoretical thinking, to be most productive, needs to move along both philosophical and scientific lines. While as individuals we who are members have been greatly helped in our study of our presuppositions and in our experimentation, it can hardly be claimed that even the most pressing theoretical issues have been settled. As compared with other aspects of educational theory, religious education is notoriously backward in its development of philosophical foundations on the one hand, and in its use of research and experimentation on the other. In spite of the necessarily experimental frame of mind in which all problems must be approached to which the answers are not already known, we have been notably lax in the setting up of experimental situations for the testing of either theory or practice.

This lack of resort to the methods of research is not due altogether to the lack of money. If we adhere to our basic character as an association of individuals, such research as is called for should be our responsibility as individuals, or as operating under the auspices of other agencies which have research budgets. We are not called upon to set up research projects as an association simply in order to justify our existence.

No, the lack of research is not to be excused by the lack of funds. As an association of individuals we can do no more than as individuals we wish to do save as we may have our wishes reinforced or even transformed by our association with others. And the fact of the matter is that the need for research has not yet been so deeply felt by our members that we have brought our research problems year after year to one another's attention in our annual meetings or published accounts of them in the journal.

There is no central core of wise men or women in this Association trying to drag along the rest. No one is trying to put anything over on anyone else. Nevertheless, the older members, who have been on the job for many years, are sometimes tempted to get impatient at finding the same issues dealt with year after year, the same arguments repeated, the same objections raised, the same ideas expounded. One gets to feel that progress is impossible simply because it

does not seem to take place. I hear today as novel the ideas I heard a generation ago when they really were novel. Has so little happened in forty or fifty years to bring general acceptance of these ideas so it would not be necessary to start from scratch, as it were, at each meeting of the Association?

This question frightens me. It is true that vast progress has been made, and, as I believe, much of this progress received its first impetus in our Association. But it is also true that the educational programs of churches, anyway, (I hope this is not true of synagogues) has been only lightly touched by this progress. We are not, as a whole, much further along than we were fifty years ago. So of course the same old problems with the same old answers crop up at every meeting. The leaven, powerful as it is, has not as yet leavened the whole lump.

The temptation in facing this challenging situation is to cease to be an association and become an institution with a program, with the purpose of influencing, presumably transforming into some predetermined pattern, the whole religious education movement. I hope we will resist this temptation, for to yield to it would destroy not only us but our freedom. We might indeed bring about limited changes in the present, but if in so doing we ceased to debate what these changes ought to be, we would cease to deal creatively with new needs and problems in the future.

In some ways an association is like a person. It has a history. It develops a character. It works out its own salvation with fear and trembling for it knows that God is working in it and through it to His own ends, which we may dimly see even though we never fully grasp them. Like Ulysses, the R.E.A. might well say.

> I am a part of all that I have met;
> Yet all experience is an arch wherethro'
> Gleams that untravelled world whose margin fades
> For ever and for ever when I move.

III

A PROGRAM FOR EXPLORATION AND DISCOVERY

HERMAN E. WORNOM
General Secretary, Religious Education Association, New York City

THIS CONVENTION has revealed or re-emphasized the importance of three future functions for the Religious Education Association: (1) the continuous organization of groups of competent scholars and creative leaders to study certain basic problems and factors which underlie and condition all our practice of religious education; (2) the fostering af an inclusive approach to these problems in which every religious tradition and every level of education is concerned and to the solution of which all may make a contribution; and (3) the stimulation of basic research and experimentation which will benefit all intelligent efforts to provide effective religious education.

I

The eleven seminars of the Convention have made progress in analyzing and defining some of the basic philosophical, sociological, institutional and pedagogical problems which must be solved before practical programs of religious education can be made effective. But there are strong intimations that only beginnings have been made in analysis, that creative proposals for solving these problems are yet to come, and that some very important problems have hardly been touched at all. Thus there is need for continuous consultations, perhaps by regional meetings, of many who have labored in the seminars here and of others equally competent who could not be here.

Among the problems which need to be worked on are:

(1) The effect of our secularized culture on religious values and religious education.

(2) The role of our institutions of secondary and higher education in developing understanding of the religious dimension of culture and in fostering a renaissance of religious values in literature, drama, art, music, cinema, radio and television.

(3) How may religious and educational institutions cooperate to increase understanding and strengthen practice of ethical values based on the Judeo-Christian concept of man and his destiny.

(4) How may we measure growth in religious knowledge, concepts, beliefs and attitudes.

(5) How may we determine the effect of our programs of religious training on the performance of pupils now in their social relations and later as parents, citizens, churchmen, and workers.

(6) The role in religious education of the intimate community of persons, living by a common code, seeking common ends, and providing mutual support in their endeavors.

(7) The effect of the geographical community (neighborhood, city, nation), with its common institutions and social requirements, and its class differentiations, in providing limits and stimulus for moral and religious growth.

(8) Making use of the latent concerns of an entire geographical community for religious and moral values and using the untapped resources of the entire community to provide such values for all its young.

(9) Developing a philosophy of education appropriate for a nation whose institutions, according to the U.S. Supreme Court, presuppose a supreme being and where religious freedom has encouraged great diversity of religious beliefs.

(10) How deal with factors which make the family ineffective as an institution of moral and religious education such as (a) the religious illiteracy of parents, (b) prevalence of a hedonistic concept of marriage, (c) economic needs or desires which take both parents out of the home, (d) diverse claims of other institutions on various members of the family which separate their interests and reduce family living and loyalties.

(11) What reconstruction in the programs of our churches and synagogues is necessary if they are to provide sufficient time, trained teachers, facilities and involvement of pupils and their families in parish life in order to do an effective job of religious education.

(12) How develop skills in the appropriate and complementary use of formal and permissive methods of education, of understanding the heritage of the past while making religion a functional force in interpreting the present and living lovingly in it.

These twelve problems, and others of similar quality, underlie all our more practical planning for religious education. The findings of your seminars and workshops will disclose many other such basic problems and projects which need widespread and long range discussion by competent scholars and leaders. If regional and local groups are formed in the months ahead to study the above problems and to build on the findings of the seminars, we will in time achieve new insights for practical planning in our respective educational institutions and religious bodies which will give religious education a more substantial and effective place in the education of our young than it has today.

Some of the problems should be worked on by regional and national groups of selected scholars and specialists who have special competences for them. By coming together for day long or week-end meetings twice a year in, say New Haven or New York (for New England and the Middle Atlantic states); in Columbus, St. Louis, Detroit, and Chicago (for the Midwest); Atlanta (for the South); in Dallas (for the Southwest); and in Los Angeles or San Francisco (for the West), such specialists could share their own insights and researches in papers which would be improved by such sharing, or ideas for new papers would be stimulated. Some of these papers would get published in *Religious Education* or other journals and so would increase our store of knowledge and considered judgments on the problems before us and

would provide basic guidance for practical workers in religious education.

Out of such regional consultations might develop in time national commissions which would work on the problems, workshop fashion, for several days or a week at a time and this might in turn lead to formulations of long-range projects for research and experimentation which would be undertaken by those educational and religious bodies already equipped to administer them.

All of the basic problems should also be studied by local chapters of the R.E.A. in many urban centers across our nations. Some problems, such as community resources and organization for religious education, are especially suited to study by local leaders of education and religion who have intimate knowledge of their communities. There is need for alerting local leaders of religion and education to these basic problems. We need a large body of local leaders who understand the sociological factors, the philosophical presuppositions and the institutional inadequacies which limit their work, if ever fundamental changes are to be brought about in the future. Progress requires sound understanding of theory and conditioning social forces by grass roots practitioners of religious education, as well as by national leaders and professors and research workers.

Hence there is need for developing strong local chapters of the R.E.A. in 100 or more urban centers. Already we have a dozen active chapters, as in Boston, New York, Pittsburgh, Buffalo, Chicago, and Los Angeles. We have dormant chapters in twenty other cities. The latter should be activated immediately and new chapters should be formed in many other centers. The members of this Convention should take the lead in bringing this about. Your General Secretary is ready to visit your cities and help you in the organization of chapters wherever he may be needed.

II

If the first function of the R.E.A. is to organize local, regional and national groups of leaders for study of basic problems of religious education in our society, a second function follows hard on it, namely, to make these groups inclusive of leaders from every level of education and every religious tradition. I am aware that many of our denominational boards of education, our councils of churches, and numerous educational associations have studied and will continue to study some or all of the basic problems I have listed above. I think it is true that most such studies are with an eye toward immediate results for program planning and often they are made within the uncriticized frame-work of established institutional policies which may produce blind spots and limit exploration of practices in which there are strong vested interests.

But even if official educational and denominational bodies were not limited by their own policies and program commitments, the exploratory efforts of any one of them alone would in any case be partial — limited by its own range of experience. Yet the basic underlying problems of religious education are in their very nature affected by our total culture and way of life and require for their solution the knowledge and insights of every type and level of educational institution and of every major faith and denomination. Only by bringing together all the partial insights can we see the totality of a problem and the multiplicity of factors which affect its solution.

This Convention has demonstrated the value of an inclusive approach to our problems. Perhaps never before have top leaders from so many types of educational institutions and so many religious traditions come together to share their problems. Just becoming aware of how common some of the basic problems are to every institution and of the great variety of approaches to solving them, has itself been illuminating and inspiring. And as we have seen that each institution and faith has a contribution to make to the whole and a body of experience which might be useful to others in their efforts, we catch a vision of great potential progress emerging in the future from such inclusive explorations. Out of them may flow concerted, parallel and simultaneous action taken by each institution and faith in its own way, but with an understanding of the total en-

deavor of all, which may greatly improve the status and adequacy of religious education in our society as a whole.

The R.E.A. must, therefore, assume as a major function in the future, efforts to foster participation in its groups of leaders of every educational and religious agency which has a stake in or an influence on the moral and religious training of our young. This means bringing together not only professional leaders of education and religion but persons who create our culture, our literature, and our mass media of entertainment, education, communication and advertising, to say nothing of those who determine for what values our communities' dollars are spent.

It will not, at first, be easy to form such inclusive groups in local communities. We are all busy in the work of our own institutions; many leaders are unaware of the interlocking influences of separate institutions on the total growth of the child; and leaders from the various institutions and faiths don't know one another and sometimes don't want to know one another. Hence persistent efforts will have to be made to get acquainted and to define problems which those with divergent and sometimes antagonistic interests will consider it worthwhile to explore together. But if we consider that the total culture shapes the life of every child and the program of every educational and religious institution, then we will make the effort to get together to see our problems as a whole. In time we will be richly rewarded for what initially may seem a fruitless and thankless undertaking. The R.E.A. is actively concerned to assist all such efforts.

III

Fostering study groups on basic problems and making them inclusive of all leaders related to those problems, even if highly successful, at first, would soon have diminishing returns unless new facts and new solutions to problems were constantly brought to such groups. The mere sharing of problems and of opinions for their solutions, and of partially successful but patently inadequate plans, will not suffice. Many essential facts are unknown; many promising proposals are never properly tried out. There is need for basic research and experimentation of a nonsectarian character which would supply information and tested procedures useful to a variety of religious traditions and educational institutions. A third function of the R.E.A. should be the stimulation of such research.

National, regional and local groups of the Association should focus on defining research problems, and formulating objectives for and possible approaches thereto. Members of the groups might offer the cooperation of their several institutions in carrying out the research. The R.E.A. itself would not engage in or administer research but its groups would be "midwives," so to speak, to bring such research into being. Once research objectives and plans were formulated institutions experienced in research would be approached to administer the projects. The R.E.A. groups might act to convince foundations of the importance of given projects and urge financing for them. The groups, or special commissions set up for the purpose, might serve in an advisory capacity as the research proceeded. The main task of the R.E.A., however, is to make an increasing number of our leaders concerned for basic research and help them see how by concerted efforts the research may be brought into being.

All of the problems listed above and many others coming out of our various seminars call for research and experimentation. Yet very little time and money is available for such. Many foundations shy away from giving money to sectarian efforts — to Baptist, Methodist, Catholic or Jewish research. But basic research of value to all religious groups and to whole communities might well appeal to some Funds not now available for denominational undertakings. R.E.A. groups, if they proceed soundly, because of their inclusiveness, may serve a unique function in stimulating far more research and experimentation in religious education in the future. As Dr. Hartshorne and others here well know, the R.E.A. has served this function in the past. It now has an opportunity to serve it far more fully in the future.

Whether or not the Association fulfills the three major functions proposed here for

it depends, of course, on its members. It depends especially on you who in the seminars of this Convention have had an experience of working on basic problems and have seen the values of doing it in inclusive groups representing all levels of education and the four major religious faiths in America. You have also seen here the need for basic research. If you carry these insights back home and help start local and regional groups, involving many times the number of persons here, perhaps a new epoch for religious education in America will have begun here in Pittsburgh in the observance of the Golden Anniversary of the R.E.A. We hope and pray that this may be so.

IV

TO FIND A PHILOSOPHY

SOLOMON B. FREEHOF
Rabbi, Rodef Shalom Temple, Pittsburgh, Pa., Chairman, Commission on Jewish Education

ROBERT HUTCHINS has become the gadfly of American education. His opinions, fresh, forthright and debatable, are always worth listening to. His recent booklet, *Conflict in American Education,* touches a sensitive nerve in the body-educational, in the American school and college system. He discusses the extant philosophies of American education and indicates that while there are various prevalent doctrines, there is still lacking an acceptable educational philosophy. He suggests that intellectual open-mindedness and inter-communication, the recovered respect for reason, must become the basic educational philosophy and mood for today and tomorrow.

The philosophic attitude which he suggests is not as important for our present purpose as the picture which he portrays. He makes it quite clear that American education is highly developed as to method and technology, but is vague and often childish in its basic philosophy. That may well be true. Yet it must be said that American education is in this very weakness a fairly accurate reflection of American life in general. The general American mood is non-doctrinal but highly practical. Americans are not likely, as Europeans are, to meet in the afternoon over coffee to discuss various world philosophies. If they do meet, they will discuss practical matters. We Americans are inclined to emphasize the "know how" but, alas, to pass over the need to "know why." Therefore, our educational system, like almost everything else in American life, is strong in technology but weak in philosophy.

This, by the way, can serve as a refutation of the charge which we and our colleagues are too prone to make, that the American schools are godless. It is conceivable, and it is very likely a fact, that the Russian schools are godless. It is also conceivable that the schools of some other European nation may be godless. In Europe people are prone to develop an all-out general philosophy (a "Weltanschauung") and, having philosophized themselves into a certain doctrine, they systematically apply the philosophy to their public schools. Thus European schools might be either systematically godless or consciously religious. Such a situation is unlikely in America unless there is, of course, a change in the American mood. Basic philosophies do not generally concern us, and, therefore, neither a religious philosophy or a godless philosophy is likely to be consciously imposed upon our public school system. When our schools do have a philosophy, it is a sort of an automatic one, an unconscious one inhaled out of the air but certainly not consciously applied. It is, therefore, wrong to call our schools godless insofar as the charge implies a conscious desire to espouse a godless philosophy. If our schools are in any sense godless, it is, to be frank about it, because life has been godless and non-religious moods are absorbed in the schools as in other institutions. Our schools breathe the prevailing philosophic atmosphere; but systematic phi-

losophies are rarely consciously adopted and rarely operative in America.

Our schools accurately (even if inadvertently) represent the general attitudes of the cultured world for the last generation or two. There can be no doubt that we have been living through a century in which the normal mood of an educated person was skepticism, or at least, religious indifferentism. The older scientific philosophy (and even in science itself it was more implied than explicit) was that the world is a great machine, that everything which happens, happens mechanically, automatically. There is an unbroken chain of cause and effect, a sequence which follows relentlessly, grinding out the future from the material provided by the past. To this doctrine of mechanism God was, as with the French astronomer, an unnecessary hypothesis.

No American school system in the past generation consciously accepted this mechanistic automatic view of the world and adopted it for our schools. The fact is simply that this philosophy of mechanism was part of modern life and the schools unconsciously shared it. It was natural to teach science and history and every other discipline on the assumption that nature is an automatic, impersonal process. The schools merely reflected the godlessness of the age. The schools do not deserve to be denounced as wilfully godless any more than colleges or general literature deserve it. As long as an age breathes this atmosphere, it will be impossible even to imagine a change in the moods of public institutions. Men can hide themselves away if they wish and exclude the world and enjoy their own special philosophies in their own air-conditioned paradise, but public institutions breathe and will continue to breathe the air which is prevalent everywhere. The public schools were out in the open and were conditioned by the philosophic environment.

The only reasonable prospect for a change in the mood of the public school lies in the change of the social atmosphere. These changes, in what the Germans call "the Zeitgeist," in the spirit of the age, do occur and rather frequently, in the course of human history. The mood of the Middle Ages was different from the mood of the Renaissance. The age of the Enlightenment which led to the American and the French revolutions was different from the modern era of technology. Historians struggle to explain these vast changes in world atmosphere on the basis of definite and tangible events. Constantinople was falling to the Turkish attack. Greek scholars came to Italy and brought the spirit of old Classic Literature into the western world and thus created the revival of pagan antiquity which grew into the Renaissance. Whether such tangible events are sufficient to explain so vast a result is a debatable question. But mostly these great changes in the way people think and feel are changes in the tide of history and are more or less beyond our explanation. They are massive phenomena and when they occur, they change the world.

It may well be that we are now in the midst of one of those great changes in the world atmosphere. The natural irreligion of the last two generations seems to be giving way. There is one minor evidence of the fact, namely, in the best-seller list. A "best-seller" often means the sale and the renting of perhaps a million copies of a book. Such a sale is almost impossible to arrange for. Mere advertising will not make a book a best-seller. Generally books are unexpectedly best-sellers. People want that book for some reason. Discounting the effect of promotion and advertising, one may consider a best-seller to be an almost self-determined social-psychological fact. Among the best-sellers there have always been an occasional religious or semi-religious book such as *In His Steps, The Little Shepherd of Kingdom Come,* or *Ben Hur.* But in the last ten years there has not been a single year in which there have not been two or three, and sometimes more, definitely religious books on the list. Authors who have been highly successful in other fields have turned to the writing of religious books, sensing the demand for them or impelled by an inner need to write them (Cronin, *Keys to the Kingdom;* Maugham, *The Razor's Edge,* etc.). This sudden demand for religious books, which amounts to the sale and the rental of millions of books a year during

the last decade or so, cannot be lightly dismissed. It is a massive phenomenon and certainly indicates something significant about the mood of our time. It does not mean, of course, that people are becoming religious but it certainly means that they are becoming less irreligious. It means that the mechanistic, impersonal philosophy of the past two generations no longer satisfies the average man. It is certainly no longer "stylish" to be irreligious. There has been a widespread change of mood. We cannot tell how long this will last, how far it will develop, but there is a fair likelihood that we may have outlived an irreligious era and are moving into one of greater receptivity to spiritual and ethical ideals.

If, then, the mood of our age is changing, then it means the mechanistic view of nature which the schools had absorbed when that was current in the air no longer is an acceptable background for the education of moderns. Our public schools are in need of a new basic philosophy. That does not mean, of course, that the public schools are searching for a philosophy. They did not search for the mechanistic philosophy and they are not searching for one to take its place. It simply means that the old atmosphere no longer seems wholesome. It needs new air-conditioning.

This, I believe, puts a special task upon the Religious Education Association. Among the philosophies made available for our educational system to accept should be a philosophy which is basic to our organization. It should be possible to find a religious philosophy or, perhaps more exactly, a religious mood to fit the growing needs of modern people to whom the mechanistic philosophy no longer seems satisfactory.

The difficulty with this suggestion is that it is in danger of too simple and offhand a solution. One is tempted simply to say that the age now looks for religion and the school should therefore adopt a religious philosophy in place of the former mechanistic one. This is too easy and even incorrect. To say that all of us here believe in God and in God-centered ethics, overleaps certain basic problems. Our respective concepts of God are so overlaid by creedal definition, emotion and tradition that the Eternal has a different appearance in Judaism and in the various forms of Christianity. Certainly there are vastly differing definitions of the nature of man. If one merely says that God and God-given ethics should be brought as philosophy into our public schools, that immediately evokes the questions: "Whose God?" and "Whose concept of man?" The present Protestant re-emphasis on man's helplessness and upon social pessimism, while deeply religious, would be, if brought into our Public School system an unwarranted sectarian invasion. My own Jewish or Old Testament emphasis of this-worldly optimism would surely seem to be as sectarian an interpretation of religion to Christians. The fact is that it is much too early to speak of religious philosophy. The phrase "religious philosophy" ignores basic differences which we have politely disregarded.

Yet beneath our varying God-conceptions and beneath our varying descriptions of the nature of man and society, there are basic similarities. These basic similarities have yet to be explored. It seems to me that the Religious Education Association is the organization which is in the best position to find the fundamental basis, the true common ground from which Judaism and all forms of Christianity spring. We are, first of all, an unofficial body. We do not, as members of the Religious Education Association, represent, in any formal sense, the church organizations of which we are a part. Only insofar as our specific religious point of view speaks through us as persons are these a factor in our discussions in the Religious Education Association. In other words, we do not represent the different churches but we are representative of them. Thus, the various doctrinal points of view exist in the Religious Education Association but they do not need to be defended to the traditional letter. Our second advantage, besides our not being official delegates of the various churches, inheres in the fact that we are pedagogues and teaching gives us a special advantage. When one faces the task of clarifying a philosophic concept for children, one cuts through phrase-

ology and gets down to essentials. The very effort of making things meaningful to children, beyond the habitual verbiage, makes the concepts clear, perhaps for the first time, to ourselves. We begin to understand the essentials when we attempt to teach them. In the famous Deuteronomic passage, "These words which I command thee shall be upon thy heart," are preceded by the words "and thou shalt teach them diligently unto thy children." As we attempt to teach, we begin ourselves to understand.

Since the Religious Education Association has two advantages, being unofficial and educational, there is not likely to be any organization which can succeed more than we in discovering the basic substratum of the Biblical religious attitude to life. Somewhere below our historic phrases and definitions and basic to them all is the fundamental religious spirit, the essence of Scripture.

We have in this Convention jested a few times at the task of defining a philosophy of education. I am afraid these are wry and uncomfortable jests, a series of self-mockery. We would rather donnishly jest at ourselves than be compelled to admit that the basic aim of finding a philosophy of education has eluded our grasp. Yet this is our central task, it is our contemporary task, and it is, perhaps, uniquely ours. If we can find a basic religious philosophy which can appeal to more and more people of our time who are not yet churched but are beginning to be religious, we will not only be serving our age, we will also be serving education as it deserves to be served. Then it will make no difference whether or not we succeed in snatching one hour or two more on certain days a week or inserting one subject or another into the curriculum. What is needed is a basic spiritual philosophy to take the place of the fading mechanistic world view.

The public schools never were consciously godless and they may never become consciously religious. But it well may be that as they were unconsciously mechanistic, they can become unconsciously spiritual. That is what we really want. That is what we ought to want. And for that we, of all organizations, can make preparations by using our energy and our mutual understanding and our contact with childhood to re-discover the essential soul of Scripture which in truth is the basic faith of us all.

FACTS ON GI TRAINING SINCE WORLD WAR II —

DURING THE PAST DECADE, the World War Two GI Bill has helped build up the nation's reservoirs of trained manpower in fields ranging from atomic physics to airplane mechanics and from medicine to the ministry.

This fact was disclosed in a special research study, released by the Veterans Administration, of the records of the 7,800,000 veterans who had received GI Bill training since the program began in June, 1944. This total represents more than half of all veterans who served in World War II.

According to the study, 2,600,00 veterans trained as skilled craftsmen.

Another 1,500,000 studied for the professions: 700,000 took GI training in the fields of management and business administration.

More than 750,000 enrolled in institutional on-farm training, a combination of classroom study and practical experience on the farm.

A total of 434,000 trained for clerical and sales jobs — secretaries, stenographers, business machine operators, insurance salesmen, bank clerks and the like.

GI high school and grade school students numbered nearly 300,000, many of whom went on to more specialized training.

The rest of the veterans trained for nearly all the remaining major occupation at which man earns his living. For the most part, the VA study reported, these were occupations also demanding a high degree of skill and ability.

What Then Should We Do to Improve the Status and Provision of Religious Education?

Two speakers summarized the reports of some of the seminars and gave their evaluations of the Golden Anniversary Convention. Then Dr. Mildred McAfee Horton gave the final address on the Convention program.

—The Editorial Committee

I

LEO HONOR
Professor of Education, Dropsie College, Philadelphia, Penna.

BEFORE I COMMENT on my impressions of the Seminars with which I had been asked to keep in contact, I would like to indicate that I have been deeply moved by the Convention as a whole. From the moment the Convention opened, it has been permeated by a spirit of extreme earnestness. This earnestness manifested itself in the manner in which all of the Seminar groups concentrated on their respective problems and followed through. It manifested itself in the attention we gave and in the respect we showed to expressions of opinion which were divergent from ours. It manifested itself in the frankness with which we expressed our divergencies.

It was natural for us to have disagreed. Earnest people do not speak to please but must be honest with themselves and must face the problems with which they are grappling squarely and openly. It is true we "disagreed agreeably" but we did not attempt to gloss over our differences. We recognized our differences, and yet throughout our proceedings, we remained a united group, united even though differing on every basic issue. To me the distinction between *unity* and *uniformity* has always been clear and I have always believed in the principle of *unity in diversity* or *diversities in unity.* It is therefore to me of great significance that we, individuals with different backgrounds, with different viewpoints, different conceptions of the meaning of life and of the role of religion, not to speak of differences in our religions — have been able to reach a consensus on concrete proposals *without giving up our respective distinctivenesses.*

The significance lies in that "without." People with differences in standpoint and differences in approach frequently do come together to undertake a common task by concentrating on the common denominator and disregarding, for the moment, the divisive factors. We have sensed an awareness of common purpose and common tasks and a realization that we have much to gain through common effort while remaining fully conscious of our fundamental differences.

Of the various proposals which have emerged from the three Seminars with which I have been in contact, I shall call your attention to a few, only to those which appear to me to reflect this Jubilee Convention:

Home and Religious Education

This group was vested with the responsibility of analyzing the potentiality and limitations of the home for religious education. The members of this group in order to come to better grips with their problems, made an analysis of some of the factors which their theme entails and broke themselves up into a series of subgroups (buzz groups) each concentrating on one factor. The underlying motivation for this technique was the desire to escape mere verbalism and to deal with actual realities. The proposals which emerged were geared in that direction. I wish to call your attention to two in particular which, it is my fond hope, will be picked up and experimented with by a number of people in a number of communities:

1. To organize parents into small groups, not more than five or six couples to

a group for the purpose of examining their own religious traditions and examining the possibilities inherent in that tradition for spiritualizing the family climate and for creating within the home the kind of environment which will be conducive to ongoing educative religious experience. (A related recommendation was one calling for the organization of home workshops by religious groups for the purpose of analyzing the ideas in their religious tradition and of examining how they are applied in home situations in day by day living and for stimulating creative thinking as to how they could be applied more effectively.)

2. To experiment in church and synagogue schools with a program of religious education for all members of the family with the family treated as a unit.

In making this latter recommendation the group was calling attention to the fact that the modern family was in danger of disintegration because its various members were subject to different pulls and that too few opportunities were provided for keeping the entire family together as a family unit. To the degree, that the religious institution calls upon the various members of the family to come under its influence at various times and in various ways, the religious institution, too, becomes a disintegrating factor in family life. Success in experimentation of the character proposed would, on the contrary, make of the religious institutions an integrating force in family life.

How to Make the "Supplementary" Program of Religious Education More Effective

This group made a systematic analysis of the areas covered by their theme and of the basic problems within each area. This analysis was as thorough-going as the limited amount of time which the limited number of sessions made possible. A number of constructive suggestions emerged from this analysis. Of special significance were those which focused attention on:

1. The importance of educating qualified personnel, men and women steeped in the religious traditions of their group, with adequate understanding of and insight into the meaning of these traditions, a thorough knowledge and understanding of the educational process, and the ability to make use of that knowledge in day by day contacts with their pupils.

2. The need of clarifying the kind of relationship most conducive to learning and of discovering opportunities for significant religious experiences in living groups.

3. The urgent desirability to set up criteria for evaluating the effectiveness of the religious education program in terms of the goals for which the programs had been set up.

Co-Operation With Community Agencies

This group was vested with the responsibility for investigating the possibilities for developing a co-operative relationship between religious groups and various agencies in the community for the purpose of enhancing the religious life of the community. The thought underlying this investigation was that because of the present lack of such cooperation religious educators were not utilizing to the full the resources available within the community.

After a very critical analysis the group came to the conclusion that one of the reasons for the lack of co-operation on the part of many community agencies was the fact that religious groups were divided and that these agencies did not see their way clear to working with them without subjecting themselves to divisive influences. Among other concrete proposals towards meeting this problem there are two which it should be easy to implement and which it seems to this observer possess rich potentiality.

The first calls for joint planning for simultaneous action by all religious groups, each one to act separately. The jointly planned simultaneous action would symbolize the common basis underlying all religious efforts and the separate action would indicate concretely that it is not necessary for a group to give up its distinctive character in order to participate in a joint effort with other groups which will similarly maintain their distinctive character. The

more customary approach to a joint undertaking by groups differing radically from one another is to limit the joint activity to an area where it is possible to find a common denominator. This common denominator for all religious groups would, in the main, be ethical and spiritual values which are being stressed by the public schools and other non-religious institutions with considerable effectiveness. For religious groups to limit their activity to this common denominator would be tantamount to eliminating the specific emphases which religion and religion alone can give.

The second proposal called for a religious interpretation of American national holidays by all religious groups. These interpretations could be expressed at joint community celebrations, but as in the case of the other proposal, with the understanding that each group give an interpretation characteristic of its own distinctive tradition.

There were other constructive suggestions such as: joint participation in community studies of their needs, and facing together a common problem. In projects of this sort, too, there is room for the operation of the principle of *unity in diversity* and *diversities within unity.*

II

THOMAS J. QUIGLEY
Superintendent of Catholic Schools, Pittsburgh, Penna.

YOUR COMMITTEE assigned to me the task of reviewing and analyzing the discussions at those Seminars concerned with the formal agencies of education, namely the schools. There were four such Seminars, dealing respectively with the relation of Religion and Religious Education to, first, the Private, Parochial and Church supported elementary and secondary schools; secondly, the Private and Church supported Colleges; thirdly, the tax-supported elementary and secondary schools; and, finally, the tax supported or State Colleges and Universities.

I

I shall proceed at once to enumerate what I considered the high points of the Seminar devoted to the elementary and secondary schools supported by Private, Parochial, and Church agencies.

It was acknowledged by everyone attending the Seminar that the Private elementary schools of the nation were best represented by the far-flung school system established and maintained by the Catholic parishes of the United States. In this Seminar, representatives of Catholic education brought out the facts that while this religious atmosphere is still important, and the guidance which the pupils receive from priests and nuns in their daily living is of parallel importance, there has been a growing realization that the knowledge of religious principles and the Dogmas of Faith need to be better integrated with other courses in the program. Fifteen or twenty years ago the movement to set up a new type of curriculum in Catholic elementary schools was begun. In the new curriculum, the Christian Doctrine course becomes the core, and principles and facts from this course are integrated and related closely with material in the social science field, in the fine arts, in the area of physical science and in the language arts. The ultimate objective of this curriculum revision is to develop in the student an ability to interpret his own times and the problems of citizenship in his own nation in terms of his religious principles. In other words, the Catholic school is not only concerned with developing virtuous living in the student, but with basing this virtuous living upon an understanding of the Christian philosophy of life as it is manifested in all the various areas of our civilization. A particular objective is to develop the American ideals of the dignity of man, the freedom of man, the equality of man, and such other foundation stones of

Democracy, by teaching all the subjects in the curriculum against a framework of reference made up of the accepted principles of the child's religion. These principles in turn are then defined in the Christian Doctrine course, and examples from the other subject fields are used in the Christian Doctrine course in order to illustrate how the principles are put into practice.

It was pointed out that almost every Catholic School Superintendent in the United States has been working with Committees of his own teachers and supervisors within his own Diocese to develop this type of integrated curriculum. A very considerable assistance has been given to this work through the efforts of the American Citizenship Commission established at the Catholic University of America in Washington, D. C. This Commission has, over the past few years, prepared and published guides in Christian Social Living, which have become the basis for much of the curricular revision in the Catholic Schools during the past ten years.

When the Seminar turned its attention to Private Secondary Schools, the discussion swung away to some extent from the Catholic school problem. It was brought out that the curricular revision in Catholic Secondary Schools is also a matter of importance to Catholic educators. However, it has not reached the stage of development achieved at this point in the elementary schools. On the secondary level there are many Private Schools and Academies maintained by other churches and agencies than the Catholic Church. The delegates in the Seminar fell to work with a fine spirit of cooperation to deal with problems that related to all these secondary schools, regardless of their religious affiliation. Four important points were brought out in their discussion. One is the fact that it is very difficult to provide for a transition in religious education from the high school level to the college level. In many private schools opportunities are presented to the student for both the study and the practice of his religion. This is not difficult to understand since so many of these private secondary schools have been established by Churches and religious organizations. However, it is evident that, when the student graduates from these high schools and enters college, there is little opportunity for him to continue either the study, or the directed and guided practice of religion on the college level. The members of the Seminar were not placing the blame for this upon the colleges, but were merely facing up to the fact that many high school graduates never get beyond the elementary or secondary level in the pursuit of religious education. There is a consequent immaturity in religious thinking among college students, or those who have graduated from college.

The Seminar agreed that there were at least two things which each high school and academy could attempt at the present time. First, there could be a plan drawn up for a re-education of the faculty itself in the principles of religion and of the specific religion supporting the institution. It was felt that perhaps the chaplain assigned to the school, who usually teaches some other subject besides religion, could take upon himself the task of educating the other members of the faculty to a more thorough understanding of religious principles. He could also chair a faculty committee which would attempt to point out how various other subjects taught in the school could better implement and relate to religious principles. It was further suggested that the faculty in such a Church supported academy or high school should be conscious of the fact that it needs to live the life of religion as a group, if it is to have any influence on the religious development of students.

Secondly, the Seminar decided that members of the R.E.A., representing secondary schools, could immediately proceed within this year to developing some sort of a testing or evaluating program, which could measure to some extent the effect of religious life and religious teaching upon the students. Considerable discussion turned about this point. Although no definite plan was adopted for constructing such a testing program, it seemed apparent that everyone at the Seminar was agreed it was necessary.

II

The Seminar which dealt with the problem of private colleges and universities, was a small one. It was my impression, however, that the discussion carried on at this meeting was extremely stimulating and was very much to the point.

It was generally recognized that these private colleges (most of them of Church origin) are in a strategic position to stimulate that necessary spiritual apprehension of our culture which can help toward a solution of the problems of our times.

The Seminar was concerned with ways of providing increasing leadership on the part of the independent and Church related colleges, first, for improving understanding between faiths by making clear the common spiritual grounds on which they all stand; and secondly, for relating the religious scholar and student to the pressing problems of the day. There was considerable discussion about the type of religious life which could be promoted on the campus, particularly in institutions where members of different faiths study together. There was also discussion relating to the continuing program which such colleges might set up to follow the student in his Church membership after graduation. It was generally felt that, if the colleges gave intellectual guidance in religion to students, there would be improved participation of these young people in Church life. Over and over again the idea was expressed that the college needs to work with churches in order to plan their own programs on the campus and their own approach to the intellectual aspects of religion.

Quite a lengthly discussion developed over the choice of teachers in such institutions as were definitely Church related. The question turned about whether the choice should be made primarily on the religious commitment of the prospective teacher, or primarily on scholarship. No solution was reached but some interesting points of view were expressed, for example the difficulty of finding a teacher scholastically prepared for his subject, who also knows his religion well enough to relate the subject to the particular religious commitment of the college which employs him.

Another interesting phase of the discussions in this Seminar turned about the fact that four-fifths of the world are non-whites, and a large majority of the world are adherents of religions which are commonly unknown in the United States. It was felt that colleges had a very definite responsibility for making our own students aware of their own religious backgrounds and developing in them an understanding of themselves in a religious way, in order that they might make the right types of contacts with these other people from other parts of the world. Everyone in the Seminar agreed that it had been an extremely stimulating two days, and one from which everyone derived help and clarification in his own thoughts. It was a common opinion that under the auspices of R.E.A., other similar meetings should be held.

III

Turning now to the public or tax-supported agencies of formal education, the Convention found itself face to face with one of the most difficult problems in this whole area of discussion. The Seminar which dealt with the elementary and secondary public schools was large and extremely provocative. Despite the fact that there was evidence of some dissent, one could not help but conclude that the Seminar approached a consensus as to both the desirability and the feasibility of a factual study of religion in public schools. Most members of the Seminar felt that religion should be treated in this factual manner whenever it appeared in courses or programs of study. There was uniform agreement that the spiritual and moral values approach is approved, but not in the sense that this approach solves the whole problem. There was considerable opinion expressed to the effect that the moral and spiritual values must be supported by some sort of factual treatment in order to give it any strength or influence. It was also recognized that religion is definitely a part of American culture and cannot, therefore, be ignored in American schools or education.

There was very little support expressed

for the idea that the public school philosophy of education should be directed toward developing a common core of religious facts and values. The released time program is not considered entirely satisfactory, and in some instances completely unsatisfactory.

It was also plainly stated that whatever plan is adopted for religious education in public schools, it must be devised within the law. It must respect the demands of State laws, and also reflect local opinion. It was consequently believed that public schools could not ever develop a national approach to the solution to this problem. It was felt rather that there must be a variety of approaches depending upon the local opinions in the various communities of the nation.

IV

The Seminar discussing the problem of religious education in tax-supported colleges and universities manifested a definite sense for the need of providing for religion in their various programs. This group came forward with three definite suggestions. First, it suggested that the R.E.A. appoint an Exploratory Commission to study and report on the advisability of bringing into being a national or a U.S.A.-Canadian continuing group to study and advise on all matters related to religion in tax-supported higher education. Such a group, the Seminar decided, should be composed of informed but influential representatives of at least the Jewish religion, the Roman Catholic religion, the Protestant religion, and the colleges and universities themselves. Such an Exploratory Commission should consider what is being done concurrently by other organizations such as the American Council on Education, the National Conference of Christians and Jews, the Institute on Religion and State Universities, and so on.

Secondly, the Seminar suggested that a Committee draw up a glossary of professional and technical terms commonly used in inter-religious discussions such as the ones used in this convention.

Finally, the Seminar suggested that greater opportunity be provided to discuss philosophies of religious education in special Seminars, set up in such a way that they do not interfere with those Seminars which are devoted to the practical areas of the subject.

Summary

After listening to the discussions on all these Seminars and interviewing the chairmen and secretaries of each, one general conclusion can be reached. Such Seminars should be continued either on a regional basis or national basis. Almost everyone to a man who attended any of the Seminars expressed the idea that we needed more such discussion, and that the R.E.A. could do nothing better than to provide the environment in which such types of discussion could be conducted as intelligently and as thoroughly as these were during these two days.

I have been asked, as have been the other reviewers, to close my remarks with some personal reactions to the entire meeting. I have attended conventions and meetings of the R.E.A. for a number of years, and I could not help but note that the voice of Theism has grown stronger in this Association during recent years.

There are still many differences among us, but there is much more awareness of our need to understand one another. What is more heartening is the fact that there is a greater willingness to try. In the past we spoke of toleration. Today we speak rather about accepting one another. I seemed to sense, in this convention, that a man was respected and listened to, not because the other delegates tolerated him, but because they were interested to know about his beliefs, and respected him for the convictions he held. There was evident here a much greater tendency to accept a Catholic in all his Catholicity, a Jew in all his Jewry, and a Protestant in all his Protestantism.

I think this is an important step forward. It indicates that religion is once becoming a matter of conviction rather than of sheer emotion. It indicates that we have a growing respect for a man's religious convictions, because they are convictions, and not because they are residues of an earlier and,

what some have termed, a less rational civilization.

Too often in the past have we appealed for a restoration of religion on the basis of fear, seeming to say that, if religion were returned to the hearts of men, there would be an end to war in the world. Such an argument on the part of religionists left us very vulnerable to the attacks of the secularists and the materialists. I am glad, therefore, to see that many at this convention spoke of religion as a need for mankind to achieve his destiny and the purpose for which God made him, rather than as a means to promote political peace. The peace of which the angels sang on Christmas morning did not refer to a peace between warring nations, but rather to a peace that exists in the heart of man when he knows he is in union with his God.

Another extremely impressive note to me was the frequent reiteration of the idea that religion is an intellectual discipline. It follows, as one speaker said, that it belongs in the educational system of our nation, because whatever is intellectually important to a civilization certainly deserves to be transmitted to the next generation.

I have had for a long time a compulsion about America, and I feel that it has taken deeper root in my heart and mind because of the experience of this convention. I have always felt that God gives missions to nations. Undoubtedly the Jewish nation was given a particular mission by God. We might, if we had the time, develop the idea of a special God-given mission to the Polish people and to the Irish people. I think we can conceive such a mission for America. For a long time the world has believed that diversities among men necessarily breed quarrels, hatred, and war. We have long believed that peace can come only when such diversities of type, of race, of culture, or religion are completely destroyed.

I think America has the vocation to prove to the rest of the world that there can be unity in diversity. Certainly within our nation we have great diversities, of capital and labor; of race; of national and cultural inheritance. We have solved most of these diversities, or are in the process of solving them now. There is no reason why we cannot also solve the diversity of religion, evident here in the United States more than in any other place in the world. This does not involve destroying, or watering-down, anyone's religious faith or convictions, any more than solving the cultural diversities means rubbing out the cultural traits and inheritances of the people who have come to our shores. Rather, it means finding a way in which people convinced of, and true to their religious faiths may live together in unity, promoting the common good of the whole nation.

I think America can prove to the rest of the world that men can be united just because they are men and human beings, and that they can live in peace and unity together and work out their best common good despite all manner of differences and diversities that may exist amongst them. This is not to imply that I consider the religious diversity to be of secondary importance. As a matter of fact, in my own conviction among other men. I must needs try religion and my relationship to God. Therefore, I must needs try to promote that conviction among other men. I must needs try to get other men to love and serve God as I, in my conviction, believe that God should be loved and served. In the meantime, however, by the very convictions of my own faith I must live in unity with my fellowmen; I must respect them; I must love them; even those who disagree with me on the fundamental principles of my religion. This lesson I think we are learning. I think we made great strides toward this goal at the Golden Anniversary Convention of the R.E.A.

We have a reality to face in the United States. It is a present reality, and we should face it as something of present concern, and not something historical. The past history of Western civilization makes it quite evident that we have persecuted one another and sometimes needlessly and foolishly. All of us have been guilty of such persecution, but we need not be slaves to the past. Let the dead past bury its dead. This is today.

This is America. This is a unique political and cultural experiment which may mean much for the future of mankind. This experiment of American democracy must succeed. We dare not allow it to be destroyed by enemies, who would destroy our unity in order to weaken us. As you and I sit down together to talk about these problems, we should not be concerned with what my forefathers did to yours, or what your fore-fathers did to mine, but rather with what I do to you and you to me. This is what is presently important.

America will not achieve its destiny, unless we as individual citizens continually strive to solve the problem of our diversities. Since one of these is a religious diversity, there can be no minimizing the importance of the R.E.A. and its program.

We must solve this problem. We dare not say it is impossible, unless we wish to abdicate as rational human beings. We must come together often. We must talk these things over again and again. We must ponder them and consider them in our hearts. We must realize that the whole future of our civilization may depend upon the ability of Americans to solve the problems of the various diversities and loyalties that exist amongst them. If we do not do this, if we do not find a way to be strong in our unity while respecting our diversities, our enemies will beat us to the ground. If the R.E.A. achieves no other purpose than to inspire more men of the type who gathered at this convention to consider in their hearts the problems which we have discussed these two days, it has done enough.

"By desolation is the land made desolate, because there is no one who considereth in his heart." May these words never apply to us. May we always encourage the scholars and the leaders of our nation to consider thoroughly and seriously the problems of religion, of religious education, and of all the other disciplines which have created our civilization. In this way, we encourage Americans to understand themselves and to understand their fellowmen; to consider, each man in his own heart, what his own faith means, and what that faith teaches him about the love of his fellowmen.

All these thoughts which I here share with you have received a new focus and a new importance in my own mind from my experiences at this convention. I have been truly impressed by the seriousness with which everyone here has attempted to come to grips with the problem. Such a serious approach must in the end have God's blessing upon it and must in the end lead us to truth.

FACTS ON GI TRAINING SINCE WORLD WAR II —

Of the 2,600,000 craftsmen who learned their skills under the GI Bill, the largest proportion — 711,000, or 38 percent — studied mechanics; automobile mechanics was most popular, and aircraft mechanics ran second.

Television and radio trainees numbered 438,000; construction workers — carpenters, bricklayers, plumbers and others — totaled 383,000; metalworkers, 288,000; electricians, 138,000, and refrigeration and air conditioning mechanics, 116,000.

In the professions, the emphasis has been on occupations requiring a scientific background.

Engineering was the number one choice, attracting 450,000 veterans; another 180,000 studied medicine and related courses; 113,000 veterans chose other branches of the physical and natural sciences — physics, biology, chemistry, geology, metallurgy and others.

A total of 238,000 school teachers were trained under the GI Bill, as well as 243,000 accountants, 107,000 lawyers, 93,000 social scientists, 17,000 writers and journalists, 4,000 social workers and 1,500 librarians. Students of the ministry — representing all major faiths — numbered 36,000.

MANY MEANS TO THE HIGHEST VALUE

MILDRED McAFEE HORTON
Author, Lecturer, and former President of Wellesley College, New York City

Axioms

AFTER SEVERAL days of discussion at this Convention I hope you will be relieved to know that my first comments seem to me axiomatic, worth mentioning only because they set the stage for a few remarks which may seem more controversial, but not, in themselves, anything you need to listen to very closely!

Axiom I: *Religion is a fact of life with which educated people should be acquainted.*

I doubt if there would be much argument over the statement that religion is a fact of life with which anybody, educated or uneducated, should be acquainted. For children in school to presume to learn about their community without learning for what those monumental buildings called churches and synagogues are used, is to minimize the significance of information in the understanding of the world around us. This kind of secular awareness of the fact of religion and of the religious institutions in our culture, this is self-evidently important information.

Axiom II. *Knowing about religion as a cultural phenomenon is not the same as having a religious experience.* Some of you may have seen the new book by Kenneth Morgan of Colgate University entitled *The Religion of the Hindus.* If not, you will want to. Professor Morgan knows much about Hinduism. He is not a Hindu.

Axiom III. *People interested in religious education want people educated to know religious truth rather than to know about religious ideas.* There are practical difficulties in the way of teaching about religion in secular schools even when we call it "objective" study of religion. After all there are many religions. Suppose we agree that it is more important for American young people to know about Christianity and Judaism than about Hinduism and Mohammedanism. That would seem normal, though it might be argued that in a world of immediate contacts with Islam and Hindu lands, it might contribute to world peace if we were not limited to an understanding of the faith "natural" in our cultural tradition. Suppose we do limit ourselves to the Judao-Christian tradition. There are practical difficulties in deciding how to present the fact of the differences which exist within the major groupings of the dominant faith. Can unbelievers really state the facts about what I believe?

Axiom IV. The real difficulty is not in devising ways to learn and teach *about or to study objectively. Our difficulties come when we undertake the substance of religion,* to lead young people to the very essence of a religious experience, the point of commitment to a person or a principle. Our difficulty here is fundamentally the difficulty arising from differences among us as to what we want him to learn. We delude ourselves if we think these differences are insignificant. . . . and that needs no argument in a gathering like this.

Axiom V: *The primary responsibility for instilling religious principles, for basic education in the field of religion, is shared by the family and the religious institution, the church or synagogue.*

Problems

This is the point at which discussions of religious education stop dealing with axioms. Here we begin to talk about problems again. The problem is related to what the schools and other educational institutions should do about a task which is the primary responsibility of other social institutions. Let me therefore talk for a few minutes about social institutions in general with the assurance that I expect to return to matters related directly to religious education eventually.

I

An Indian student was quoted to me during a recent visit to that great land as saying that it must be very odd to live in a country like America where young people are subjected to conflicting pressures from the various institutions of which they are parts. In a society in which religious communities are coterminous with villages and, to a marked degree historically with political groupings — a society in which schools play a relatively small part in the education of the great bulk of the people and tradition is the great educator — there is a kind of unity of impact on individuals which is notably lacking in our kind of culture. Indeed it is lacking in any culture in which social patterns are being broken up because of any kind of influence. Life is complicated in India for countless thousands of people who are suddenly exposed to contact with western ways which appeal to part of the population and are unattractive to others. Values are questioned as old practices meet new devices imported from widely different cultures.

I suppose that in a truly static society it would be possible to conceive of an orderly relationship between institutions which meant that each unit in the social structure had a clearly defined role to play, a role understood by everyone and unchallenged by anyone. Theoretically, this seems probable. In our kind of society, however, I call on you to witness the self-evident fact (and I guess I am back to axioms now) that no social institution has an axiomatic function to perform which is universally recognized as belonging exclusively to it. Try to define such a function for the family, the state, the church, the school, the economic system. It would be possible to assign to each one some primary responsibilities but I want to call to your attention the fact that *every major institution of our time is undergoing reconsideration as to the totality of its responsibility.*

Think over the public debates about government and business. Where is the line drawn finally and with absolute agreement? Is the church concerned about the economic order, about the responsibility of the state in international relations? What rights does the state have over the family when parents neglect their children? Does the state legitimately provide mothers' pensions to help keep children at home? The relationships between all social institutions in a changing and fluid society are not clearly defined and the definition which applies to today may be wholly inadequate tomorrow.

The fact is that there are certain things we want to accomplish in our free society. If for any one of countless reasons the traditional way of accomplishing our purposes is no longer effective, we turn elsewhere to get the job done. Some among us may bemoan the failure of this institution or that to fulfill its manifest destiny, manifest, that is, to the person who formulates it and thus considers it manifest — but the fact is that functions to be performed for the good of us all are actually passed around from one institution to another and shared by any institution which is available to do the job which needs to be done.

The relevance of these observations to problems of religious education seems to me to consist of the *normality of confusion* in a changing social order. This does not resolve the confusion but it relieves it of much of the emotional atmosphere which complicates the solution of problems . . . especially those involved in matters of great concern and fundamental importance.

II

Family and church have traditionally, historically, theoretically, primary responsibility for religious education. Suppose, however, that the parents in a given community choose to use their schools as the agents for the fulfillment of this responsibility — as they choose to use them to teach sports, handcraft. Do parents and churchmen have the right to delegate this authority? By what right? Who decides? Suppose a devout school teacher relates juvenile delinquency in his neighborhood to the amoral and the areligious life of the families from which school children come. Is he estopped from trying to supplement in the school what is lacking in the home? He is encouraged to cultivate beauty in the classroom, to encourage

good health. Must he refuse to use his institution to supplement inadequacies in others?

I suspect there is no one among us who is incapable of drafting a sound plan of organization for the social institutions of which we are parts. Each one of us could decide where the family responsibility should end and the church should take over and the school should enter into the picture. The only trouble is that no two of us would agree on all the details. Note that we could have virtual unanimity if we lived in the kind of world which has been maintained as a unified, intact, inbred society. We simply have no such opportunity in twentieth century America.

What works well in this community, works badly in another. What seems essential for one social institution to include in its program here, seems monstrously inappropriate there. My group considers *this* of primary importance. Yours, chooses *that.* Life is like that in this big, buzzing, mobile land of ours. If we seek a uniform pattern of education or religion — or anything else — we will find it misfitting innumerable situations. If we insist on assigning functions to one institution or another and say thus far shalt thou go and no further; I suspect we will live to marvel at our unawareness of the dynamic power of our world.

At the end of these many discussions of educational philosophy, of strategies and techniques I find myself unable to propose solutions to practical problems — and I find myself a bit uninterested in arguing the relative merits of one proposed solution as compared to another.

What deeply concerns me is the end and not the means. My personal opinion is that the means will be varied, profitably in countless ways. We will have strictly secular schools and parochial schools, we will require chapel in some colleges and have no services of worship in others. We will have programs of released time, instruction in schools, prayers and no prayers, Bible reading, no Bible reading. We will have Sunday schools where parents must study lessons with their children, others to which parents turn over responsibility for all religious instruction. We will experiment with all kinds of organization on college campuses to emphasize religious values — and officers of each college will believe that for them at this particular stage in that particular college's development what they are now doing is better than what somebody else thinks would be a good idea for them to adopt.

Solution of the problem of how to teach in the area of religion is pedagogically possible and a solution of the problem is important because religion is important.

A recent study on General Education in School and College was reported by a Committee of members of the faculties of Andover, Exeter, Lawrenceville, Harvard, Princeton, and Yale. It includes these statements: " . . . it is wrong for students to think that they have been exposed to a comprehensive 'general education' when they have never given any organized attention to the whole range of problems which occupy the moral philosopher and the religious teacher, and indeed every social scientist and humanist at the point where he makes a choice in terms of purpose or value. It seems to us wholly wrong to think that intellectual methods and achievements have no bearing on these problems . . . " . . . "The difficulty we find in describing precisely a course to meet the requirement we have in mind is perhaps a measure of the degree to which the pedagogical problem of instruction in this area has been ignored in recent generations — indeed ever since the nonsectarian colleges ceased, as corporate entities, to make any value-judgment beyond a commitment to Truth . . . prolonged experimentation and a willingness to learn by doing seem to us essential in this area. What we wish to emphasize . . . is that this is a pedagogical problem — a problem of instruction, not one of the availability of important bodies of learning. There is no greater or more important subject in the history of intellectual endeavor than the subject of what a man ought to do, and how he can tell what that is. This is the topic we think should be explicitly exposed to every student, as one of the great areas of the mind's work. . . . "

The means to the end of religious education will be widely varied. The important

fact is that the end of making religion vital to our total society is an important end. It seems to me important to have the whole society introduced to the particular set of religious values which I value most highly. You will share that conviction without agreeing on the values. We will agree, will we not, that we should both have full opportunity to make the case for our values and that truth will carry its own weight.

III

You know the definition of the atheist as a man who has no invisible means of support. We who are so clearly concerned with the well-being of American young people — and, indeed, of adults too — are aware of the fact that a rapidly changing social order makes all visible means of support unsteady. Security is a currently popular concept. Think of the adventure of our heritage and then think of popularizing security, safety, protection as the virtues of our generation. It would be pathetic if those were our greatest goals, but it is fair to remember that emphasis on such assets as these is a reaction to their opposites. If young people — and the rest of us — were not reckless drivers we should not take TV time to urge safety on the highroads. If we were unwilling to risk lives and property to stop aggression, we should not be so zealous to provide security to balance the grim uncertainty of life in our seething world. Surely the record of our men in combat belies the idea that this is a soft generation. It is, however, a generation whose visible means of support are themselves shaky.

Economic security involves high pay and the dollar income of some young employees is eye-opening for a school teacher! But high pay usually involves high prices and security is not secure. Parents who cannot afford to provide adequately for their children by supplying them with large inheritances undertake to give them the security of well-trained minds. We send millions of young people to college to learn to take care of themselves. Even the trained mind is no guarantee of security in a society where fear makes men hesitant to think (aloud at least). May this land of the free never come to that!

It is the people with an invisible means of support, a trustworthy, secure, powerful, loving, just, and merciful God in whom they have confidence that are the enviable citizens of this or other nations.

The summary of some of your discussions at the convention were phrased as follows in a New York paper: "The Religious Education Association heard demands for greater emphasis on religion in educating youths to meet the challenge of aggressive ideologies.'" (*N. Y. Times* 10/10/53). We all know what was meant by this statement and I did not feel that the detailed account merited that heading but I use it as an interesting illustration of a popular notion of the importance of religion. There seem to be those who believe that "aggressive ideologies" — a euphemism, I take it, for communism — are inherently, self-evidently bad and that we must invoke religion to combat such dangerous doctrine. May I suggest that the reason we think these isms are bad is because we have a religious standard by which to judge them. See how that standard reserves the motivation for religious education. We want our people to know God. When they take Him seriously, we have every reason to believe that their perspective on current fallacious ideas of human relations will straighten out so that the dangerous "isms" of our day will be thwarted, but surely we belittle the God of the universe if we seek to use Him as a kind of magic charm to ward off evil. If God is God he is to be sought as an ultimate source of authority and wisdom, not as a talisman to ward off temporal danger which we fear.

A God-fearing and God-loving nation has the possibility of seeing itself and its neighbors in the perspective of the ages and of the ageless. There is a kind of serenity which comes with the assurance of God's power (not ours) which is an important antidote to the frenetic thrashing about for somebody to accuse of responsibility for our troubles. If more people took God seriously, fewer of us would succumb to the panic of scape-goatism. The secularist who relegates God to a position outside of his "realistic" modern activity is ripe for hysteria in an era of grave danger to values we hold most dear. If

any of us really thought that the destiny of the world depended solely upon us and people like us, would we not be panicky too? But in time of danger it is not the scared emotionalist who is apt to deal with the situation effectively. It is the person who can view the situation with a "realistic" objectivity, a dispassionate judgment, who is able to handle it. We need more and more and more people assured of the power of God and thus steadied with a fundamental inner security. We need them for our peace of mind, for the achievement of the kind of leadership our nation should be giving in a chaotic world, for the hope of peace in our time, but these will be by-products of the fundamental goal of glorifying and enjoying God as the chief end of man! Absolutes above changing patterns of human relations serve as measuring rods for contemporary accomplishment. They lose their significance if they become the judged rather than the judge.

I have intentionally understressed the problems related to methods of religious education in order to underscore the fact that in order to have good religious education we must have people who are genuinely religious. When we have such people, their convictions and their contagion will go a long way toward solving the problems of the mechanics. This seems to me not so much a duty as a rare and stimulating privilege.

I sometimes think that the difficulty with maintaining religious interest in young people — in or out of school — is the emphasis on duty which creates a sense of guilt when the duty is not performed. More emphasis on the joy of the Lord, the adventure of faith, the actual results of the "fruits of the spirit" in making religious people winsome rather than grim would create the atmosphere in which it would be relatively easy to work out the relationships between the institutions which undertake to shape and direct our society.

In 1950 a symposium on "Religion and the Intellectuals" included a series of enlightening and enlightened and befuddled observations — by which I mean that I agreed with the enlightened and disagreed with others which I therefore call befuddled —. One of the enlightened remarks was made by Irving Howe who is quoted as saying, "The essential weakness of modern religious intellectuals is that with few exceptions they 'do not seem finally to believe.' . . . "Most of the recent religionists do not ask us to accept God because they are ready to assert that the statement *God exists* is true, but because they feel it might be useful or good to behave as if it were."

What I am trying to say is that unless and until men and women *believe* and thus take religion seriously, religious education will be ineffective. To the extent that religion really matters it will be transmitted to oncoming generations and it matters less *how* it is transmitted than that it is transmitted. Scholars will debate theological propositions. Archaeologists will study all kinds of historic evidence of the sources of our tradition. Prophets will speak. Priests will perform their priestly functions and all these groups must be educated to accomplish their purposes. Lay men and women will need to learn of their heritage but the fundamental importance is the belief which makes it worth the time of educators to work on the methods for arousing an interest in society in the religious truths which are of essential concern. To the religiously sensitive man this is of profound importance. To the religiously insensitive, it is not worth your time to consider it.

For the sake of future generations as well as for the rich living of our own lives, it is to be hoped that we who would educate each other as outgoing people shall be religiously sensitive, true to our convictions, generous — in spirit toward those who differ from us, determined to make education for religion an opportunity for all others everywhere.

Faith of our fathers we would love
Both friend and foe in all our strife
And preach Thee too as love knows how
By kindly words and virtuous life
Faith of our fathers, holy faith
We will be true to Thee till death.

Reports of Seminars

Each of the eleven seminars met four times for a total of over nine hours. In these seminars, as the following reports show, vital issues of religious education were frankly discussed by the members. The reports of the secretaries are significant documents.

—The Editorial Committee

Seminar No. 1

Philosophy of Education and Religion

Chairman: The Rev. Allan P. Farrell, S.J., Dean, Graduate School, University of Detroit.

Secretary: Dr. J. Arthur Martin, Professor of Religion and Chaplain, Wheaton College, Norton, Mass.

Resource Leaders: Prof. Harry Broudy, Professor, State Teachers College, Framingham, Mass., and President, Philosophy of Education Society.

Dr. J. Donald Butler, Professor, Philosophy of Education, Princeton Theological Seminary, Princeton, N. J.

The Rev. Robert J. Henle, S.J., Dean, Graduate School, Saint Louis University.

Dr. Will Herberg, Lecturer and Author on Judaism and Religion, New York City.

THERE IS A widespread consensus that the present neglect of religion in our public schools and non-denominational educational institutions is highly unsatisfactory and does not truly reflect the attitude of most Americans toward religion. Such a consensus has existed in America for a long time. It is worth recalling that this disregard of religion in our public schools was not originally the result of a philosophy of education which was opposed to the teaching of religion in the schools, but an arrangement reluctantly accepted in view of the diversity of religious denominations in our society. At the level of theory our forerunners were not able to arrive at a generally acceptable solution of the problem created by this diversity, and so they agreed to deal with the problem at the level of practice by the shift of excluding all religious instruction from the curriculum of the school. The disregard of religion in the American school was not a solution of the problem, but the avoidance of a solution.

We are now keenly aware of the fact that this arrangement was a bad one, and that it led not only to the omission of religion from the curriculum of the schools, but also to the unintentional but nonetheless unforunate dissemination of the opinion that religion is insignificant and unimportant, an "extra-curricular" activity in which one may indulge if he wishes, but an activity which is not an essential and integral part of a genuinely human life—an opinion which neither our ancestors nor most of us would hold to be true. The awareness of this fact occasioned the holding of a seminar at the Golden Anniversary Convention on "The Philosophy of Education and Religion."

A thoroughgoing philosophy of education presupposes a wider general philosophy, especially *a philosophy of man* and *a theory of value.* Ultimately any philosophy of education must face such questions as: What are the characteristics which a human being should be molded to exhibit? What goals should the creative energy of man be directed toward? And one's answers to these questions will depend upon his metaphysics, anthropology, and theory of value. If one's general theory of man conceived of him as being essentially an organism interacting up-

on an environment, he might advance the thesis that the function of education was the development of the power of adjustment to that environment and of growth. A more theistic or biblical philosophy of man might conceive of man as essentially a being confronted by God and assert that the purpose of education is to actualize the right relationship between man and God. Again, if it be assumed that education is a "good thing" (and presumably any philosophy of education makes that assumption), a complete theory of education would have to define the goodness of education in terms of a more general theory of values and raise the question as to the existential status of values in the universe.

In the seminars, we experienced some difficulty in formulating with sufficient precision for fruitful discussion the questions which should engage our minds. This difficulty is indicative both of the extensive scope and complexity of the problem of the philosophy of education and its relation to religion and of the present vagueness as to the nature of the problem. We met the difficulty for the purposes of this seminar by the appointment of a subcommittee, under the chairmanship of Professor Theodore M. Green, which drew up a list of seven questions for discussion. In this report, the liberty has been taken to present these questions in a somewhat different order than that in which they were discussed, and to present some of them as affirmations rather than as questions. The seminar came to a unanimous agreement as to the answers to these questions although, as will appear later, there were differences of interpretations as to the meaning of some of the answers.

Distinctive Responsibilities and Limitations of the School

The last question on the list was: *"Does the school as an institution have its own distinctive responsibilities vis-a-vis religion? Does it have its own proper essential limitations in this field?"* There was unanimous agreement that the school does have such responsibilities and limitations, and our discussion throughout the meetings of the seminar was in effect a prolegomenon to a definition of them. The precise definition of these is a task which remains to be performed, but the positions taken in response to other questions are intimations of what in the opinion of this group the definition should be.

In using the word "school" we had in mind primarily the public schools and colleges and the other institutions of learning which have no less connection with any religious denomination. It was generally agreed that the school or college which is closely allied with a religious denomination may have problems in its philosophy of education which are peculiar to it because of its denominational connections. Again, for the most part our discussion had in mind education at the college and high school levels, although occasionally problems peculiar to the grade school level were brought up.

This first question indicates that our approach to the problem of the inadequacy of the means now commonly used in America to nurture religion in our young people was from the point of view of the philosophy of education. There is a generally accepted opinion that these means are deficient. They are deficient in giving the student factual information concerning religions, and they are deficient in effecting a strong commitment to religious beliefs and practices on the part of the student. From the point of view of one's interest in religion and the total welfare of the American people one may deplore both these deficiencies. From the point of view of a philosophy of education, however, one might believe that it is the function of a school to furnish factual information about religion and that a school which does not do so is deficient because it has not fulfilled the essential purpose of a school as an educational institution; but one might further believe that it is not the function of a school to solicit and foster religious commitment, this being the proper function of some other institution in society such as the church or synagogue or the home. This distinction between teaching factual information about religion and religions on the one hand, and, on the other hand, the fostering of religious faith and commitment to some institutional form of religion is indicative of the consensus of the

members of the seminar as to the distinctive responsibility and the proper limitation of the school vis-a-vis religion, although most would add that the school should foster respect for religion, and some would add that the school should encourage the student to seek out his own religious commitment.

Doubtless for many the inclusion in the school curriculum of courses of study which teach about religion will not relieve the chief burden of the charge against the public school, which is not primarily that certain information about religion is lacking, but that the students are not being "made religious," which is to say that the schools do not foster a belief in God and a conviction that a man should obey His will, and so forth. To this I think most of the members of the seminar would have answered that the essential function of an educational institution is instruction and not indoctrination, although, as will become apparent later, a school does seek to foster a commitment to certain ideals which are essential for the fulfilment of the function of a school. To make this distinction is not to minimize the importance of religious commitment. As Professor Green stressed in his address, religion and education are complementary aspects of a common enterprise; only religion can give depth to man's aspirations, and only education can make those aspirations intelligent. If education is divorced from religion, it is doomed to spiritual sterility, and if religion is divorced from education, it is doomed to superstition. Most of those participating in the seminar would endorse this thesis of the the complementary nature of religion and education, and they would argue that the essential responsibility of the school in this partnership is limited to instruction concerning factual information about religion.

The distinctive responsibility of the school vis-a-vis religion is derived from the essential nature of a balanced education. The seminar agreed that *"A balanced education should take full cognizance of all generic types of human experience, however affirmatively or negatively the significance or validity be interpreted (e.g., perceptual, scientific, aesthetic, moral experience).* This principle might be called the principle of completeness, and it would be difficult to conceive of any philosophy of education which would not subscribe to such a principle. However, there unquestionably might be considerable difference of opinion as to what may properly be designated as "generic type of human experience.' Therefore, the seminar expressed its unanimous agreement that *"Man's most typical religious experiences and beliefs should be included,"* in a balanced education and that *"This study should include (a) the relevant religious traditions; (b) the basic documents; and (c) basic institutions."* In the opinion of the seminar a school whose curriculum ignores religion is a school which is ignoring a major concern of the human race and which is therefore from the point of view of its own essential function and purpose defective, even though there may be other agencies in society which are taking full cognizance of religion.

The question might well be raised as to what is involved in 'taking full cognizance' of religion. An atheist might be said to have taken full cognizance of religion if he were to teach it as the history of man's superstition. And most of the seminar would hold that the assertion does not preclude negative judgments about major beliefs and practices, provided, however, that the teacher present those beliefs and practices objectively and make a clear distinction between the objective presentation and the negative criticism. Such an objective presentation presupposes that the teacher must be capable of presenting sympathetically a position with which he is in disagreement, without allowing his negative judgment to distort the position. In short, any philosophy of education should assert that the educational curriculum, in the interests of completeness and comprehensiveness, should present factual information as to what pantheism, theism, Roman Catholicism, Protestantism, Judaism, etc., are — (what they believe, what practices they enjoin, what institutional forms, if any, they have assumed). The opinion of the seminar as to what should be expected of teachers in respect to the teaching of religion was expressed in a form acceptable to the group

by Professor Houston Smith of Washington University, St. Louis:

1. Teachers who are engaged in teaching religion as a special discipline should be expected to have an appreciative affirmative attitude towards the religious dimension of life, just as those teaching art need aesthetic appreciation as a part of their academic equipment. Such basic appreciation does not, however, preclude negative judgments concerning portions of the field.
2. An overall affirmative attitude toward religion cannot be required of teachers in other disciplines, but they should be expected to be reasonably literate concerning an understanding of religion (e.g., have some acquaintance with the best thinking and interpreting of the field if they presume to involve it in their teaching).

It was generally recognized that at the present time even those schools and colleges which offer no formal instruction in religion do incorporate into their teaching what may properly be called genuine religious values. Professor Berkson in his address called our attention to the religious spirit which pervaded the progressive education movement at its inception, witness the mysticism of Froebel and the influence of Emersonian Transcendentalism among others. Furthermore, it would seem that the ideal of the scholar's life, by its very nature, requires that one hold certain beliefs and assume certain attitudes which at the very least approximate the beliefs and attitudes of genuine religion. Certainly a school which did not inculcate into its students a belief that the universe has meaning and foster in them the attitudes of humility, of reverence for life, and of patience, etc., would soon cease to perform the functions of an educational institution. Those of us who are concerned for religion in its more historical and institutional forms should be sufficiently critical of ourselves and generously appreciative of others to acknowledge that there have been many persons outside of church and synagogue who have been upholding values that we all too often have neglected and should be ashamed of ourselves for not upholding. For example, our devotion to our own religious groups has all too often accentuated our differences and obscured the fact of our common humanity. Furthermore, the full recognition of this devotion of many to a high moral idealism and of their struggle to establish such values is a point of contact between those who are concerned for institutional religion and those who stand apart from such institutions. It was with such thoughts in mind that the seminar unanimously affirmed that *"A philosophy of education should make every effort to preserve and cherish such affirmative values of our common democratic society as: (a) continuous inquiry and experimentation; (b) freedom of the individual and our tradition of liberty; (c) social flexibility; (d) our sense of human community."* The word 'religion' is used frequently in the sense of an affirmative attitude toward such idealistic values, and in this sense it may be said that religion has in our schools and colleges a rather large and significant place and a pervasive influence.

The Commitments of the Teacher and School as Educator

But when it is said that religion is neglected in our schools and colleges the word "religion' is used in the sense of a system of beliefs and practices of historical societies which demand of their adherents commitment to these beliefs, loyalty to the corporate life of these societies, and concern for their welfare. It is religion in this sense which complicates any philosophy of education which is to be relevant to the religious situation in America and which is to answer constructively the charge that our schools have neglected religion. The problem for a philosophy of education arises from the fact that religion in this sense involves a commitment to an institution which at times has seemed to compromise the teacher's responsibility to the fulfillment of the essential purposes of the school and also from the fact that on the American scene there is a diversity of such religious institutions. These twin facts of *commitment* and *diversity* as they pertain to religion in the sense of societies having an historical corporate existence and as they relate to the philosophy of education occupied

the attention of the seminar from beginning to end.

No man is without some sort of commitment unless he be a man who is dedicated to nothing, and such an individual is what we mean by an opportunist in the worst sense of the word. A school by its very nature requires commitment on the part of its teachers, and it seeks to establish some commitment in its students. I think that it was a recognition of this fact which led us to agree unanimously and without much discussion that *"A philosophy of education should include major concern with man's total response to Reality as a whole and the resolute effort to combat the closed mind."* We have here in effect an assertion that a school must be concerned with one's fundamental attitude toward Reality as a whole, and we go on to specify one aspect of that attitude, namely, that the attitude must be one of hostility to an arbitrary a priori dismissal of any proposition or evidence as unworthy of consideration. In short, a school and a teacher are committed to certain beliefs about the universe and the nature of education without which presumably a school would never be founded and a man would never engage in the work of the teacher. Other aspects of this commitment were adumbrated from time to time in the course of the discussion, but it is to be hoped that a more thorough and systematic investigation of the nature of the teacher's commitment will be undertaken.

For example, reference has already been made to the "affirmative values of our common democratic society" and to the necessity of combating the closed mind. Other characteristics of the teacher's commitment come readily to mind: presumably a school and a teacher are committed to a belief in the rationality of the universe, the power of the human mind to discover the truth about reality to some extent, the value of knowledge and of the systematic investigation of reality, the importance of conveying information to other minds, the value of accurate observation, careful analysis, and logical thinking; a teacher, as was apparent from our discussion, must have an unshakable devotion to the truth and respect for the "sacredness of fact"; he must be humble and desire to understand opposing positions. All these are but aspects of that commitment which a man must make if he is to be a teacher and a school must make if it is to be an institution of learning. It would be well to examine further the nature of this commitment and to define it more precisely.

A man who is a professed member of a religious society has commitments which usually involve assent to a body of beliefs as well as a concern for the welfare of the society both in terms of its internal life and in terms of its relationship with other bodies in society at large. The question therefore arises whether "sincere and strong conviction, affirmative or negative, necessarily precludes pedagogical competence in the relevant field?" It was the opinion of the seminar that *"Sincere and strong conviction, affirmative or negative, does not necessarily preclude pedagogical competence in the relevant field if accompanied by humility and honest respect for and desire to understand opposing positions."* For many of us the decision whether one's sincere and strong conviction renders one incompetent to teach a given subject would depend partly upon how one had arrived at such conviction, whether the conviction would be the result of genuine intellectual effort carried on with respect for and loyalty to certain ideals and standards of scholarship. Others of us felt that however a man arrived at his sincere and strong conviction, he should not be considered pedagogically incompetent so long as he maintained humility and showed a real respect for and desire to understand other positions. I was rather of the opinion that our intention was to affirm that from the point of view of a philosophy of education commitment to an institutional religion or opposition thereto should not disqualify one from teaching if this commitment or opposition does not negate or seriously modify the teacher's commitment to the principles and ideals which are essential to the whole educational enterprise. Hence the further investigation of this point should wait upon a more exact definition of the nature of the teacher's commitment.

Diversity of Beliefs and Search for Truth

Any consideration of religion and education in America must face sooner or later the fact of the diversity of religious beliefs and organizations on the American scene. Religiously we are a pluralistic society. The fact is recognized by all; the only question is how to deal with the fact.

As has been observed already what might be called the method of solving the problem of diversity by ignoring religion in the schools is no solution. It is dissatisfaction with this method which has led in recent years to the re-opening of the whole question of education and religion.

An alternative method might be called that of the lowest common denominator. Since in America there are three major religious groups, Jewish, Roman Catholic, and Protestant, which have many things in common, could we not agree on teaching in our schools beliefs which are common to all three? There are those who would advocate this method as being at least an improvement upon the present neglect of religion in our schools and as being the best we can adopt within the context of the public school. There is a basis for teaching such a common religion. It would make us as conscious of our common religious heritage and beliefs as we are of our differences and so would contribute to the maintenance of that sense of community which is essential if we are to live together in peace and good will. It would counteract the ill effects of accentuating our differences which always tend to undermine our sense of togetherness and to destroy our power to cooperate.

However, most of us were not inclined to favor such a method of dealing with the fact of diversity for several reasons. For one thing, in many places the diversity is greater than this solution assumes; even within these three major groups there are diversions which are not easily overcome, and beyond these major groups there are other religious bodies. Furthermore, such a lowest common denominator would leave us with a very pale and thin religiosity which is a poor substitute for the robust faith of any one or all of the major faiths. Mrs. Douglas Horton in the concluding address of the convention expressed the opinion of most of us when she said that we do not want the lowest common denominator but "the fullness of truth as each of us sees it."

Rejecting, therefore, both of these methods, the seminar agreed that *"Radical philosophical and religious diversity should be reflected in public and liberal education (temporarily excluding sectarian institutions)."* So far there was general agreement, but there was a decided difference of opinion as to what was meant by reflecting religious diversity.

From the point of view of one group, to reflect religious diversity is to provide the opportunity for the students of the various religious denominations to receive instruction in their faith from teachers who are recognized by the denomination to be competent to give instruction in that faith. Such religious diversity would be reflected in the school as was existent in the student body of the school. The religious diversity reflected in the curriculum of the school at any given time would vary with the diversity of religions to be found at the time in the student-body. Of course, adherents of one faith would be at liberty to receive instruction offered by the representative of another faith, thus leaving it up to the individual student, or his parents, to decide to what extent he might wish to be exposed to a religion other than his own.

In the opinion of many of those participating in the seminar this is simply an ad hoc arrangement designed to meet the contemporary fact of the diversity of religious groups on any given campus and not worthy of inclusion in a philosophy of education. They conceive the principle of diversity to be a genuine principle of education and to mean in respect to religion that regardless of the religious diversity which may be present at a given time upon any particular campus students should be exposed to positions other than their own presented by men who hold these positions. In respect to religious diversity it is desirable that a student brought up in and embracing one religious tradition should come to know other religions authentically presented. The principle of diversity

should be a principle of the educational system of a society where there is no diversity, because we need the tension of diversity to arrive at the truth. Furthermore, by being confronted with positions other than our own we come to appreciate more fully the truth which may be inherent in our own religious position and to be aware of the error in our own truth.

A further discussion of this point is much to be desired. I think it would disclose that the two positions are not as far apart as they appeared to be. Difference of opinion and disagreement as to the truth would not seem to be the ultimate goal of scientific investigation and intellectual discussion. One would suppose that the Truth is one even as the Reality we seek to know and understand is one, and therefore it would seem to be true that the goal of man's intellectual quest is to achieve unanimous agreement as to the nature of that Truth and that Reality. However, in the context of this life, and being mindful both of how prone man is to that error of what has been called misplaced absolutism and also of the ever present temptation, in the interests of achieving apparent agreement or of gaining a temporal victory for our own position, to eliminate arbitrarily different and discordant opinions, one should cultivate diversity in the interests of observing and appreciating the fullness of truth. We would do well to heed Browning's warning

"Oh, if we draw a circle premature,
Heedless for far gain,
Greedy for quick returns or profit, sure
Bad is our bargain."

Seminar No. 2

Cooperation of Community Agencies

Chairman: Dr. Samuel M. Blumenfield, President, College of Jewish Studies, Chicago, Ill.

Secretary: Dr. Erwin L. Shaver, Director, Department of Weekday Religious Education, National Council of Churches, Chicago, Ill.

Resource Leaders: Rabbi Morris Kertzer, American Jewish Committee, New York City.

The Right Rev. Msgr. Joseph Gorham, Professor of Education, Catholic University, Washington, D. C.

Dr. Frank Lindhorst, Director, Christian Community Administration, College of the Pacific, Stockton, California.

I. *Field of Work Defined and Issues Presented*

THE FIELD of work assigned to this seminar was defined as follows: "Cooperation of community agencies and resources necessary for adequate provision for religious education. Does not the local community at large as well as its religiously connected members have a stake in a religiously trained population? If this be granted, what then can the community do to make possible sufficient time, talent, and funds for religious education of all the young?"

The subject of the seminar was opened up by individual presentations by the three resource leaders. The initial presentation was made by Msgr. Gorham, in which he emphasized the following points:

1. There is need for the community to work toward greater freedom for religion in American education. Existing constitutional provisions and state statutes which limit freedom of religion should be changed.

2. There is need for more concerted action on the part of the community, both the people and their government, to create a wholesome out-of-school environment in which young people may lead virtuous lives unobstructed by influences designed to lead them away from religious and moral standards.

3. There is need for the parents who send children to public schools to study carefully, under the direction of their religious leaders, current proposed plans for the introduction of religion into the public school curriculum. "Teaching about religion," "teaching factual religion," and "teaching moral and spiritual values" on a purely natural basis are not satisfactory as far as many religiously minded people are concerned.

4. There is need for community agencies, governmental and nongovernmental, to promote respect for religion positively and in every possible way.

Rabbi Kertzer, in his opening statement, after calling attention to the overlapping of the subject of this seminar with that of Seminar Four asserted that:

1. The "community" is a broader concept than the concept of the "state," which is one type of community within the larger area. He also called the seminar's attention to the several religious "communities" as segments of the more inclusive community. It is these several religious communities which have the responsibility for teaching religion to the young and for providing the resources for such teaching.

2. The state should not do religious teaching, although it has the obligation resting upon it to encourage teaching in the area of religion. This religious teaching should be wholly voluntary and churches must not seek to shift their responsibility to governmental agencies.

3. The American community is composed of a great many voluntary groups which offer the churches an opportunity to work on a voluntary basis. However, the principle of modern group dynamics makes it hard for individuals to express their personal attitudes and such groups must be converted "en mass" to worth-while religious projects. As an illustration of how this works, although the particular project was not necessarily endorsed, it was pointed out that the Kiwanians are engaged in a project to place a copy of the Ten Commandments upon the walls of every American public schoolroom. There is, therefore, a need for working with and through such community groups and also making use of various communications media. Religious programs thus far have not had the positive backing of the radio and television stations. The "Religion in American Life" programs do represent a good beginning in this field.

Dr. Frank Lindhorst, after recalling a national conference of Protestant groups which met in Columbus, Ohio, in 1947, to discuss their responsibility for religious education, on a community basis, brought before the seminar these propositions:

1. The home is the basic community unit and whatever is done must take account of this fact.

2. The community itself (its standards and its culture) is an educator, more powerful than any of its subsidiary groups. Unfortunately, the churches have drawn away from the larger community. When they seek to enlist individuals in the interest of religion, they discover how enmeshed these persons are in many other community activities and circles. Paradoxically, war unites communities and peace brings a relapse into divisiveness.

3. Churches and synagogues have a responsibility to unite the community, asking themselves: what can we do *together* as religious groups to demonstrate and initiate community cooperation?

4. The "world" is strongly entrenched in our churches. Many of the churches hold only a "street-corner" view of religion. This handicaps their usefulness as community building agencies.

5. In order for the churches and synagogues to move ahead in developing the community-wide spirit in the teaching of religion, they must ask themselves searching questions such as these:

> What do our faiths do for those who unite with them?
>
> How are the "great truths" acquired and propagated?
>
> How can each of the faiths be led to stress its teaching function?
>
> How can the faiths be helped to see their responsibility for a common emphasis upon the *teaching* of religion?

What simultaneous efforts can be made by the churches, to add to their strength in a common endeavor?

In what ways can "communications" be utilized?

What use can be made of church colleges in developing a community teaching program in religion?

What use, similarly, can be made of the various character-building agencies.

How can city councils of churches be of assistance?

What leadership resources are available and how can they be used?

The stage having been set by these three presentations, the members of the seminar were in a state of readiness to agree and disagree with the several proposals made. The discussions centered in two major areas: (1) the relation of public education, as the chief agency of the community serving children, to religious education; (2) the relation of other community agencies and of the community as a whole, to religious education, and the relation of religious bodies to the community.

II. *Public Education and Religious Education*

Discussion of this theme began with the proposition made by Msgr. Gorham that religion should be taught by *church* groups within the program of the public school. In response to this proposal the seminar members raised a number of objections and difficulties. The legality of such a plan was definitely questioned in the light of American practice and recent court decisions. The problem of finding teachers who are both democratic in their teaching approach and informed with respect to religious content was also considered. The members were divided in their sentiments upon whether such religious teaching in the public school should be done on a sectarian basis (each major group furnishing its own teachers and its own curriculum content) or whether such a program should be limited to non-sectarian teaching. It was also felt by some that, since such an approach would be in the nature of specific courses and specific times for teaching religion, religion would be less likely to penetrate all phases of the school program.

The discussion then turned to a review of the steps taken a century ago to eliminate sectarian religion from the public schools. While the entire seminar seemed agreed that sectarian dominance of the public schools was definitely undesirable, it was pointed out that Horace Mann did not intend to eliminate religion itself from the school program: "Had the Board required me to exclude the Bible or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor."

Several possible approaches were then suggested. One was the point of view that there should at least be a recognition of God in the activities of the public school, reflecting the policy of the Division of Christian Education of the National Council of Churches. There was interest and agreement on stressing inter-cultural appreciations in the schools. There was like interest in whatever the public schools could do to teach ethics, although some thought that, to be effective, the ethical teaching should have a religious sanction.

Community cooperation for religious education through "released time" was considered, beginning with a number of reports made by members of the seminar on their experiences with it. These reports covered Pittsburgh, New York, Northern California, Dayton and Reading. One or more problems were revealed in each case. Some of these were due to the type of program being conducted in the particular area; others were due to other local circumstances.

Following these reports, the seminar secretary, Dr. Erwin Shaver, was asked by the chairman to report on the weekday program. He gave a description of the country-wide activities coming under this classification. He stressed the clarification of the legality which came from the United States Supreme Court decision in the Zorach case, the prevalence of both good and bad types of program, the expansion of the movement into new areas, the increase in enrollment in the established systems, and the need for the adoption and adherence to high educational standards.

After some discussion of the "released time" type of program, the seminar chairman, Dr. Blumenfield, spoke for the "dismissed

time" type of program. In behalf of this type of program he stressed these advantages: It would definitely avoid having to consider the question of legality; it would allow more consecutive time for religious education programs; it would eliminate the "divisiveness" which seems present in released time programs; it would allow for and require well trained teachers. Discussion following this presentation brought out the following objections to the dismissed time approach: It is "out of school" time and has to compete with both public school extra-curriculum activities and those of other community agencies; it would dismiss many pupils who do not want religious education and thus waste their time; it would not guarantee that the public school day or week would not be lengthened; it has not been a success and very few communities have been willing to use it.

III. *The Larger Community and Religious Education*

The relation of the larger community and its resources to religious education, and the relation of religious agencies to the community as a whole, was the second major area in which the work of the seminar centered. Here the first question was: how improve the religious attitudes of various community groups. Such an approach seemed to be equally important with any endeavors to deal with religion in the public schools. Several directions of effort were recommended by seminar members.

One of these was to make a much more extensive and effective use of time not taken by public school activities: a better use of Sunday hours, after school and Saturday opportunities, and especially utilizing the summer vacation period, examples of which were reported by the members of the seminar.

Another illustration of reaching persons with religious influences was concerned with the religious values in labor and industrial organizations. Examples of how this has been done were reported from Pittsburgh and other communities.

As the discussion proceeded considerable stress was laid on the need for a *total community* approach to any of these problems. An interesting report was made of what is being done in Evanston, Illinois, in securing hearty cooperation of all community agencies, including the churches. The emphasis in this case was upon beginning at the "grass roots" with a problem in which all the agencies had a real concern.

Some members of the seminar expressed the belief that the churches in many communities are "treated with suspicion" by the social agencies. But where this may be the case and in spite of it, the seminar agreed that the churches should not stand aloof, but should accept available opportunities to have a part in a total community program. It was also pointed out that the religious forces in the community should themselves cooperate in order to dispel any possible accusation that they are a divisive influence in projects of community betterment. As one illustration of a successful cooperation, mention was made of the chaplaincy in the armed services and institutions. The question was raised as to whether at present there is evidence of "community" from the standpoint of religion. It was urged that we might "go together" some distance in agreeing on a common concept of God, although some seminar members thought this was impossible.

In illustrating the need and opportunity for greater cooperation, it was stated that a common community approach could be developed through working with parents groups, for example, to establish common rules or standards for social relations and amusements of children. Several of the members reported successful projects of this character.

The question of competition for time on the part of many community agencies and the increasing dominance of the public school at this point were discussed. Some urged that church sponsored programs, when meeting reasonable educational standards, be considered alternatives to similar activities included in the public school program, e.g., a church camping experience in lieu of a camping experience under public school auspices, or a course in Biblical literature as an elective in the field of literature in a program of studies at the high school level.

One member representing the newly estab-

lished educational television station in Pittsburgh, WQED, described the possibilities for religious and moral education through this medium. The seminar was strongly convinced of the opportunity offered.

A project of mutual appreciation on the part of the several religious groups was urged by some. It should be conducted first as an adult education experiment, with a view to its wider use with children and young people.

IV. *Proposals for Community Cooperation*

In the closing session of the seminar the thinking of the members was directed to specific proposals for improving community cooperation. The first step was to list some of the areas of community-wide concern, e.g.,

How can other agencies as well as the churches be helped to work together to provide adequate religious education for all persons — children, youth, and adults?
How can provision be made for the exchange and evaluation of ideas on the part of all agencies and groups?
What are the best ways of developing "public relations" in behalf of religion and religious education?
How best can the needs of the homes of the community be discovered and cared for?
What are the possibilities and procedures for reaching labor, industrial, and professional groups in the community with the resources of religion?
How can programs of religious education on "released" and "dismissed" time be established on a level which will guarantee success?
What steps should be taken to strengthen and extend religious education through various out-of-school programs — expanded Sunday church school sessions, Saturday programs, after school teaching programs, vacation church schools, and camping experiences?
What possibilities are there for the religious education of children, youth, and adults through radio and television programs?
What are the leadership needs indicated by such projects as these and how can the community work as a unit in providing for them?

The next step taken by the seminar was to answer the question, "How can the community be made to feel and accept its responsibility for working cooperatively?" It was felt that there was a considerable degree of readiness in many communities for joint action. It was agreed that this "getting together" was not to be accomplished by organizing a new over-all agency, although it was recognized that something of this sort might emerge at a later time. The best avenue to community cooperation is to *start with a specific project* or problem which is timely, based upon a real local need, and which has a religious "flavor" and implications.

Further discussion brought forth four approaches to such cooperation in specific projects: beginning with small groups of persons who are interested, initiating self-study projects in the area of concern, making large use of lay persons lest the project be professionally dominated, and starting with projects in which there can be simultaneous, although separate group activity.

The seminar then proceeded to list a number of possible projects for cooperative community action. These various suggestions may be grouped under convenient headings, as follows:

Observances and festivals affording joint or simultaneous action.
- American Education Week, sponsored by the U.S. Office of Education
- Religious Education Week, sponsored by the various religious groups (a local observance at one time, either simultaneous or separate, using the designated time of one group or all agreeing on a new time)
- Religious observance of national holidays — Independence Day, Thanksgiving Day, Memorial Day, etc.
- Visiting of the religious festivals of other than one's own group
- Parades sponsored by all religious groups working together

Special types of Community religious education service
- Providing for the religious education of retarded, orphaned and physically handicapped children
- Studying and seeking remedies for juvenile delinquency

Meeting the competition-for-time problem
Conference between church representatives and public school officials
Conferences of all agencies with representatives of parents groups to arrange for one evening in the week for distinctly *home* activities
Community improvement projects
Improving the character of local moving pictures
Eliminating salacious literature from the community (active backing by all religious groups when such a project is initiated by one group)
Finding jobs for young people
Eliminating the commercial and strengthening the religious emphasis of Christmas and other religious festivals.

It is to be hoped that the several presentations made, the background discussions, the principles and methods of approach indicated, and the projects suggested in this seminar will be of assistance to local communities in meeting the religious education needs of *all* the children, young people, and adults within their area of responsibility.

Seminar No. 3

The Home and Religious Education

Chairman: Dr. Ernest Ligon, Director, Character Research Project and Professor of Psychology, Union College, Schenectady, N. Y.

Secretary: Prof. C. L. Mihanovich, Department of Sociology, St. Louis University.

Resource Leaders: Dr. Leon S. Lang, Rabbi, Beth El Congregation, Philadelphia, Penna.

Dr. Myron T. Hooper, Dean and Professor of Religious Education, College of the Bible, Lexington, Kentucky.

What Is Religious Education in the Home?

THE MEMBERS of the Seminar felt that before an intelligent discussion of religious education in the home can be realized, religious education as applied to the home must be defined. To realize this the members of the seminar were invited into five buzz groups. Each buzz group was headed by a member of the Panel. The results of these buzz groups were tabulated and the end results were that the definitions of religious education in the home divided themselves into two categories. First, those definitions that described how the home functions educationally and, secondly, those that defined and described the objectives of religious education. This, of course, resulted in some confusion, since an operative definition would have been more useful. Be this as it may, the following definitions of religious education in the home were secured from the buzz groups.

A — Definitions of Religious Education which Refer to Objectives of Religious Education in the Home.

Religious education in the home must clarify and inculcate in all the members of the household:

1 — The idea that the dominant power behind the universe is a friendly power and live in loving relations with that power and with all mankind.
2 — The brotherhood of man and the importance of each individual.
3 — That God created man and man is God's steward.
4 — That we do not exist for ourselves and that all life at all times is related to God.
5 — That discipline is a natural part of life.
6 — The feeling of dependency and responsibility to the will of God and this includes understanding the meaning and will of God and also sharing this awareness with all members of the family.
7 — Trust in God and secure the courage to make right decisions as penitent and redeemed sinners.
8 — The capacity to see the power of God in human life; to love our enemies; to know, serve and worship God; and thus

to live a more integrated, broader and more complete life at peace with all men.

9 — The idea that life consists in the salvation of one's soul.

B — Definitions of Religious Education in the Home which Refer to the Home's Role in Making Religious Education Functional.

Under this heading religious education in the home was described as:

1 — The translation of the teachings of the Church and Synagogue into practical considerations; apply religious principles to a given person and situation.

2 — Acquisition of skills as well as knowledge.

3 — Character education; functional integration of personality; dynamic growth.

4 — Explanation of the values and meanings in life.

5 — Continuous exposition of a child to a religious atmosphere.

6 — A training in a way of life; presentation of principles for day-to-day living.

7 — The process of showing how each age level can understand and relate itself to God.

8 — The teaching of particular acts rather than abstract relationships; the art of teaching the love of God and love of neighbor, academically and practically.

9 — The process of living and praying together.

What Are the Limitations of the Home for Religious Training?

After our attempt to define, describe and delimit the concept of religious education in the home, the next step pursued by the seminar dealt with the limitations within the home for religious education.

Any attempt to increase or improve religious education in the home must take into consideration the handicaps now present in the home. The Seminar pointed to the following handicaps:

1 — Parents do not have an adequate knowledge of either religion or religious education.

2 — Too many of our homes are characterized by irreligion or they are non-religious. Consequently, there is a religious lethargy that prevails over the home.

3 — The rise in mixed marriages has proven to be an obstacle in religious training because of the differences in religion on the part of the parents. Disagreement on the part of the parents on matters of religion readily results in no religious training for the children.

4 — The modern pursuit of hedonism, of a pleasure philosophy of life, where the acquisition of comfort and luxury seems to supersede everything.

5 — Cultural and educational differences of parents are no aids to effective religious training.

6 — The lack of understanding of the true purpose and function and responsibilities in marriage has made the family a poor medium for religious training.

7 — The decentralization of the home has placed severe handicaps on the home as an agency of religious training.

What are the Potentialities of the Home for Religious Training?

In spite of these current deficiencies in our modern family, the Seminar was careful to point out that the family still retains many potentialities that can be utilized for a more widespread and effective religious training. Among the potentialities especially stressed were the following: the natural ties of blood and love that bind the members; the security provided by the family; and, family crises.

The group emphasized the point that we should secure a greater appreciation and understanding of the powers contained within the individual and within the family unit. An appreciation of these powers will enable us to make more capital and effective use of the home in religious education. It was felt that the currently publicized deficiencies of our families have created a false impression that the family is almost sterile in providing media and means of effective and lasting religious education.

What Steps Could be Taken to Improve the Effectiveness of Religious Education in the Home?

In order to make religious education in

the home more effective, it was suggested that family workshops be established. These family workshops would apply the principles and techniques of workshop procedure and would be centralized and located within the precincts of the Church, the Synagogue or the home. They would provide the family, including the children, an opportunity to discuss, analyze, and objectivize religious principles and social ethics.

Simultaneously and by way of caution, it was suggested that the Church should not create new agencies or media to realize religious education in the home, but should integrate and utilize existing and established media and agencies and associational loyalties.

It was pointed out that one of the most effective means of realizing religious education in the home would be that employed by the Christian Family Movement, Young Christian Workers, and Young Christian Students. The Christian Family Movement was explained as having originated with the Roman Catholic Church and consists of cells of small numbers of families, from four to six. The purpose of the Christian Family Movement is to organize the families on a neighborhood basis in order to realize three objectives: (a) to discuss and examine the principles contained within the Gospels; (b) to afford a basis for social inquiry; and, (c) to implement the principles of the Gospels and the results of the social inquiry into social action on a neighborhood level. The Christian Family Movement is interested in such neighborhood activities as welcoming new families, assisting families in times of crises, keeping an eye on the neighborhood for the purpose of eliminating all dangerous environments, and providing the families in the movement with the opportunity to discuss the principles of their religion and also an opportunity to activate these principles through neighborhood participation.

In regard to what, specifically, a family may do to realize a more effective religious education, it was suggested (but a discussion of these suggestions was limited by lack of time) that the family religionize such family events as Thanksgiving, Christmas, Home Dedications, Baptisms, Marriages, Easter, Birthdays, etc. It was also suggested that the Parish issue or publish a calendar of religious events for families within the Parish or congregation which would serve as a guide to the parents in implementing religious education.

Summary and Recommendations

The final meeting of the Seminar consisted of an attempt to find out what the Seminar contributed to making religious education in the home more effective. It was the consensus that the contributions of the Seminar may be divided into five categories:

A — Methods of religious education. The group determined that some of the most effective ways of realizing education was by utilizing:

1 — The Christian Family Movement idea
2 — The Family Workshop idea
3 — Meetings by families

B — The Seminar believed that any effective religious education must take into consideration the family climate, such as the parents; especially the mother's attitudes toward religious education.

C — The Church and the community must integrate and coordinate their activities in order to realize more effectively religious education within the home.

D — Religious education can become effective only as it gives life a religious meaning, make religion meaningful in everyday life.

E — The Seminar was of the opinion that any effective procedure in religious education would be enhanced if more accurate evaluations and measurements of religious education were available.

Seminar No. 4

The Public School and Religious Education

Chairman: Dr. F. Ernest Johnson, Chairman, Committee on Religion and Education American Council on Education, and Professor Emeritus Teachers College, Columbia University, New York City.

Secretary: Dr. Clarence Linton, Professor, Teachers College, Columbia University, New York City.

Resource Leaders: Rolfe Lanier Hunt, Executive Director, Department of Religion and Public Education, National Council of Churches, Chicago, Ill.

Jordan L. Larson, President, American Association of School Superintendents, and Superintendent of Schools, Mt. Vernon, N. Y.

The Very Rev. Msgr. William E. McManus, Assistant Director, Department of Education, National Catholic Welfare Conference, Washington, D. C.

The Function, Potentialities, and Limitations of the Public Schools in Dealing with Religion

IT IS SIGNIFICANT that the forty-four participants in Seminar 4 represented a broad range of interest, including: superintendents, curriculum specialists, principals, and classroom teachers in public schools; clergymen of the three major faith groups; directors and teachers of religious education; professors of religion and religious education in colleges and universities; professors of education in teacher education institutions; and representatives of community relations councils, community councils of churches, and national headquarters of religious and educational associations.

The seminar quickly agreed to focus discussion in turn on "functions," "limitations," and "potentialities" of the public schools in dealing with religion, because of the interpendence of these factors. Members were encouraged to propose for consideration any function which it was thought the public schools can now perform or should perform in the future. The following ten proposals were thought to be inclusive of all possibilities calling for discussion in the seminar:

1. Objective (factual) study of religion. (As proposed in the American Council on Education report, *The Function of the Public Schools in Dealing with Religion* and the Educational Policies Commission report, *Moral and Spiritual Values in the Public Schools.)*
2. Teaching (developing) moral and spiritual values without reference to religion. (Illustrated by the Seventh Yearbook of the John Dewey Society, edited by John Brubacher, *The Public Schools and Spiritual Values.)*
3. Character education without explicit reference to religion. (Illustrated by the work of W. W. Charters: *Conduct Problems and Teaching Ideals.)*
4. "Natural religion," or a "Common Core of religious belief." (Illustrated by Report of the Committee on Religion and Public Education, 1949, and *Agreed Syllabuses* mandated by the Education Act of 1944 for England and Wales.)
5. Denominational religious instruction supported by tax funds and made an integral part of public education, but optional with parents. (Illustrated by practice in certain European countries.)
6. Systematic study of religious faiths. (Illustrated by Florence Mary Fitch, *One God: The Ways We Worship Him.)*
7. State paid tuition to parochial schools. (Meant to be inclusive of all tax support of church schools as in certain European countries, for example, The Netherlands.)
8. Bible reading, prayer, worship, etc. (Devotional opening exercises and other religious observances.)
9. Festival observance. (Armistice, Columbus Day, Thanksgiving, Hanukkah, Christmas, etc.)
10. "Cooperation" with churches. (Released time, census of church and Sunday school attendance, etc.)

After some consideration of priorities it was agreed to omit discussion of No. 3 (character education) because it is an aim in other proposed functions, and to omit No. 7 (state

paid tuition to parochial schools) because it is peripheral to our assignment. We then accepted the chairman's suggestion that we consider the remaining eight proposed functions in the order listed above.

Objective study of religion was defined substantially in *The Function of the Public Schools in Dealing with Religion,* as follows:

> "Factual study of religion is characterized by deliberate aim and definite plan to deal directly and factually with religion wherever and whenever it is intrinsic to learning experience in social studies, literature, art, music, and other fields. The aims of such study are to develop religious literacy, intelligent understanding of the role of religion in human affairs, and a sense of obligation to explore the resources that have been found in religion for achieving durable convictions and personal commitments. These aims arise from the requirement of general education which, to be effective, must view culture, human life, and personality whole."

The inherent limitations of the public school in dealing with religion, by reason of its public character, were stressed. The problem of individual vs. group rights with respect to religious freedom was considered basic. For example, has a very small minority, perhaps only one person (as in the McCollum Case), the right to prevent the overwhelming majority of the people of a local community from having the religious elements they desire in the curricula of their schools?

There was general agreement that the American tradition of local control of public education makes uniformity of policy and practice impossible, if not undesirable. Boards of education, for the most part elected by the people of local school districts, are naturally and necessarily responsive to the wishes of the people, particularly with respect to what is taught and how it is taught. It is therefore unwise for any central authority, even the Supreme Court of the United States, to attempt to prescribe in detail what the public schools can and should do about religion. Conditions vary too greatly from community to community to warrant the assumption that what is possible in one is also possible in another community.

There was complete agreement among members of this seminar, however, that a democratic solution of the problem of the public schools in dealing with religion must safeguard the religious freedom of the smallest minority as well as of the largest majority. The problem then becomes one of both content and method, one of public relations and teacher education, one of confrontation of children and youth with the facts and implications of religion inherent in our culture, and intrinsic to learning experience in the public school, without imposing particular religious beliefs on anyone.

Numerous questions, qualifications, and reservations were proposed by members of the seminar. Some of the more important are listed here. What facts and implications of religion are appropriate for factual study in the public schools? At what age levels? How are teachers to obtain the training they will need, appropriate teaching and learning materials, and the necessary public approval? What safeguards should be set up to protect the emotional security of pupils until they have developed sufficient understanding of their own religious beliefs, or lack of them, to profit from confrontation with the facts and implications intrinsic to their school experience? How should the public school deal with sanctions? How shall it deal with the relation between commitment to beliefs and values on the one hand and conduct on the other — especially in view of the fact that religious leaders, not less than the educational leaders, in this seminar find no convincing evidence that knowledge, or even a religious faith, can be relied upon to produce desired behavior.

We did agree that the justification for dealing with religion in the public schools must rest on the requirements of general education, rather than on any claim that factual study of religion will produce better behavior. This is an aim of all education. Our motive for seeking an appropriate place for religion in general education is simply that education which avoids religion is incomplete, if not distorted.

We thus approach a consensus that, as a minimum, the public schools can and should complement the home and the church in making children and youth intelligent about religion. This we understand to mean that we must take the public schools as they are and give the best general education possible, under the circumstances — an integrated education which recognizes the right of the child to become informed about religion and religious institutions as well as about other institutions in our society.

Our discussion was then focused on the moral and spiritual values approach. Here there was agreement: first, that the public schools are now developing moral and spiritual values; second, that these values are inherent in education; and, third, that whatever the public schools do about religion should be viewed within the broader context of developing moral and spiritual values. It is significant that there was no support for the view that these values should be considered a satisfactory substitute for appropriate consideration of religion. There was general agreement that religion is not the only sanction for values, but that it is certainly one of the sanctions, and for many, perhaps most of our people, it is the ultimate sanction for all values.

Brief consideration was given to the legal implications of our various proposed functions of the public schools with respect to religion, particularly factual study of religion, teaching a common core of religious belief, and released time programs of denominational religious instruction. No firm conclusions are possible, of course, but there was general agreement that the courts must, in large degree, reflect the convictions of the American people in such matters. We can not, therefore, expect the Federal Supreme Court to provide a definitive and conclusive answer to our basic question: "The function of the public schools in dealing with religion." There was also general agreement that educational and religious leaders should pursue the study of this problem to determine in so far as possible, the responsibility of local communities, and to educate the public for observance in both letter and spirit of the highest meaning of religious freedom.

Special consideration was given to the teaching of "natural religion," or a common core of religious belief, in the sense of inculcation of particular but agreed upon beliefs, for example, belief in God. It should be noted that one of the persistent fears of some members of this seminar is that factual study of religion will open the door to abuse, particularly to inculcation of the beliefs of the teacher. On the other hand, some maintain that the public school should be committed to "natural religion," or a common core of religious belief which it should deliberately attempt to inculcate. The Character-Guidance Program of the Chaplains Corps for the armed forces and the proposal for the public schools made in 1949 by the Committee on Religion and Public Education of the International Council on Religious Education (now the Division of Christian Education of the National Council of Churches of Christ in the United States of America) were used as illustrations. Only a small minority of the seminar were prepared to advocate this function for the public schools. It is significant that those who hold this view also advocate factual study of religion. They believe that the public schools can and should do both. It is perhaps even more significant that illustrations of this function tended to fall within the aims set for factual study of religion. This was doubtless, in part, a reflection of our earlier discussions, but it may be that what advocates of a common core of religious belief really mean is not so different from factual study as some of us had supposed. The distinction seems to hinge on the differentiation between "teaching to believe" and "teaching to understand."

As would be expected in the light of the foregoing, there was no serious support for "denominational religious instruction supported by tax funds" or for "systematic study of religious faiths." And for want of time only incidental references were made to Bible reading, prayer, worship, festival observance, and various ways of cooperating with the churches. Likewise, attention to "limita-

tions" and "potentialities" of the public schools in dealing with religion was confined, for want of time, to the foregoing discussion of functions.

One very concrete recommendation was made, namely, that the Religious Education Association take appropriate steps to have prepared a handbook for teachers in public school, indicating (1) actual classroom situations in which facts and implication of religion have been thought by teachers to be intrinsic to school experience, and (2) how these teachers have dealt with these situations in different disciplines as at different age levels. It was understood that the cooperation of classroom teachers is essential to such a project, and there was strong feeling on the part of some members of the seminar that experimentation in the classrooms of the public school should be deferred until such a handbook is available.

Seminar 4 was doubtless a quite extraordinary group of persons, not a rank and file group, but even so our experience may have been in some degree indicative of potentialities of factual study of religion, once teachers learn how to guide students in this process.

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Seminar No. 5

Parochial, Private, "All-Day" Schools

Chairman: Dr. Howard L. Rubendall, Headmaster, Mt. Hermon School, Mt. Hermon, Mass.

Secretary: Ralph Harper, Executive Secretary, Council on Religion in Independent Schools, Lenox, Mass.

Resource Leaders: The Rev. George A. Harcar, C.S. Sp., Dean, School of Education, Duquesne University, Pittsburgh, Penna.

Miss Maude Louise Strayer, Masters School, Dobbs Ferry, N. Y.

The Right Rev. Msgr. Frederick G. Hochwalt, Director, Department of Education, National Catholic Welfare Conference, Washington, D. C.

Dr. Judah Pilch, Executive Vice-President, American Association for Jewish Education, New York City.

AS THIS WAS the first time that administrators from *independent* schools of all faiths had met together, it was particularly interesting to everyone to find that most of the problems brought up were problems which the independent schools have in com-

mon, whether they are parochial, private, or "all-day." And except for one or two matters that did not involve differences of faith, there was no disagreement either as to the importance of these problems or as to the directions in which all schools must look to solve them.

Nevertheless, the problems initially posed by leaders of the three faiths and their emphases were different. It will be convenient to present these problems, not in the order in which they were brought up, but by way of exhibiting these three emphases.

I. *Making Religion Effective in Total Living*

We were reminded by Miss Maude Strayer that the independent schools, compared to the public schools, have a comparatively unlimited opportunity to plan an educational program that aims at the full development of the individual, especially his inner or spiritual development. She underlined the great educational challenge facing all schools, and in particular independent schools, to encourage independence of judgment in their students. This is especially important in religious education, where so much depends on whether a student accepts his faith because he has inherited it, as a matter of blind conventionality, or because he himself has made a personal decision based on some degree of reflection as well as experience. Schools often fail at this point because they are not ready to help students see the implications of religion for themselves.

But what makes religion last beyond the time of formal indoctrination? There was some disagreement here as to whether the curriculum or worship or social service was the strongest support. The two opposing viewpoints can be summarized by the following questions. Is it not true that for some students the chapel services, hymn singing, the dialogue mass, or service to others, is the means for them to recall years later the value of the school experience? And yet can religious education be called education at all, and not merely emotional indoctrination, if it is not intellectual? The workshop as a whole was disposed to by-pass this dilemma by agreeing that all three elements, teaching, worship, and service are indispensable and should, ideally, be geared one to the other. No doubt it is tempting in many instances, for schools as well as for individual students, to emphasize one at the expense of the other. The best schools are "worshipping communities," as well as learning communities; serving communities, as well as learning communities. Above all, they must be communities, and not places where in the name of independence, teachers isolate themselves from each other and students do likewise. The teacher has to resist the temptation to set up fences between his subject matter and someone else's, between himself and another mind. The adolescent has to learn to resist the natural selfishness and self-regarding of youth. How to achieve this commuity is another matter.

II. *Independent Schools and the Larger Society*

Dr. Judah Pilch brought up the question of independent schools and segregation within a democratic society. For having decided that the public schools cannot provide the full education that a believing Jew demands, the all-day school was founded and now has to wrestle with the problem of acceptance by the community, non-Jewish as well as Jewish. The community should be encouraged to understand the significance of the "all-day" school; the students in the "all-day" school must understand and take part in the larger community. There must be free passage, so to speak, back and forth, so that separation does not involve misunderstanding and prejudice. The problem of acceptance is wider than the problem of segregation. It takes in the understanding between teachers and the home, between home and the school. It is worth-while to have teachers visit the homes, to have parents attend seminars set up especially for them by the schools. Every independent school needs to have its ideals and its methods understood by the community in which it finds itself.

III. *A Principle of Curriculum Organization In Jewish Schools*

The Jewish "all-day" schools are accomplishing a revolution in learning that other

schools might study. Their core curriculum is based on ten or twelve fundamental doctrines: God, social justice, study, sabbath, etc. This reverses the customary relation between books and themes, by which themes are incidental to the reading, and are chosen to illustrate types of learning rather than types of experience. With such an emphasis it is not surprising to find a parallel emphasis on a graded approach, from the emotional to the interpretative, or to find self-involvement approached through a study of current problems. It would be especially instructive to listen to the apologia on each side of this central issue. What are the criteria for setting up a course of study? To what extent can and does the school commit itself and its students by the answer it gives in practice?

IV. *Reorienting the School to Religion As an Integrating Principle*

Father George Harcar stressed a different kind of acceptance, but one which all schools have to deal with from day to day: the degree of understanding between school administrators and their trustees and faculty. These may be dealt with separately, and yet it will be impossible to get trustees to take an informed and personal interest in the educational issues of a school, impossible likewise to enlarge each teacher's orbit of concern and understanding of the purpose of the institution of which he is part, unless the administrators themselves are clear as to the aims of education in general and in their own schools. It is probably easier to educate a faculty than a board of trustees, easier because they are, to some extent, under the control of the administration. For them in-service training is recommended as a supplement to pre-service training. This could be directed at two different but allied failures: *the failure to appreciate the long-term aims of the school's teaching and life, and the failure to realize the religious potentialities and implications of each part of the curriculum.* Much more thought has been given to the religious implications of physical education than to physics, to hymn singing than to literature, to social service than to social studies.

Most teachers today are influenced by the secular convention that holds that each subject has its own criteria, and that religion is one subject among a great many. The result is that religion is taught as a compartment of learning rather than as the integrating principle of all learning. If this convention is to be disbelieved by Christian and Jewish educators, they themselves must first learn more about Christianity or Judaism. Only then will they be able to see the religious implications of the so-called compartments of learning. Any in-service program for teachers must concentrate first on a re-introduction of them to the nature of the Christian or Jewish faith, and second to the incompleteness of each subject until the teachers themselves are in some manner completed and freed by an assimilation of biblical principles.

In practice, this will mean much re-adjustment, in time and in spirit, of the lives of teachers. It will mean group as well as individual experimentation with underlying principles, a knowledge of which will make many of the present barriers between different subjects seem completely unreal. But it will mean, as Msgr. Frederick Hochwalt suggested, much more than this. An integrated Christian or Jewish curriculum would be the kind of program that would be expected to have direct effect in the lives and characters of students. No longer could educators allow themselves to be detached from the ethical consequences of any part of the school's curriculum. They would expect, and therefore, be forced to look for the carry-over of an integrated program into life outside the classroom and life beyond school days. Monsignor Hochwalt was especially concerned to see such a testing developed by educators that would inform them as to the long-range effectiveness of their work. The results of this testing might encourage, if not impel, schools to give special attention to the upper third of the students, instead of, as now, to the middle and lower third. As in many of the independent schools with Protestant background today, so in the Catholic secondary schools tomorrow, teachers of advanced students would have more freedom to use materials

and methods which are suited only to the most able minds.

V. *The Religious Heritage and Contemporary Ethical Problems*

The independent schools, with Protestant traditions, are interested in the trend on the part of the Catholic schools to make more use of the Bible. Whether this is called a psychological or inductive approach — in contrast to a catechetical method — it is a change that accords with traditional Protestant teaching of religion. And yet it is at this time, and for a similar reason, that Protestant schools are tending to approach the Bible itself by way of contemporary ethical problems or even through literature. The trend everywhere is to find ways to make religion less remote from daily living. Along with this is a marked disposition to restore the intellectual respectability of religion. This is particularly crucial for the transition between school and college. At present, college freshmen are notably ignorant of religious doctrines, even after attending non-public schools. There are many reasons for this illiteracy, but one is certainly the failure on the part of the schools to transfer religion from a peripheral place in the curriculum to the integrating role, and another the failure of teachers of religion to demand of themselves or their students as much as a teacher of history does.

VI: *Recommendations*

The discussion of the above problems provided the setting for the consensus of the workshop that two areas in particular needed to be explored further, and, if possible, by a seminar under the auspices of the Religious Education Association. Practically everything discussed separately depends on two things: (1) whether the teachers see the religious implications of each part of the curriculum and of their vocations, and (2) whether there is a direct connection between the objectives of the school as well as the rationale of its curriculum on the one hand, and the long-range results in the lives of the students on the other hand, in terms of making them better citizens, better parents, happier men and women. It was agreed that to begin with, a seminar might explore the possibility of setting up tests that could throw some light on the relation between the ideals of a school and their carry-over into life. If this were in any measure successful, it would probably also supplement the in-service teacher training programs that are already starting here and there. It might even be possible to establish at some university a religious education center, with the same multi-faith sponsorship as the R.E.A., to direct a nation-wide in-service training program for teachers who wish to see the broader implications of their own subjects and their calling. The general tenor of the workshop was, as can be seen, practical rather than theoretical, its spirit cooperative to the highest degree.

Seminar No. 6

Church and Synagogue After School and Sunday Programs

Chairman: Dr. Frank M. McKibben, Professor of Religious Education, Garrett Biblical Institute, Evanston, Ill.

Secretary: Virgil Foster, Editor, *International Journal of Religious Education,* Chicago, Ill.

Resource Leaders: Dr. David I. Forsyth, Secretary, Board of Christian Education, United Church of Canada, Toronto.

Dr. Emanuel Gamaron, Executive Director, Commission on Jewish Education of The Union of American Hebrew Congregations, New York City.

The Rev. John E. Kelly, Assistant, National Center of the Confraternity of Christian Doctrine, Washington, D. C.

The Rev. Charles D. Kean, Rector, Grace Church, Kirkwood, Missouri.

Dr. George H. Williams, Acting Dean, Divinity School, Harvard University, Cambridge, Mass.

Mervyn Morse, Staff of Character Research Project, Union College Schenectady, N. Y.

Miss Frances Engel, Author and Lecturer and formerly Director of Research for the National Catholic Community Service, Washington, D. C.

I. *Major Problems Delineated*

THE SEMINAR spent considerable time in evaluation of the present effectiveness of religious education in the "after Public School and Sunday" programs of the three major faiths. The discussion centered largely in the effort to locate and describe the significant problems involved in making religious education in the schools more successful. A wide range of problems was lifted up for review. Many of these problems were unique to an individual faith group, but on the other hand, a surprising number of difficulties were found to be common to the programs of all the synagogue and church schools. Among the problems mentioned, arising very much in the order and in the manner herewith stated, were the following:

1. Churches and synagogues are not using enough time to accomplish adequate religious education. The traditional time schedule of these schools was considered utterly insufficient to accomplish the results expected of them.

2. The three major faiths are relying largely on volunteer teachers in these schools. There is an inadequate supply of leaders; and with all that has been accomplished in developing training facilities and resources, a relatively high percentage of those teaching are poorly trained. Moreover, the population trend forecasts an increasing problem of securing leaders. While a wave of little children is coming along, there is a diminishing number who will become young adults and young married couples during the next ten years or so. It is from this group that a large portion of the leadership of religious education is drawn. Some members raised the question as to whether it is at all possible to accomplish what we want to do with voluntary leadership.

3. In many institutions there is inadequate space, and in others the space is not well used. Minimum essentials in suitable equipment frequently are lacking. These conditions seriously curtail the effectiveness of the program.

4. More progress has been made in the development of curriculum materials than in the use of them; that is, leadership training has not kept pace with curriculum and program development.

5. The complacency of churches and synagogues concerning the fact that not more than half the children and young people are being reached is widespread. Only sporadic recruitment and evangelistic efforts characterize churches and synagogues.

(a) Catholic representatives reported that Catholic churches reach only half their youth in the parochial school. There are three Catholics in public high schools to one in parochial high schools. Only half of those in public schools sign up for any kind of religious instruction. The Confraternity of Christian Doctrine was formed to get lay people to help with the teaching because there are not enough priests and sisters to handle the program.

(b) There is lack of information as to who is in the parishes. Careful census-taking and accurate records are the exception rather than the rule.

(c) Many Catholics are trying to substitute the "school of religion" idea for "receiving the Sacrament."

(d) Jews and Protestants reported a similar problem of reaching all of their families. The Jews report a problem of getting parental cooperation in sending children early enough and keeping them in school long enough, and also in carrying on traditional religious observances in the home.

6. The weakened influence of the family in religious nurture was reported by all faiths. Strengthening the family influence is crucial for religious education. Parents inevitably teach. Sometimes they undermine what the church and synagogue try to do. We tend to forget that we are educating people, not just children. A major way we can teach children is through the family. The parish is the "family of families."

It is by involvement in the process of education that parents learn and grow. We have not yet involved them in the problem in such a way that they could learn and grow with it.

There needs to be more emphasis on working with the family in the things they do together anyway. We have tended to "split up" the family in our church program. The church frequently contributes more to family disunity than to total family fellowship.

One of the problems is that of bringing back the families that have broken away. Material is needed such as the book prepared by the Jews *How to be a Jewish Family in a Modern World.* It attempts to outline the traditions and customs the family should carry on, refers to literature which should help the parents, and gives the parents training in Jewish history and the Bible.

7. Many of the Jewish children attend religious school only for two or three years, whereas the program is planned from kindergarten through confirmation at about age fifteen. Jewish religious education reaches about seventy-five to eighty per cent with at least two or three years of teaching. There are only about twenty-five to thirty per cent in the Jewish day school at any one time. The Jewish schools represent a supplementary system—supplementary to the public schools, and they use trained lay leaders.
8. Religion has become tangential, with people calling on the church only at the time of baptism, marriage, and burial.
9. There is a tendency on the part of the church and synagogue to look to the state to sanction religion and teach it, instead of examining their programs critically with a view to doing a better job. There is a disposition to "look for an easy solution."
10. A great opportunity for education by radio and television confronts us, and the churches and synagogues are not taking advantage of it to any appreciable extent.
11. The increasing mobility of population within the community and throughout the country presents vexing problems that are not being given the serious and continued study they merit.
12. The lack of clarity as to what is the teaching agency was noted. The Episcopalians take the position that it is the "parish life."
13. A serious hiatus exists between the theological training of the church's professional leadership and that of the rank and file of lay workers.

14. The problem of motivating interest of congregations and communities to the point where schools are provided adequate teaching staffs and also the quality of personnel needed in such important work is a great one. Unless this can be accomplished, we may actually be doing children more harm than good by recruiting them.
15. The problem of the relationship of the pastor to the program of religious education and to the director of religious education, if there is one, was recognized. Seminaries need to give more attention to this matter in training professional personnel.
16. The process of religious nurture is so fragmentary, contacts the individual student so infrequently, and moves on such a superficial basis that it fails to "catch up the total personality" in response. It is not "organismic" in the degree that must obtain if education is to achieve the desired results in changed lives and mature, well developed personalities.
17. The integration of formal and informal elements of the educational program calls for careful planning of all the leaders involved. This we have not been achieving. Children have intellects as well as memories. We often teach them as if they had only memory. They also have wills, and we must lead them to love the religious teaching and live according to it. We need clearer objectives in this regard. Studies in Canada have shown that formal teaching makes a poor showing in results as compared with informal education.
18. The problem of developing a central religious loyalty and a deep sense of conviction — the feeling that "this is it" — is acute. The central body of religious truth and "the lore of cultus groups" are often confused in the process of communication. Young people are suffering from the situation where they are challenged to develop too many and too diverse loyalties.
19. We need to remember that what the church is doing to the child is not all that is being done to him. Religious education is not carried on in a vacuum. What is its relation to the total life of the community? Actually, religious education is confronting the child with a choice of religions, not just giving him a religion. There is need for developing in him an ability for intelligent discrimination.
20. The churches are often divisive in community life, making it difficult for agencies to act in unity.
21. The "law and the lore" of a cult become meaningful only when they have to do with the life persons actually live. When children become aware of the conflict between the adult world and their peer leaders, what in the "law and the lore" of their communion speaks to them about the problem? Leaders need to be aware of this problem and work at it seriously.

II. *Basic Questions*

Further discussion lead to the conviction that the following are basic questions, for which answers must be found if we are to develop adequate religious education:

1. What are the basic concepts of religious education? How can they be interpreted to professional workers and lay people so that they become the foundation of the total program of religious education?
2. What are the relationships (home, church, playground, etc.) in which religious growth can best take place, and what is the correlation between these? How can each agency be motivated and aided to do its part?
3. Who are the persons who can best see to it that religious growth happens (leaders, minister, parents, etc.) in different situations? What kinds of leadership are needed? How do we get and train the necessary leaders?
4. What is an adequate strategy for reaching and holding all the people in the parish? In the surrounding community?

5. How do we measure the results of religious education?
6. What plans should be made in the light of growth trends in population and the increasing mobility of people? How can the growing unity among Protestants and the increasing cooperation among the faiths be utilized in this connection?
7. How can we bridge the gap between the insights of professional leadership as to the goals and methods of religious education and the limited understanding of them by the rank and file?
8. How can we bring about a better religious orientation of the whole congregation?
9. What can we do about the increasing pressures and demands upon persons and families — often in conflict with each other — both within the church and within the community?
10. How can radio and TV be best used and integrated within the programs of church and synagogue?
11. How can we evoke parallel insights and experiences in diverse cultures and milieu?
12. In what direction should we move in the use of formal and informal methods? How can religious nurture be made more dynamic and organismic?
13. How do we motivate (1) the whole fellowship, (2) the parents and other teachers, (3) the participants to more continuous cooperative action?

The members of the seminar spent considerable time in small groups discussing the various problems among those listed above. The following statements are among the results of the discussions.

III. *Motivation*

The group dealing with *motivation* reached general agreement that strong motivation is necessary if an adequate religious education program is to develop.

(1) There must come a *sense of mission* in the church or synagogue in its educational work which will find emphasis and guidance consistently in the minister's sermon, the decisions and actions of the spiritual leaders of the institution, and in the concerns of age and interest groups within the fellowship. This can be stimulated through the use of audio-visuals, visits from dynamic leaders, visits to other churches and synagogues and conventions, by self-study of the program, in parent meetings and by interpretation of the purposes of religious education in sermons and midweek meetings.

(2) The motivation of the pupils will come largely through contagion from the whole fellowship and its concerns. It will come as persons are helped to understand what are their real religious needs, as religion is related to their active daily interests in which they express their creative capacities, and as the leaders make it apparent that they recognize the worth of the individual persons.

(3) Parent involvement in the program adds to the interest of the children and youth and is a "must" in both child nurture and in the education of parents.

(4) The program must be attractive to children and youth, drawing upon their natural interest, talents, and group relationships, and have obvious worth and dignity. It must have the respect and backing of the whole fellowship if it is to command the respect of children and youth.

(5) The program must speak to the deepest needs of persons, helping them to find the meaning of life and the plan of salvation. It must communicate real religious values and help persons develop a capacity for moral decision, achieve strength of character, and find satisfaction in spiritual growth.

IV. *Relationships in Which Religious Learning Can Take Place*

The group dealing with this problem suggested that in the future churches and synagogues will have to give much more attention than they have in the past of the various relationships in which the learner is involved and the correlation of these. Primary among

these are the home relationships, but it was felt that there are many other relationships, in the school and community groups, on the playground and in neighborhood peer groups which influence the child so profoundly that it is only as the religious teaching is coordinated with them that it will be effective.

The churches must so influence the other agencies of the community and work with them that the total impact upon the child is in line with the religious teaching. The church is the responsible bearer of the religious message, tradition, and sacraments. It must be competent in learning how to take the initiative among the agencies in carrying its spirit into the whole life of the community.

Working together the churches must impress upon the community the universality of the religious concerns — the bewilderment of men, at all times, in all their relationships, as creatures of God as they stand before His expectation of them, crying out in their own weakness for guidance, for salvation, for fulfillment.

There is no real learning except in living relationships where decisions are made and actions take place. It is not enough therefore, for the church to communicate ideas in isolation from such relationships. Beyond its classes in its own building, the church must reach out to other agencies in which children and youth are involved to see to it that they are helping them to think religiously in those relationships in which thinking takes place; to act in line with religious teaching in those relationships in which action takes place.

How to organize relationships with home, school, and other agencies so that it will happen dependably is one of the major problems of the church and synagogue.

V. *Preparation of Adequate Leadership*

1. This group reported a conviction that whereas Catholics, Protestants, and Jews all depend to a large extent on volunteer leadership for teaching, more professional leadership is needed in order to make the most of volunteer leadership. This seems to be especially true in Protestant churches, but it is a common problem to all.

a. Supervision, counseling, and "group work" should be in the hands of professional leaders.

b. If each church in a community cannot afford it, possibilities of employing professional direction jointly should be explored. It was felt that this is preferable to combining religious education as a profession with another vocation such as music.

2. It was suggested that more experimentation among Protestant denominations is needed with the possibility of a union church school and a professional director serving such a situation. This offers the possibility of better grouping, better distribution and use of teachers, and better use of buildings.

3. It was proposed that there should be better correlation between seminary training and needs in the field.

a. Seminaries giving better preparation of ministers for leadership in religious education.

b. With students spending their summers in field work to train local church workers in different communities, having been prepared in advance in the seminaries for such service.

4. It was the feeling of the group that more experimentation needs to be carried on with paying some lay leaders on a part-time basis — leaders who have been carefully selected on the basis of ability and who will be able to devote more time in working with and supervising others.

5. All religious education leaders should be given more recognition for their work and growth in it.

a. There should be ordination of professional religious educators.

b. There should be recognition of lay workers and of their growth in the work.

6. It was suggested that there may be a reservoir of leadership not being used in the older men and women who have more than average leisure.

VI. *The Relative Effectiveness of Formal and Informal Methods*

This group recommended that in view of the proven greater effectiveness of informal teaching methods when tested side by side

with the formal, churches and synagogues should take far more seriously than they have the use of these informal methods.

It was felt that there is a place for both formal and informal methods and that the advance most needed is in the expert use of these together.

In the introduction of informal methods leaders should look especially toward (1) producing the kind of situations (alive, active) in which learning can take place; (2) creating a permissive atmosphere and a climate of enjoyment; (3) bringing about personal relationships in which there can be acceptance of members, achievement, decision, and problem solving; (4) developing a consciousness of living in relationship to God and in relationship to each other "on God's terms" rather than only conversation about God and human relations.

It was felt that it is urgent that rapid progress be made in developing leaders skilled in the handling of this form of religious education.

VII. *Methods of Measuring Results*

This group lifted up the need for simple, easily used but reliable methods of testing the results of religious education:

1. Which can be used in self-study by churches and individuals.

2. The results of which can be used as a basis for further planning.

3. Which can be used in cooperation with other agencies as well as by churches and synagogues alone.

VIII. *The Seminar's Achievements*

As the group reviewed its experience, the members were aware that much of the time had been spent in critical evaluation of the programs of the participating faiths and that they had raised far more questions than they had been able to deal with even in a superficial manner. Yet it was their conviction that the first step in making religious education more effective is to locate the major weaknesses and needs. Much that occurred in the seminar cannot be recorded. It entered into the experience of those who participated, in the stimulation of their thinking, in multi-faith sharing of experience and ideas, in the give and take of the group process and in the sense of fellowship in the great "community of believers." Most of the issues raised are among the perennial problems of the church and synagogue. A central issue underlying all of them is the question, can the church and synagogues so re-structure their life and organization that the total resources of the local religious community can be mobilized and released in redemptive nurture not only for their own children, youth, and adults, but for increasing numbers within the "larger parish" in the community, the nation, and the world?

FACTS ON GI TRAINING SINCE WORLD WAR II —

Other types of GI Bill training taken by veterans include the following:

Art and design, nearly 210,000 veterans. This field includes drafting, commercial art, photography, various types of design, decorating and window dressing.

Also barbers and beauty culturists, 83,000; policemen and firemen, 43,000; bakers and meat cutters, 45,000; dressmakers and tailors, 76,000; shoemakers, 32,000; upholsterers, 55,000.

Music students numbered 62,000; embalmers and undertakers, 9,000; surveyors, 4,000; printers, engravers and typesetters, 61,000.

The VA survey further disclosed that of the 7,800,000 World War II veterans who had taken GI training, more than 2,000,000 had gone to college; 3,500,000 attended schools below the college level; 1,500,000 had trained on-the-job, and more than 750,000 had trained on-the-farm.

Although training under the World War II GI Bill will not expire until 1956, new enrollments for practically all veterans came to an end in July, 1951, the deadline for starting training for the majority of veterans. For the most part, the more than 300,000 veterans still in training are those who started their courses before the 1951 deadline.

The peak of the GI training program came in December, 1947, when some 2,500,000 veterans were enrolled in the classroom, at the workbench and on the farm. Current enrollments are only one-eighth of this figure, and are continuing to drop.

Seminar No. 8

Religion in Tax Supported Higher Education

Chairman: Dr. Henry E. Allen, Coordinator, Religious Activities, University of Minnesota, Minneapolis.

Secretary: Prof. M. Willard Lampe, School of Religion, State University of Iowa, Iowa City, Iowa.

Resource Leaders: The Rev. Thomas A. Carlin, O.S.F.C., Executive Secretary, National Newman Club Federation, Washington, D. C.

Rabbi Judah Goldin, Dean, Teachers Institute, Jewish Theological Seminary, New York City.

Rabbi Harry Kaplan, Hillel Foundation, Ohio State University, Columbus, Ohio.

THIS SEMINAR was composed of about 30 persons and included teachers of religion, directors of extracurricular activities, educational administrators, and undergraduate students.

At the first session the group suggested topics for discussion, and a considerable list was written down on a blackboard. These topics were then classified under two main headings: the curricular teaching of religion and extracurricular activities. One session of the seminar was devoted to each. A concluding session was occupied in the formulation of resolutions expressive of common viewpoints that were regarded as important.

I. *Religion in the Curriculum*

In the discussions of the academic teaching of religion, attention was directed first to difficulties and then to ways and means of meeting them. Three chief difficulties emerged:

(1) The difficulty of being scrupulously fair to all the faiths. Reports were made of complaints from minority groups in situations where the teaching is done only by representatives of majority groups.

(2) The fear of administrators that the teaching of religion, however competently done, will produce tensions and troubles which had better be avoided.

(3) The difficulty of educating teachers to deal with questions of religious difference. This is generally too complicated to be undertaken under present conditions.

The discussion dealt with these difficulties, not separately, but as a whole. The following suggestions were especially stressed:

(1) "Be sure that religion is taught by competent people in a superior way, and then do not worry over irritations. All departments have irritations."

(2) The facilities for training teachers in the rudiments of the major faiths are being improved constantly. Better books are appearing. Interfaith conferences and schools are available. Teachers colleges are engaged in studying the problem in a systematic and long-range way.

(3) There *are* individuals who have had great success in explaining faiths other than their own and in promoting understanding among divergent religious groups. A Catholic member of the seminar referred to a Protestant member as possessing a competence equal to his own in explaining major Catholic positions to non-Catholics.

(4) Inter-religious schools or departments of religion, as the one at the State University of Iowa, have achieved success in the comprehensive teaching of religion, satisfactory both to educators and to the religious groups alike.

(5) Student-centered courses where formal teaching plays only a minor role might avoid some of the difficulties.

(6) Where there is goodwill, differing plans may be expected to emerge from differing local conditions.

II. *Extracurricular Religious Activities*

In the discussion of extracurricular activities, reports were made of various types of chapels, and of the use of university property for purposes of worship. Some practices, as in the case of the new chapel at the University of Maryland, seemed to be successful and satisfactory to all religious groups, but the

seminar revealed considerable sensitivity to the dangers involved. It was felt that state universities are probably well advised not to seek the building of chapels or to provide facilities for worship unless there is good reason to believe that strict impartiality of equipment and use can be secured. Even the wisdom was questioned of having in the nonsectarian Danforth Chapels replicas of Hoffman's "Christ at Prayer."

Should religious foundations which appeal to the time and interest of students comply with university rules and regulations which affect the student body as a whole? There were reports that in some centers church leaders acted with considerable independence in this matter and justified such independence on the grounds of their responsibility to church and community as well as to the university. For example, a church foundation arranged a meeting of its students on an evening which had been set aside by proper authorities for an all-university function. The seminar felt the need here of friendly liaison between university officials and church leaders, and of making clear to the latter that it is in the interest of all religious groups to comply heartily and fully with university rules and proceedings which involve the use of students' time.

The old question of "student initiative and control versus direction by competent counselors" came up for new discussion. Strong conviction was expressed, and generally assented to, that in the philosophy of extracurricular activity a balance should be sought between genuine direction by professional leaders and the initiation and control of activities by the students themselves.

On the subject of legal restrictions on religion in tax-supported education Father Carlin reported on a state-by-state study which he had made, indicating that these regulations are not as restrictive as many have thought, or at least are open to differences of interpretation. Members of the seminar felt that the decisions of the Supreme Court in the Everson and McCollum cases went considerably beyond the meaning of the constitution of the United States in building a "wall of separation" between church and state. The following books and a magazine article were recommended as of high value in this general field:

The Constitution and Religious Education by Horace B. Sellers (Christopher Publishing House, Boston, 1950).

The Secularization of American Education by Samuel Windsor Brown (Teachers College, Columbia University — Contributions to education No. 49, 1912).

Church, State and Freedom by Leo Pfeffer (The Beacon Press).

"Practices of Land Grant Colleges and State Universities Affecting Religious Matters" by Henry E. Allen, *School and Society*, December 6, 1952.

III. *Recommendations*

At its concluding session the seminar adopted formal recommendations as follows:

1. "We recommend that the REA appoint an exploratory commission to study and report on the advisability of bringing into being, as a part of its own life or under other auspices or as an independent body, a national (or USA-Canadian) continuing group to study and advise on all matters related to religion in tax-supported higher education. The group shall be composed of unofficial but influential representatives of at least Jews, Roman Catholics, Protestants, and the colleges and universities themselves. The exploratory commission should consider what is being done concurrently by other organizations, such as, The National Conference of Christians and Jews, The American Council on Education, and the Institute on Religion in State Universities (University of Minnesota)."

2. "Recognizing the pluralistic nature of our campus societies and in order to protect the interests of all faith groups we strongly recommend that inter-religious work be both initiated and carried on with a point of view that seeks to be impartial and sensitive to the rights and needs of all groups."

3. "We recommend that in future conferences all seminars be encouraged to devote at least one session to a discussion of the philosophy of religious education."

4. "We suggest the need of a glossary of professional and technical terms commonly used in inter-religious discussions."

Seminar No. 9

Religion in Private and Church Related Higher Education

Chairman: The Rev. E. Fay Campbell, Secretary, Division of Higher Education, Board of Christian Education of the Presbyterian Church, U.S.A., Philadelphia, Penna.

Secretary: Dr. Walter Houston Clark, Dean, School of Religious Education, The Hartford Seminary Foundation, Hartford, Conn.

Resource Leaders: Dr. Raymond F. McLain, General Director, Commission on Higher Education, National Council of Churches, New York City.

The Rev. William G. Ryan, President, Seton Hill College, Greensburg, Penna.

The Rev. Roland G. Simonitsch, C.S.C., Professor of Religion, University of Notre Dame, Notre Dame, Ind.

Prof. Virginia Corwin, Chairman, Department of Religion, Smith College, Northampton, Mass.

THE SEMINAR consisted of twenty to twenty-five members representing independent, Protestant church-related, and Catholic institutions. Since there was no Jewish member of the group, this point of view had no representation in the conclusions, though the attempt is to generalize the conclusions so as to make them applicable to the Jewish point of view so far as possible.

The discussion might be said to have focused roughly on three topics: (1) The college as a community; (2) The relation of religion to the non-religious courses in the curriculum; and (3) Religion in college and its responsibility toward the crisis of our day.

I. *The College as a Community*

The idea of community in the college is a logical development from a religious orientation, which holds for the church-related college, at any rate, and need not be absent from the independent institution. There was general agreement that such a college has an obligation first of all to see that all faculty members and administrative staff be in general agreement with the aims of the institution. There was some sentiment that this should extend to the student membership also, though here there was disagreement. But certainly it is the right of each institution to determine its own aims and principles.

Similarly, each faculty member is responsible for his own spiritual and academic integrity, and the respect of all for the unique contribution of each individual member of the college should help break down the characteristic stratification between faculty, student body, administration, and help. While the religiously committed scholar has the obligation to be fairminded and tolerant in his presentation of subject matter, the requirements of objectivity do not extend to the hiding of his own position. His personal commitment to his faith should be transparent to all.

The college has an obligation to distinguish its religious objectives from its more secular goals. It should recognize that religion goes much deeper than reason, yet it must be rigorously dealt with on an intellectual level.

There was one suggestion that the responsibility of the college should extend beyond graduation to such concerns as the continuing stimulation of the intellectual life of the alumni and the interstimulation with the life of the churches and other social enterprises. Such concerns obviously call for a higher order of administrative imagination and resourcefulness. The question was raised as to whether scholarship or the quality of religious life should be the chief criterion of faculty membership. The general conclusion was that this depended to some degree on the person involved and the academic situation, for the spirit of the community would help correct weakness by (a) stimulating the individual to correct his peculiar weaknesses, (b) repelling those basically out

of sympathy, and (c) helping the latter to suitable relocation.

The question of providing properly trained, religiously oriented teachers is a serious and long-range problem. Suggestions for the solution of this included (a) establishment of one or more religious universities of the highest academic rank. These might well put some emphasis on general education along with specialization. (b) Preparation of prospective scholar-teachers in religion by the religious colleges, and (c) extension of the encouragement of religiously-oriented scholars by such fellowships as those financed by the Danforth Foundation.

With respect to just how much responsibility a college has for the faith of the student and his personal integration it was decided that there were perhaps two poles. (1) in the independent college or university the student is conceived as responsible for his own and may be thrown pretty much on his own resources. (2) In some religious colleges the college is conceived of as being responsible for the continuation of the process of religious education started in the home with a strong concern that the student maintain his faith. It was at first thought that Catholic colleges would characteristically be found concentrated on the continuum toward the second pole with Protestant colleges veering toward the first. But further discussion brought out the fact that both Protestant and Catholic colleges may be found almost at any point on this scale. This is a place for honest differences in educational philosophy.

II. *The Relation of Religion to the Non-Religious Courses in the Curriculum*

A brief discussion of appropriate curricular offerings in religion found the group generally agreed on the importance of a course on the Bible, to be approached from the point of view of faith, with other approaches such as the Bible as literature, included but secondary. Religious thought and practice, and religious history were also felt important together with religious ethics. Courses in comparative religion are popular and deserve a place but not the prime one. Also there is need for good courses in general education taught from the religious viewpoint.

Religion should have an equal part in the total curricular structure, and should interpenetrate other branches where appropriate, just as faith and reason interpenetrate one another. Neither history nor philosophy can afford to ignore religion, for example. There was a suggestion that the idea of religious vocation, broadly applied, might help to effect this interpenetration. Yet religion should acknowledge natural law as a legitimate force to be studied by strict scientific method.

Both religion and secularistic theory should be tolerant of one another in order that desirable interfertilization take place. But the relations between the two are somewhat different in the independent and in the church-related college. In the former there is a certain keen stimulation to be gained from the discipline and necessity of meeting the secularistic position, while in the latter there is certain responsibility for the religious faith of the students.

A brief discussion of the place of skepticism in education revealed differing points of view, depending largely on how one defined skepticism. The point was made that skepticism has been important in certain creative activities. Agreement was finally obtained by the device of prefixing the adjective "wholesome" to the term "skepticism." Mere skepticism without the accompanying positive values of faith is a destructive educational force.

A final point was made that there is a sense in which any well taught course or honest search for truth is religious.

III. *Religion In College and Its Responsibility Toward the Crisis of Our Day*

This was felt to be a particularly important contemporary concern for religion in higher education, in which each faith has first the obligation to present its own position with vigor and conviction. But each has an obligation to present fairly and sympathetically other faiths with a view to (a) finding the deep-lying sources of community between all faiths which will help to reduce the sinful uncharitableness that exists within the United States; (b) aiding us in the understanding of peoples and faiths of other lands. (The point was made that four-fifths of the world

population adhered to faiths other than those dominant in the U.S. If we are to expect to exert leadership we must have an appreciation of those foreign religions often more vigorous than our own. This can best be acquired by the first step of our citizens having an experience of vital faith themselves); (c) generating that humility which must be the starting point of all true understanding of others.

There was general acknowledgement of the failure of religion to carry over into life. This was felt to be due partly to a failure of the over-intellectualized teacher who therefore does not show the way; partly an expression of a lack of awareness that never has been disturbed by catastrophe or suffering; and partly to the failure of the colleges to make proper contact with life. Religion within the colleges has the obligation to direct and train religiously-oriented public servants, both for work in our own land and especially for service in other lands.

The independent and church-related colleges are in a strategic position to withstand some of the dangerous pressures of the day, such as the threat to the freedom of free inquiry. Yet they should show that this freedom must be responsible and must derive from sound religious foundations.

Both Catholics and Protestants need to examine their consciences with regard to the crisis in religious education. The weakness of Catholic education is that of formalism and a tendency to rely on mere submission to the church as a substitute for concern with social issues. Protestant religious education needs clearer statements of belief to combat extreme subjectivism, clarify the line between the religious and the secular, serve as a force against increasing secularization, and make religious insights more applicable to modern problems.

IV. *General Conclusion and Outcome of the Seminar*

The general sense of the Seminar was that the *leadership of religion in higher education should increase* and that there were encouraging signs that this was beginning to take place. Vigorous and dedicated action is necessary to this end.

With respect to individual reactions to our group itself, these seemed to indicate a general feeling that our fellowship had demonstrated one way to implement that process of sympathetic understanding so necessary in our society. We started with mutual respect for one another, faced our differences, and parted as friends.

The success of our all-too-brief experience of companionship in the seminar appeared to rest on two aims shared by us all: (1) the desire to discover ways in which the deep and creative forces of religion may be made more effective in all our colleges and universities, and (2) the attempt not to erase our differences or argue about them but to understand one another. Though the idea was not made articulate at our group sessions, it has since been explicitly suggested that this formula might be further developed by the Religious Education Association in a series of multi-faith discussion-fellowships to stimulate and enhance the influence of religion in higher education and through it in the culture of our times. Certainly both the cause of religion against the materialisms of the day, and of that of democracy against authoritarianisms require this kind of cooperation. Furthermore it is religion that offers our best hope for eventual world wide reconciliation.

Perhaps unwittingly we embarked on a program to help provide that religious leadership that is so necessary a part of the task of finding a remedy for the desperate predicament of our times.

Seminar No. 10

Religious Education and Intercultural Relations

Chairman: Dr. Stewart G. Cole, Director, Department of Education, National Conference of Christians and Jews, Southern California Region, Los Angeles, Cal.

Secretary: The Rev. William H. Vastine, Associate Director, Department of Racial and Intercultural Relations, National Council of Churches, Chicago, Ill.

Resource Leaders: Dr. Samuel Dinin, Executive Director, Bureau of Jewish Education, Los Angeles, Cal.

Dr. C. J. Nuesse, Dean, School of Social Science, Catholic University of America, Washington, D. C.

Dr. Frank T. Wilson, Dean, School of Theology, Howard University, Washington, D. C.

I. *Concerns of Seminar Members*

IN ORDER that the basic needs of the group might be served, an opportunity was given each member to state the particular problems he hoped the group might discuss. Fifteen such problems were listed, namely:

1. What are the techniques for meeting issues of interfaith relations?
2. How does one meet the resistance of leadership in the actual implementation of the belief in brotherhood?
3. What should be involved in a training program for religious leaders in the field of intergroup relations?
4. What are the postulates of action in racial and cultural relations?
5. What type of religious education program should be promoted in this field?
6. What do we mean by interfaith relations?
7. What does research contribute to the development of sound approaches in intergroup relations?
8. What preparation is necessary to meet community needs in light of the fact that communities differ in their intergroup problems?
9. Should children be included in an educational program in group relationships? At what age? What should be the nature of the program?
10. Is there a relationship between spiritual values and racial and cultural relations?
11. Is the American culture dominated by color?
12. How can the tension on the leadership level of the Protestant and Catholic churches be resolved?
13. Who are the cultural groups in American life and what are their special problems? For example, the plight of the American Indian.
14. Is there a conflict between evangelism and intergroup education in the church?
15. How does one reconcile the conflict of loyalties in American life?

In order to treat the needs which were listed, the group decided upon a four point procedure for the remaining sessions of the workshop.

1. The development of a set of postulates which influence racial and cultural relations in American life.
2. The discussion of issues suggested by the postulates.
3. The development of suggested techniques to face the issues, and
4. The creation of a suggested program of leadership training in the field of racial and cultural relations.

II. *The Postulates of the American Culture*

1. The belief in the dignity and infinite worth of every individual.
2. The belief that responsibility goes with privilege
3. The rule of the majority and the rights of the minority
4. The public discussion of all issues
5. The existence of freedoms — press, speech, assembly, religion, etc.
6. The existence of cultural pluralism
7. The acceptance of an ethical monism
8. The measure of culture by materialistic values

9. The dependence on money as the gateway to privilege.
10. The belief in the brotherhood of man

As the discussions of the work group progressed, it was evident that the postulates could best be approached through a consideration of (a) group tensions and their causes, and (b) communication and the techniques for improving relationships. Since the postulates were not listed by the group in the order of their importance and significance, certain priority was given to the concept of the brotherhood of man, the tenth postulate.

III. *Group Tensions and Their Causes*

The concept of the brotherhood of man became the stimulus for the listing of factors in American life *which lead to tension.*

1. The issue of parochial education in the Catholic, Protestant and Jewish groups — and its consequent effect on public education and intergroup relations
2. The self-consciousness of minority groups and their reaction to the majority — this self-consciousness expressed at times in what some interpret as authoritarianism
3. The concept of America as a Protestant Christian community
4. The threat of evangelism to the minority groups
5. The fear of religious authoritarianism with its resultant suspicions and rivalries
6. The feeling of majority insecurity generated by suspicion
7. The power system — on the religious level — with its shifts of control. The attitude was expressed that the majority is uneasy without the guarantee that the minority group would not change things if positions were reversed
8. The expectancy of increased tensions as a minority group develops — the majority does not want what it sees happening
9. Tensions stimulated by the insecurity of our age
10. The exploitation of groups in this atmosphere of insecurity.

The observation was made that a realistic approach to group tensions would admit the inevitable existence of tension between groups. In one respect, group tensions should be accepted as a healthy interaction of individuals and groups.

Five statements were then agreed upon as giving definition to the meaning of tension.

1. The co-existence of groups in interaction on the basis of equality; interaction without leading to aggression or hostility.
2. Tension between groups causing social distance is unwholesome.
3. Interracial tensions that violate rights are unjustified.
4. Tensions impinging on the worth and rights of man are unhealthy.
5. Tension can be justified on the intellectual level — the motivation of a group to maintain its identity.

The work group recognized factors in relation to intragroup tensions that posed problems of minority group instability such as (a) the struggle for status, (b) the claims of vested interests, and (c) the influence from pressure group. These tended to increase the difficulty of solving some of the larger in-group-outgroup relationships.

IV. *Inter-Group Communication and Techniques*

It was agreed that though several of the areas for discussion in the agenda were alluded to and not developed fully, nevertheless the final session should be devoted to the problem of communication and techniques to facilitate communication. By communication, the group meant a healthy interaction between those who differ in race, color, or creed. That every encouragement should be given to confrontation and a "talking through" in face to face relations.

It was clear that the techniques to be used would depend upon the need in any given situation. For example, the situation might call for a community survey, the setting forth of information, the analysis of the meaning of prejudice, the alleviation of immediate tension, or the creation of opportunities for face to face relations with persons and groups that differ.

The group discussed techniques in terms

of education, analysis and action. Suggested approaches were given under each of these — (certainly not exhaustive.)

Techniques in Analysis

1. Study of lesson materials in both the public, parochial and church school to discover how different groups are dealt with.
2. Examine leadership courses in church schools for their emphasis on intergroup.
3. Utilize existing self-surveys to discover attitudes in classrooms and church schools.
4. Study local newspapers, entertainments, moving pictures, radio and television programs to discover their influence on group relations.
5. Examine church policy statements to see what support exists for a vigorous intergroup program.
6. Discover what opportunities for intergroup experience are provided in the the school and church program.

Techniques in Education

1. Develop understanding through —
   A study of patterns of belief
   Becoming informed about creeds and concepts
   A knowledge of cultural patterns
   Facts of anthropology
   Knowledge of the achievements of individuals in all groups
2. Group Discussions
   The value of small discussions — interracial and interreligious
   In a permissive atmosphere
   Using role playing and socio-drama to see problems and opportunities
3. For leaders through workshops, institutes, seminars, etc.
   Public school teachers
   Synagogues and church school
   Community leaders
   Pastors, priests, rabbis
4. Development of Resources
   Bibliography
   Films
   Discussion programs
   Recordings

Techniques for Action

1. Common Projects
   Meeting community needs
   Assisting in overseas relief
   Working toward constructive legislation
   Community fund raising for Red Cross
   Community Chest, youth recreation
   Common public school prospects
2. Visitations
   Communication between teachers of each faith.
   Student trips to churches and synagogues
   Communication between religious leaders
3. Group Experiences
   Interracial and interreligious — intercultural camps and conferences. Note — Friends Service Committee Project
   Weekend institutes
   Work camps
   Interreligious and interracial camps
   Institutes and seminars
   Group observances of national holidays

The testimony of the group was that they not only received help in understanding some of the facets of intergroup relations, but they spoke even more enthusiastically of gaining appreciation from personal interaction with those who differed in creed and color.

Seminar No. 11

Leadership Resources and Training

Chairman: Dr. Frank W. Herriott, Professor of Religious Education, Union Theological Seminary, New York City.

Secretary: Dr. Lawrence C. Little, Professor of Religious Education, School of Education, University of Pittsburgh, Pittsburgh, Penna.

Resource Leaders: Prof. Edna Baxter, Hartford School of Religious Education, Hartford Seminary Foundation, Hartford, Conn.

Rabbi Sylvan Schwartzman, Professor, Religious Education, Hebrew Union College, Cincinnati, Ohio.

Sister M. Rosalia, M.H.S.H., Mission Helpers of the Sacred Heart, Towson, Maryland.

The Rev. Dr. Gerard S. Sloyan, Professor, Religious Education, Catholic University, Washington, D. C.

A. *Analysis*

IN A PRELIMINARY analysis of the work of the seminar it was recognized that there are two aspects, (1) recruiting and (2) training; and that each applies to both (3) lay and (4) professional leadership. The following are some of the problems listed by members of the seminar.

1. *Recruiting Professional Leadership.* How can the "best" young people be recruited for religious leadership? How can we overcome lack of support on the home base so that youth may be found who will invest their lives in religious vocations? What is the effect of the economic factor in recruiting: comparatively low stipends, lack of tenure and other safeguards to security, lack of prestige among other professional groups, etc.? Who is primarily responsible for recruiting? What can be done to improve methods of recruiting: better standards; "glamorizing" religious leadership; use of audio-visual resources; strengthening of curricula; wider use of editors, administrators, pastors, supervisors, etc.; more comprehensive programs of vocational guidance, including adequate presentation of possibilities in religious vocations; etc.?

2. *Training Professional Leadership.* What should liberal arts colleges attempt to do in training professionals? How can seminarians be made aware of the possibilities in religious education? Should seminaries be encouraged generally to develop two-year programs for directors of religious education and those preparing for similar vocations? If so, what should be the content and pattern of such programs? Should intraining programs be expanded to include such factors as courses in religion for potential school teachers, comparative religions in state teachers colleges, etc.? What use can be made of such resources as television, radio, etc.? How can we keep people from too easily assuming competence and to see the necessity for specialized training?

3. *Recruiting Lay Leaders.* How can we enlist lay leaders who do not expect to take professional training? Can we recruit for lay leadership in religion those specializing in other fields and who will not do graduate study in religious education — "minors" in religion? How can a sense of responsibility for religious leadership be developed among students generally? Can parents themselves be enlisted more generally as lay leaders? Can parents be helped to understand the importance of lay leadership in religion so that their influence may be used more widely in enlisting their youth?

4. *Training Lay Leaders.* How can we plan for supervision of lay leaders in the local church? What are the possibilities in supervision on a community basis? What are the best ways to use lay leadership in ongoing programs? How can we interest more ministers in providing training schools? What pre-service training is needed for lay leaders?

B. *Findings*

I. *Recruiting*

1. Motivation

A better response on the part of potential leaders depends in large measure upon a more adequate motivation. Commitment to religious vocations arises out of a conviction regarding the importance and the need of leadership. Possibly we could learn much from the dynamism of certain "radical" groups, such as the Intervarsity Christian Fellowship and from the commitments of devoted groups such as nuns, and members of teaching orders. There would seem to remain something valuable in what has come to be known as a "call" to religious leadership. Recruits must be helped to see more clearly what is involved in commitment; and the process by which this insight is gained must include a study of vocation from the religious viewpoint; a knowledge of what religious service entails; opportunities for service within the church and synagogue; and fruitful experiences in church, community, summer camps, etc.

Greater numbers will be attracted when they see the importance of religious vocations, see needs which may be met through religious leadership, recognize their own abilities to meet these needs, have experiences which provide opportunities for successful achievement, and vital contacts with persons whom they admire and of whom they will say, "I want to be like him." Thoughtful young people judge the importance of religious vocations by the attitudes of friends and relatives; financial support, in terms of salary and tenure; and the willngness of churches to provide good equipment and adequate budgets for challenging programs.

It will help if the impression is gained that the remuneration offered is ample. This does not necessarily mean that pay must be relatively high — we measure success too largely in terms of money. There are of course other compensations, such as professional status, dignity, prestige, the confidence of other workers, permanance of tenure. But administrators may learn much from social workers who have developed a status structure which appeals to parents and potential recruits much more than does the present situation in religion. Churches generally are unwilling to pay reasonable salaries for the services rendered. One rabbi reported that an ancient proverb, "Where there is no meal, there is no Torah," has come to be paraphrased in some circles, "Where there is no *dough,* no Torah." Some afternoon Hebrew schools employ teachers who work up to 16 hours per week for remuneration. There was expressed a general desire for further information concerning the Jewish tradition of pay for part-time service.

Among the bases of motivation upon which there seemed to be general agreement were personal commitment, a sense of need, recognition of importance, a feeling of "call," professional status, professional security, opportunities for successful experience, more adequate compensation.

2. Methods of Recruiting

Among the methods for improving our present programs of recruiting suggested by members of the seminar were the following. More general use can be made of certain new media, such as film strips, motion pictures, and television. Retreats may be arranged for young people in which direct consideration is given to religious vocations. Opportunities in religious service can be made a major emphasis in summer camps. Ministers can be trained to recognize more fully the importance and difficulties of religious education. Churches can be helped to see that the educational task is important and create situations in which directors can do a real job. Women's work in local churches can give a greater emphasis to religious vocations. Demonstration schools, such as that at Hartford Theological Foundation, may be utilized to help young people to see the challenging opportunities in religious leadership. By cooperation between churches in particular localities, opportunities might be extended for professional leadership across local church lines; children might be placed together in larger groups and given better trained leadership; a greater degree of specialization among the leaders already employed might be possible through planned, cooperative programs. Recognition services might be

planned for those who commit themselves to professional (or lay) religious leadership, and for those who have been successful in recruiting leaders.

Greater attention should be given to recruiting on the local church and synagogue level. In efforts toward recruiting, the presentations must be truthful and realistic. Religious education is a *big* job and is beset with real difficulties; there should be no glossing over of these difficulties. Recruiting should be a continued process: make a survey of the leadership resources of the community; keep an eye on prospective teachers; watch how parents handle their own children, and challenge those who seem successful to undertake leadership in the church; follow up assistant teachers with the idea of placing them permanently if they show aptitudes for leadership. Arrange study groups in which religion, theology, religious vocations may be studied — usually people are willing to teach when they have something worth teaching. In engaging leaders, arrange terms of office that are (1) long enough to encourage training and (2) short enough to provide opportunity for retirement or change without embarrassment. Some of the sources for recruiting lay leaders are parents, recent graduates, public school teachers, professional people.

Two suggestions that need further exploration were that some organization such as the Religious Education Association should (1) explore the possibilities of providing in schools vocational guidance materials which emphasize religious vocations and (2) devise ways by which the newer media of communication may be more effectively used in recruiting.

II. *Training*

1. In the Local Church

Among the methods of training lay leaders for work in the local church and synagogue suggested by members of the seminar were the following: using teachers to train other teachers, leaders to train other leaders; laboratory schools; workers' conferences; personal counseling; programs for in-service training for teachers and assistant teachers; directors of religious education working with teachers from several churches; libraries; improved curricula; visitation to observe good teaching; training classes taught by ministers.

The need for more supervision for teachers was stressed. Several churches might well cooperate in providing supervision. Parents and teachers might meet together to discuss children, helping parents to understand the work of the schools, helping teachers to understand the needs of children. Young people should be more widely used as "helpers" in addition to teachers and assistant teachers. Simply "being there" helps to create an interest in securing further training.

2. In College and Seminary

It was reported that Catholic colleges generally offer basic courses in religion to all students. One popular pattern is a four-year course, totaling 16 semester hours. The units are entitled, "Learning Christ" (the life of Jesus); "Believing Christ" (Doctrine); "Living Christ" (Morality); and "Restoring All Things in Christ" (Social Action).

There was some disagreement over how much religious education should be given to undergraduates in liberal arts colleges. These courses sometimes overlap courses offered in theological seminaries. Seminaries stress the need of college students for more philosophy, psychology and sociology — religious education courses offered without an adequate background in these are often too "academic," and therefore are relatively useless. There was agreement that the admission requirements of seminaries and graduate schools greatly affect programs of study at the undergraduate level and that therefore seminaries should be made more conversant with the general needs of students. Students need not only fundamental courses in Bible and theology but also courses in communication — how to relate the content of courses to life through the educative process. They profit most in their training for leadership if they are committed to religious leadership prior to entering college due to the influence of home training, experience in local church leadership, guidance in summer camps and conferences. Clubs and deputation teams are effective means of training.

Formal courses should stress content as well as method, and method can never be divorced from content. All students need to deepen their background knowledge regarding the religious heritage. And they find it difficult to apply what they have been taught to their own situations. They may be helped by having them report on what they have done in practical situations. An important device for assistance here is laboratory schools in the summer when students are guided in the actual practice of religious leadership.

The leadership problem cannot be solved by merely borrowing teachers with public school experience — many of these do not know enough about religion. They have had experience of *listening* to sermons, etc., but not enough experience in *talking* to others about experience of the supernatural. Witnessing to such experiences should be made a more normal exchange among adults. One helpful source for such training (mentioned by a Catholic leader) is *A Catechism of Christian Doctrine,* published by St. Anthony Guild Press, Paterson, New Jersey, for $1.00.

There are certain basic needs of all students preparing for religious leadership. All need substantial backgrounds in Bible, theology, church history. They need guidance in the use of counseling and at least elementary training in psychotherapy, and these should be a part of their training. They need some knowledge of anthropology — the church is inevitably involved in world relationships, and we must know more about other peoples. Students need to know how to worship, how to pray; and our materials offering help in this field are meager. Provision should be made for gaining experience in a variety of situations, the opportunity to grow by taking responsibility or by associating with others who have responsibility. Teachers in one age group should have contact with those in other groups so as to gain perspective. Reading should be encouraged — *tough* material, not just simple and "watered down" materials. Graduate schools should provide a "School of Religion," where students can have experience in constructing curricula and in using curriculum units under supervision.

We should make continual appraisals of our leadership training programs. What success are we having? Why is it difficult to secure enrollments? What patterns should be revamped? (Two books mentioned as being helpful for teachers wishing to understand children at different ages are: *Two Decades of Life,* by Merry and Merry; and *A Study of Young Life,* by Ruth Strang.)

3. Inservice Training

Teachers in the church school should be assisted to form adequate lesson plans. Wherever possible the teacher should prepare her own rather than use materials prepared by others. She should have the opportunity to observe experienced teachers at work and to do practice teaching under supervision. Class room demonstrations of good teaching are helpful. General participation by the class should be encouraged — pupils learn what they themselves engage in — not what they *hear* from others.

4. Teachers and Parents

How soon can a child be introduced to the idea of God? Ideally the home should be so permeated with religious faith that the child should not be able to remember a time when he was first introduced to the idea of God. The teacher will be faced with the problem of children whose experience of God has been negative — broken homes, profanity, God as a "great eye" who watches for faults. Clinics should be held to help parents. The church should furnish persons who can act *in loco parentis* to children who have not experienced love and understanding. Directors should be able to work with parents as well as with children — children belong to parents, and we have no right to ignore the parents. Organize a parents' council, committees for parents of each age group. Teachers are sometimes "enemies" — threats to parents who are immature or inadequate. Home visitation is essential in any program of religious education. The teacher's responsibility is to assist the parents; the latter are the "first teachers" of religion.

5. Military Personnel

Many persons now in military service will

be leaders in the church tomorrow. Leadership — lay and professional — in coming years likely will have had some experience in the service. It is therefore desirable for denominations, individual congregations, colleges and seminaries to be conversant with problems rising out of military service. Steps taken might include constructive preparation by the church and home prior to military service, a warm and continuing contact during the period of service, and a genuine acceptance and use of returning personnel. Service Chaplains wherever stationed seek to assist in a vital spiritual ministry, character guidance materials and good church relations.

Seminar No. 12

Theology in Religious Education

Chairman: Dr. Randolph C. Miller, Professor of Christian Education, Divinity School, Yale University, New Haven, Conn.

Secretary: Prof. Gordon E. Jackson, Professor of Religious Education, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Penna.

Resource Leaders: Dr. Samuel S. Cohon, Professor, Hebrew Union College, Cincinnati, Ohio.

Dr. Elmer Homrighausen, Professor of Christian Education, Princeton Theological Seminary.

Sister Mary Janet Miller, C.S., Curriculum Consultant, Commission on Citizenship, Catholic University, Washington, D. C.

The Rev. Milan Savich, Pastor, St. George Serbian Orthodox Church, Pittsburgh, Penna.

THE SEMINAR charged with determining "the place of theology in religious education in general and at various age levels," was composed of twenty-eight other members. The discussion of the group may be summarized under three headings, (1) The Nature of Theology, (2) Relation of Theology to Religious Education and (3) Making Theology Relevant.

I. *The Nature of Theology*

Theology is grounded in experience within a religious community.

Experience is objective-subjective. The objective side of experience is the datum of the past, the rich wholeness of the heritage antecedent to any one of us. Designated by some philosophers as "the Given," it is more commonly called "heritage," "tradition," or "revelation." For the religious community this is essentially God's self-disclosure, His mighty acts in history, His revelation of Himself to man. But the "Given" also includes the responses of man to the revelation of God. The response of man is both religious and theological. For each person the "Heritage" is both what God has said and how the religious community has responded through the centuries. This is to say, there is the Word from God and there is the cultus and the theology of the religious community. Theology is not to be conceived of as static, as though it were a timeless norm, but as dynamic, moving through the life of the religious community, to confront each person and make demands upon him. In the opinion of some members of the seminar, this is very close to the Whiteheadian interpretation of experience as having a vector-quality, whereby the past moves into the present.

The subjective side of experience is *how* each person responds to the "Heritage" mediated through his religious community. This is primarily the response to God in the Divine-Human Encounter. This is the inward appropriation of the objective datum. Here is the locus of religious experience: the response of the self in trust, in commitment, in worship, in obedience to the self-disclosure of God. It is obvious, of course, that as the "Heritage" is more or less different for the three traditions — Protestant, Catholic, Jew-

ish — so the appropriation and response will be correspondingly different.

The Divine-Human Encounter takes place within community. Both Judaism and Christianity constitute religious communities through which the revelation of God is mediated and in which each person is confronted by the sovereign Lord. The Church is the bearer of the "Revelation" and the matrix of faith.

The application of theology is man's attempt to define what his experience has meant and continues to mean. It is his effort to explicate his encounter with God. Some members of the seminar would consider theology as a reflection upon religious experience. They hold that theology abstracts salient ideas from the concrete wholeness of experience, thereby conceptualizing experience. But the theological formulation, the doctrine, must not be confused with, or become a substitute for, the Reality it seeks to make clear. The theological inquiry is the critical inquiry into the meaning of religious experience and the biblical-historical interpretations of religious experience. It is also a creative inquiry because as it inquires into the meaning of experience the experience itself becomes more revelatory, the result of clarification. As it structures experience it thereby illumines experience with fuller meaning and at the same time prepares both the individual and the community for still richer experience, which in turn will need clarification by further theological inquiry. Thus, theology is dynamic not static, for it is related dialectically to on-going experience, and it is, at least ideally, subject to self-criticism.

To other seminar members the body of theological truth is passed from one generation to the next through instruction and study. Its dynamic quality is evidenced in the application of theological truth to new experiences in a changing society and to the clarification of meaning which results from study. In this view theology does not result from experience but is applicable to experience and able to be understood at times through experience.

Theology is functional in interpreting the heritage of the past to the present, in helping the religious community to resist pagan and secular inroads, and in leading to new insights in theological subject-matter.

Theology, however, never completely captures the fullness of religious experience. There is always a beyondness which is inexpressible, for which the tools of rational inquiry are not adequate. There is a transcendent Mystery which defies the rational to contain it. This is not to say, however, that the transcendent is irrational. Faith moves beyond reason in commitment to God, while reason labors to clarify as best it can. Theology simply has its limitations.

II. *Relation of Theology to Religious Education*

Once the seminar had defined theology as both a method by which to make explicit meanings inherent in religious experience and a systematic formulation of concepts, the question had to be met: Does theology govern in the educational process, or do the findings of experimental science, or both? It was strongly insisted that dogma and science are not opposed. Dogma is simply a set of teachings, or principles, or doctrines, whether in theology or science. Any inquiry may become authoritarian and dogmatic, holding its dogmas closed to further research, but there is no inquiry without dogma. Science and dogma are not opposed; closed systems and open inquiry are.

The seminar consensus was that whatever the theological heritage, theology furnishes the presuppositions and the goals for religious education, while the methodology may be drawn in part from the best findings of science. It was generally held that the religious heritage for any of the three traditions contains a set of standards and concepts which are normative for religious education, but which must employ the insights gained from science for theological inculcation. That is to say, what the science of psychology has discovered about the way in which children learn should become a guide in all attempts at religious education. Theology informs religious education as to ends; science as to means. But this is an oversimplification, for theology and science are not discretely separated. Theology itself offers a primary

means of religious education in the religious community, the koinonia. The emphasis, however, is that theological categories are primary, and scientific categories are secondary. These two sets of categories must be kept in dialectical relationship. To relate God and man religious educators must be able to translate out of the theological framework into a socio-psychological framework. Interplay is required between ultimate and proximate objectives. The group sensed the truth in Professor Fallaw's warning, "Christian nurture may presently subside into arid dogmatics and our teaching program will prove something less than educative."[1]

III. *Making Theology Relevant*

The problem of making theology relevant is in part the problem of religious readiness. Since meaning can be clarified through experience, both communal and personal, if the child can undergo an experience or a series of experiences in which the theological concept to be taught finds concrete expression, the child is thereby made more ready for the concept itself. Such an experience might be worship in which the nearness of God is a felt experience and against which the beginnings of a theological doctrine can be understood. Yet even the initiation of the child into an experience artfully designed with reference to theology is dependent upon several factors. For instance, experience must be relevant to generic human needs (i.e. to be loved and accepted, freedom to grow, etc.), age-grouping differentia, individual characteristics, personal development as intimated in symbolization. Thus a socio-psychological understanding of these factors is vitally necessary. Moreover, any experience is generally related to previous experience. We see what we are prepared to see. In using the word *God,* for example, the extent of the meaning implicit in the word is dependent on its use in previous experiences of the child. Experiences upon which positive theological construction can be built are dependent on several scientific data as well as antecedent experience. It was proposed by the chairman and approved by common consent that religious education must develop a science of "religious readiness." Much study and research are needed in this all important area.

A second problem in making theology relevant is that of the media through which theology is mediated to children. Theology is mediated by parents in the primary community, the home. But parents are often inconsistent in their teachings, discipline, attitudes, and practices. They are often theologically illiterate. The problem of the home is in large part how to help parents to become mature, to be creative, and to become sensitive to the extent that they will be alert to guide children in making positive use of concrete situations.

Theology is also mediated by the entire community. Life is social. Each child is a growing self within a sea of inter- and intrapersonal relationships. The child lives in a social framework that is partly creative of him, that contributes ambiguity to his life, and that is partially involved in his responsibility, yet which does not vitiate personal responsibility. The child must be known in his whole context; therefore, case histories are valuable. No single theological answer will always be exactly applicable, because no two situations perfectly coincide. Any theological concept must meet the concrete demands of the social context. At least to recognize two-way traffic between the child and his social environment is to understand the necessity for a profounder relevance of theology than would be required were the child simply an abstraction from social reality.

Theology is mediated by the religious community, church or synagogue. It is primarily in the religious community that theological concepts are verbalized through creeds, teaching, and proclamation. The problem then is to prevent theological teaching from being barely transmissive. *How* the child apperceives is equal in significance to *what* is transmitted. Stories and other techniques need careful evaluation. The child must somehow engage in the practices of the religious community to be able to experience the realities talked about. As one of the re-

[1]Wesner Fallaw, "Trends in Protestant Religious Education," *Religious Education,* XLVIII (Jan.-Feb., 1953), p. 9.

source leaders put it, "You cannot learn to pray by talking about prayer." Each religious community can, if it will, be the warm fellowship (i.e. Koinonia of the New Testament or Synagogue of the Jews) permeating the life of each with the love and understanding it has through the grace of God.

Three theological ideas were discussed by the seminar in trying to make concrete both the problem of relevance and possible solutions. These were God, tragedy, and sin. It would seem to sharpen the problem of relevance to summarize the salient points of each discussion.

Three major concerns dominated the consideration of how to make the idea of God relevant to children. First, while God is like us, He is also unlike us. He is not an expanded human personality. God hides Himself: Deus absconditus. But God also is the God of grace who saves. He is both distant and near, both Creator and Redeemer. We make the idea of God too cheap and sentimental, His providence too simple, and we consequently suffer disappointment. This constitutes a problem: how to give a child a full-orbed view of God, or whether to do so? If we do not do so, is religious education fulfilling its theological task? Second, children need a growing concept of God. As they grow, so must their concept of God grow. God is neither a cosmic butler nor a doting grandfather; yet many adults still have childish ideas of God. As children mature they must mature religiously and theologically, experiencing an expanding idea of God. The theological concept, God must be filled with the whole content God Himself gives in revelation. This puts responsibility upon teachers and parents that they have an enlarging concept of God, that they expand the child's theological knowledge in correlation with his own maturation process instead of reiterating the same content irrespective of the child's development, and that they do not try to inculcate a concept at one age which will have to be unlearned or corrected at another age. Third, by what human analogies does the religious educator teach about God? Is it fatherhood? But more than fatherhood needs to be taught. And what if the human father is rejected by the child and becomes an impossible analogue for the divine Fatherhood? It was felt that the love of God could be mediated through the mother in the home, or a friend (i.e. a teacher), so that few children are without some experience of a workable analogy. The religious community, if it is a loving community, will have parental responsibility and opportunity, and through it the steadfast love of the Father-God may be mediated to the Child.

A second problem for discussion was: Should religious educators confront children with tragedy before tragedy comes? If they do, will they be in the business of making neurotics? If they do not, will their teaching be valid, since each of the three traditions within the Religious Education Association knows empirically the tragic dimension of history? Their histories are histories of suffering and yet of trust. It was pointed out that children cannot really be shielded. Entertainment media prevent this. Little ones sense meaninglessness, separation, disrelationships. They should not be surrounded by illusions. Rather, each should be helped to selfhood by reference to what is. However, there was no thought within the group to relate children to tragedy unnecessarily. The suggested course was charted between the Scylla of illusion and the Charybdis of overexposure. That course was to build constructive, affirmative patterns today for cushioning for tomorrow.

The question of how to make sin as a theological concept relevant to children was most difficult and its resolution somewhat ambiguous. Some in the group seemed distressed over the danger of a morbid emphasis on sinfulness. It was insisted by some also that if and when sin is dealt with, it should be done not as an abstraction, generating false guilt feelings, but as a concretion. Not sinfulness per se, but this lie or that disobedience must be faced. Others believed that a true understanding of sin as disobedience to God's law could be developed and that particular applications could be made as the occasion arose. Sin can be an over-simplication and a too easy generalization. Actually a seeming defection may be an error, or, in the

case of children, the working of a lively imagination, or it may be due to mental ill health. The emphasis with children should be placed on positive rather than negative matters, i. e. on telling the truth, making them feel they *can,* as well as *ought* to, tell the truth. But at what age does sin as an act express itself? There would seem to be a relativism here, for, while there is discipline in life at every stage, sin perhaps comes in when the child understands he has an obligation to God, or a responsibility before law and authority, or is in a recognized responsible relationship to other selves. The seriousness of sin then would be relative to what the child is prepared for at each stage or level of maturity. This thought would find no general agreement, but it was the expression of several within the group.

That sin is social as well as personal found no disagreement. Religious education is responsible not only for help to rebuild each person, but also for illumining him to see the social ramification of his actions. The healing process of God goes on in both social and personal life, and sin must always be seen in the context of redemption.

Running through the entire seminar, sometimes voiced but always an underlying assumption in every discussion, was the consciousness that there is a gracious working of God, and in His grace is man's hope. Religious educators are not substitutes for, but rather channels of, the grace of God. Only by the grace of God can religious education be fruitful.

SUMMER LABORATORY

Based upon eight years of pioneering research and experience in the relatively new field of training leaders in the skills and understandings necessary for developing effective groups, the *National Training Laboratory in Group Development* will hold its usual three-week summer laboratory session at Gould Academy, Bethel, Maine. The dates will be from June 20 through July 10.

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The Laboratory research program in group behavior and training methods is an important part of the training, and the use of research tools which are within the range of the Laboratory training program is incorporated into the curriculum.

The NTLGD is sponsored by the Division of Adult Education Service of the NEA and by the Research Center for Group Dynamics of the University of Michigan, with the cooperation of faculty members from the universities of California, Chicago, and Colorado, Harvard University, the University of Illinois, the Ohio State University, Teachers College at Columbia University, the University of Texas, and other educational institutions. Its year-round research and consultation program is supported by a grant from the Carnegie Corporation of New York. For further information, write to the NTLGD at 1201 Sixteenth Street, N. W., Washington 6, D. C.

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BOOK REVIEWS

Climate for Learning. By MAURICE J. THOMAS [and others]. Pittsburgh: University of Pittsburgh Press, 1953. 110 pages. $2.00.

Seven lectures evidently beamed at school board members and delivered before a Tri-State Area School Study Council at the Cathedral of Learning are here given permanent form. In the main they could be described as hortatory, designed to encourage fellow educators and fellow citizens to pursue the values we commonly share. The credo which they jointly support would include such affirmations as:

"Education is the foundation stone upon which democracy rests" (p. 1);

"No school system can operate effectively without the interest and support of the citizens of the community" (p. 9);

"Teachers owe full allegiance to the duly-elected board of education. They should work harmoniously and effectively as possible in support of the policies adopted by the board whether or not they believe those policies are sound" (p. 58);

"The preservation of our freedom is dependent upon a strong program of universal education of our youth" (p. 66);

"Above all, our youth must be taught that the home is a sacred institution, and our civilization will collapse if the home decays" (p. 71); etc.

The lectures vary in quality and in interest. George S. Counts presents a pithy account of "The Soviet System of Mind Control" which demonstrates the conscious and systematic distortion of truth going on behind the Iron Curtain. No corresponding analysis of our own distortions appears in the series. Harold Benjamin discusses "Evaluating the Curriculum" and places the responsibility upon the shoulders of local groups of citizens. He stresses, especially, the need of drawing talented members of the community into its classrooms to give their vital impetus to the learning process. The possibility that reactionary individuals or local groups may choose unwisely does not disturb him so much as the fear of some nation-wide, stream-lined, Papa-Knows-Best policy, rigidly enforced from Washington. There was no mention of Pasadena.

Other speakers touch upon the functions of the school board, the role of teacher organizations, the teaching of religious and racial tolerance, the problem of discovering and recruiting talent for the teaching profession, the building of adaptable schools.

Occasionally a speaker stops to record his opposition to sin:

"I believe in democracy. I believe in the American home. I believe in the public school. But I believe in more than that. I believe in religion. . . ."

At times one wonders whether the invention of lithoprinting, which makes it possible to make a permanent record of much that is ephemeral, was an unmixed blessing. — *Lawrence E. Cole,* Professor of Psychology, Oberlin College, Oberlin, Ohio.

All God's Children: What Your Schools Can Do for Them. By JAMES KELLER. New York: Garden City Books, 1953. 292 pages. $2.00.

All God's Children will be welcomed by American educators who have become increasingly alarmed at the cavalier manner in which men without religion have tried to shape school policy. The author's defense of God's rights will be found challenging, even revolutionary, although presented in a calm, factual way. The practicality of the book is its most distinguishing feature and should guarantee wide acceptance of its general thesis.

The book departs from all earlier programs constructed to bring some religion into our public schools. It does not deal with such activities as "Released-time" classes, Bible reading, or classes in the minimum essentials of religion. Father Keller has stated the function of his work in this wise: "The basic need is the recognition of God in every subject matter of the curriculum whenever the facts themselves require that recognition" (p. XV.) The reviewer was impressed by the concrete suggestions offered to achieve that goal. Certainly, this stimulating volume will do much to answer the challenge made by the American Council on Education in its 1953 report, *The Function of the Public Schools in Dealing with Religion.* In that report the Council urged the development of a program whereby a factual study of religion is made when and where intrinsic to general education. But the Council also regretfully announced that no school system had yet attacked this task which would solve a requirement of fundamental general education. School administrators then should welcome *All God's Children* for its definite suggestions in this area of education.

The book should also prove an invaluable aid in counselling. In it one finds our young people challenged to enter the teaching profession and our teachers encouraged to match the fire of a secularist with equal zeal for America's noblest traditions. The reviewer is confident that many discouraged young teachers with religious convictions will find new life in the pages of this volume. I know of no other book which provides so much helpful material to halt the noisy unrepresentative minority which all but banished God from the schools at the very time that our nation was defending religion the world over. *All God's Children* is a thought-provoking book which deserves the attention of administrators, teachers, and students for the teaching profession. — *John T. Foudy,* Assistant Superintendent of Catholic Schools, San Francisco, California.

The Social Psychology of Prejudice. By GERHART SAENGER. New York: Harper & Brothers, 1953. 304 pages. $4.00.

Intended to serve both students and professional people, this book is addressed to all who in their roles as citizens or professional people "deal with the prevention and cure of prejudice and discrimination." The four parts of the book are entitled:

I. The Problem of Prejudice and Discrimination
II. What Causes Prejudice and Discrimination?
III. What Can Be Done about Prejudice and Discrimination?
IV. In Conclusion

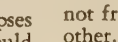
These topics give the reader a fair picture of the scope of the book. As Otto Klineberg points out in his Foreword, "there are at least some facts in the possession of psychologists and social scientists which are really capable of transforming human relations." These facts are forcefully presented in this volume. Unfortunately, in an effort to appeal to the layman, the author often fails to present the evidence which would enable the reader to discriminate experimentally tested facts from extrapotations from limited data or the invalidated opinions of experts (including the author). While the original sources are cited, I suspect that few readers will take the trouble to consult them.

The position of the author is clear. He feels strongly that prejudice should be eradicated. While this reviewer and most of the book's readers will agree with his thesis, the writer's obvious emotional involvement may make the reader suspect even assertions which could be supported by evidence.

The chapters most relevant to the interests of the religious educator are entitled "Learning and Experience in the Genesis of Prejudice" and "The Dynamics of Re-education."

In general, the author seems to be at his best in the section dealing with the reduction of prejudice. Particularly exciting is the chapter "Fighting Discrimination and Segregation," where the author draws from his own and other research to give dramatic illustrations of successful reduction of discrimination.

While the book is marred by occasional lapses in grammar and reporting of research, it should be a useful aid in the fight to improve intercultural relations. — *Wilbert J. McKeachie,* Professor of Psychology, University of Michigan, Ann Arbor, Michigan.



What Is God Like? By ROBBIE TRENT. New York: Harper & Brothers, 1953. 62 pages. $2.00.

This book has the imaginative story of the disciple Philip, and his quest for and discovery of what God is like. It is written for boys and girls of junior age or over. Philip is pictured as asking questions of his father, a wise understanding man. Why do some sea shells have five rings and some seven? Who made the sun? Why do date palms grow from date seeds? Did Moses really see and talk to God? Why does God let men kill each other? What is God like?

How one reacts to a book depends upon his point of view, his biases, struggle points, and convictions. The value of the book will depend then upon one's convictions about the frame of reference.

Philip's questions which he, as a boy, asks about nature are the same that children ask today. Philip's father's answers leap too quickly to a final answer God, the creator. Genuine feeling for the wonder and mystery of life and for the implications of the dependability in the universe come slowly. They come to one after many, many experiences. They're a part of a growth process. Under what condition the testimony of another, such as the one given in this book, is valuable is a difficult question. Anyone hoping to use the book meaningfully will need to consider this question carefully.

Now and then a hint is given that Jesus was not happy about the dependence on the super-natural. "All Capernaum had heard of the loaves and the fishes. People were urging Jesus to be their king. 'You want food for your stomachs,' he told them. 'I came to bring you eternal life in God. I am the bread of life. He that cometh to me shall never hunger and he that believeth on me shall never thirst.'" For the most part, however, the supernatural predominates in the story.

The book seems to imply answers that are too easy to questions on which our age must focus. What is the church's role in the healing ministry in the days of psychiatry, psycho-somatic medicine and wonder drugs? What are the implications of a faith that ministers to the sick, the worn, the disillusioned, the skeptic, the discouraged? How does one grow from childhood to adulthood into such a faith? How may one become a person who can release genuine redemptive (healing) love — a love which will bring peace and forgiveness to others? Is God most meaningfully reached through the story of the man Philip's conviction that Jesus shows what God is like? If so, what does the educative process need to include beside the verbalizing of this belief? If not, what guidance will bring the conviction that God is?

These are some of the questions on which adults need to ponder. They may well add: how may children be guided so that answers to such questions come from an inner depth and awareness and not from the appropriation of the testimony of another.

As mentioned above how one values this book will depend upon his frame of reference. If the reader accepts that of the author, he'll find the book useful. — *Edna L. Acheson,* Palo Alto, California.

Our Public Schools, Christian or Secular. By RENWICK HARPER MARTIN. Pittsburgh: National Reform Association, 1952. 152 pages. $2.00.

The functions of the public school increase in modern society. The attempt to exclude religious teaching departs from the historical function of our schools: to build sound character as well as to instruct. Modern secularism deprives the student of his birthright, the right to correlate his factual knowledge with religious knowledge and values at the public school level. To this thesis Dr. Martin has dedicated himself.

Dr. Martin reviews carefully the McCollum Case. The logical results of such a decision make morality a matter of secular interpretation to students, contrary to basic tenets of our culture which hold our moral codes to be of religious significance. Secular morality without religion may lead to "isms" and dogma contrived to supplant religious influences. Such public education is not neutral, but against religion.

In solving the problem Dr. Martin is less spe-

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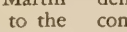
cific. He favors "religion" but not "sectarianism" in the public schools. However, what "religion" is may be a matter of interpretation. Dr. Martin favors instruction by the classroom teacher to the "released time" approach. Can the teacher be "non-sectarian" without theological preference? Even the placing of Bibles on the desks of teachers and students, advocated by Dr. Martin, does not solve the problem of content. What content shall be selected? What interpretation shall be given? This area of specifics has concerned religious and secular forces alike. In this area Dr. Martin is less helpful.

Despite the complexity of the problem, Dr. Martin's analysis is courageous and important. He dares to wrestle with one of the foremost problems of our day. — *J. Meade Letts,* Warren, Ohio.



The Gospel of the Spirit: A Study in the Fourth Gospel. By ERNEST CADMAN COLWELL AND ERIC LANE TITUS. New York: Harper & Brothers, 1953. 190 pages. $2.50.

This compact and readable book bypasses questions of authorship and date and concentrates on the interpretation of the Fourth Gospel. It assumes that the Gospel is not the account of an eyewitness, but an interpretation based on the Synoptic Gospels, Acts, the letters of Paul, and other tradition. Its author wrote to replace rather than merely supplement the existing Gospels. He wrote first of all for a select group in the Gentile world, and beyond that for the Gentile world in general. The Gospel is related to the Gnostic patterns of thought rather than to Greek philosophy; the influence of the latter is negligible. However, the writer uses Gnostic patterns of thought to oppose the basic drive of Gnosticism.

The Gospel consistently represents Jesus as divine. This divinity is not traced to a special birth, nor was it present during Jesus' early years; it began at baptism; that was the moment of incarnation. The central affirmation of this book is that the descent of the Spirit without measure brought a radical break in the life of Jesus; only the life following the coming of the Spirit has revelatory significance. The ultimate purpose of the coming of the Spirit on Jesus was that men might receive the Spirit and "become divine." The function of the death of Jesus was not to expiate sins but to effect the glorification of Jesus and the gift of the Spirit to men. Because Jesus is fully possessed by the Spirit, or rather, "is the Spirit," he reveals God in a unique and effective way. It is the gift of the Spirit which bestows on men eternal life — now. Futuristic eschatology and judgment fade out of the picture.

The book contains numerous penetrating observations about the literary character and methods of the Gospel and about its content. Its emphasis on the divine nature of Jesus, his life and work as divine revelation, and the close tie between him and the work of the Spirit in the Church are true to the Gospel position. I think the book underestimates the Gospel's link with early and independent tradition from Jerusalem. Reference to a concordance will raise a question whether the Spirit is quite so central a theme in this Gospel as the authors claim. The statement that "Jesus *is* the Spirit" (p. 137) oversimplifies. Furthermore, the earlier life of Jesus and his life after baptism are wrongly made completely separate: "prior to the descent of the Spirit, Jesus of Nazareth was not particularly distinctive. . . . The descent of the Spirit made the great change . . . he ceases to be the *man,* Jesus of Nazareth; he is the divine Son of God" (p. 136). This is either rhetorical overstatement or docetic distortion. Finally, the Gospel's emphasis on the present reality of eternal life and judgment does not mean complete elimination of ideas of future life and judgment. To claim that it does, the writers have to take the "last day" to mean the day of crucifixion.

This is a meaty and stimulating book, but I think it needs the above corrections. — *Floyd V. Filson,* Professor of New Testament, McCormick Theological Seminary, Chicago, Illinois.

Construction of Educational and Personnel Tests. By KENNETH L. BEAM. New York: McGraw-Hill Book Company, 1953. 231 pages. $4.50.

The author is Professor of Psychology at Baylor University. He has done considerable work as a consultant in personnel work, and knows the needs for better testing materials in various fields. This book deals primarily with principles of testing, test construction, and use of tests in diagnoses by examiners and interviewers. The author's chief problems are how to make tests objective and how to adapt them to given situations. While dealing with the simpler forms of tests — true-false, multiple choice, completion, and matching, he also evaluates the essay type of examination, and some performance tests. He avoids statistical methods largely but assumes knowledge in that field as essential. His emphasis is on the need for job-analysis, careful item study to make all parts of a test relevant and significant, objectivity in scoring, and interpretation of findings. In the appendices he gives a more extended illustration of how specific tests were constructed and used. The book is an elementary text but deals frankly with problems in making tests useful as diagnostic instruments and in adapting them to given situations. It should be read by religious and social workers interested in making measurement a more important factor in educational programs. There are few good standardized tests for religious educators, but there are urgent needs for those who can both build tests and administer them. Dr. Beam uses language that is not too technical and that is most practical. — *Ernest J. Chave,* Professor Emeritus, University of Chicago, Chicago, Illinois.

ABSTRACTS OF DOCTORAL DISSERTATIONS

In Religious Education, 1952-53

Assembled by

Helen F. Spaulding

Director of Christian Education Research
National Council of the Churches of Christ in the U.S.A.

THE thirty-three abstracts printed below have been assembled with the cooperation of professors and graduate students in nineteen schools. They represent research completed between June 1952 and June 1953. Space does not permit the inclusion of a number of abstracts submitted, therefore a list of eleven dissertations has been appended. These are of interest to religious educators but are less closely related to religious education than are the ones which have been abstracted. Persons interested in reviewing a complete dissertation may usually obtain it on inter-library loan from the library of the school granting the degree. Do *not* address requests for dissertations to this magazine or to the National Council of Churches.

COODY, BURT E. *A Curriculum for Preschool Children.* Th.D., the Iliff School of Theology, Denver, Colo., 1953. 230 pages.

Sponsoring Committee: Howard M. Ham, William H. Bernhardt, Martin Rist.

Problem and Limits: How may curriculum builders, teachers, and parents be guided in their quest for a better understanding of the preschool child and how may he be guided in the development of a Christian personality. The problem may be stated in the form of the following questions: What are the physical, mental and emotional, and social needs, the developmental patterns, and other factors which enter into the shaping of the personality of the preschool child? What may one discover which will help in the guidance of the child from the perspectives of the psychological and religious points of view? How may these insights be brought together in the actual construction of a curriculum so that the groundwork may be laid for a high quality of religious response by preschool children?

Procedure: The Whiteheadian philosophy and the field theory point of view in psychology was applied to the problem of curriculum construction for the religious development of preschool children, with examination of relevant data in these areas. There is a subsequent application of these findings in the formulation of "Curriculum Principles" and "Curriculum Procedure" to be used in the religious nurture of preschool children.

Findings and Conclusions: 1. The philosophy and psychology indicated above are so closely related that the former may serve as an adequate guide to the latter in the construction of a curriculum for the religious development and guidance of preschool children.

2. The application of these findings to the various needs of the preschool child offers major clues to the construction of teaching-learning situations in which meaningful religious growth may take place.

3. From this method of approach certain curriculum principles logically follow which indicate a fruitful method of curriculum development and procedure to be followed in the religious nurture of preschool children. Part III is an actual application of the principles that are established in Parts I and II.

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DALEY, JOHN M. *Georgetown College: The First Fifty Years.* Ph.D., Georgetown University, Washington, D. C., 1953.

Problem: An historical study of the first fifty years of Georgetown College.

Findings: The story of Georgetown begins with John Carroll. When 13 years of age, he was sent to study in France, remaining there for 26 years during which time he entered the novitiate of the Society of Jesus, and was ordained. Upon his return to America in 1774, he felt the most imperative need of American Catholicism was a school, a "college for the education of youth which might be at the same time a seminary for future clergymen." This plan was approved by the clergy in 1786, and the actual construction of the first building was begun in 1788. Carroll pushed ahead fast, searching Europe for a president and for professors, soliciting funds, and considering details of college administration. Classes began with one student in 1791, but by the summer of 1792, 62 students were enrolled. Early years were years of survival, with constant financial problems and difficulties in securing competent faculty. The plan of study was doubtless drawn up by Father Carroll, with accent on the classics, but other subjects not being overlooked. Carroll insisted that missionaries arriving in America to labor at the college should be "discerning enough to estimate the difference between the American character and that of the countries which they have left."

Father John Anthony Grassis merits the title of second founder of Georgetown. From his arrival in 1810 he proceeded to advance the college. Before his return to Europe in 1817, Father Grassis advocated the sending to Europe of some promising American scholastics. These, once their training was completed, would return to form the nucleus of new life at Georgetown. This plan was carried through in 1820, and from the day of their return to America, they injected new life into the college, many features of present day Georgetown being traced to them. Under Father Mulledy's guidance as president, 1829-1837, the college continued to expand and the new buildings were erected. As the college approached its fiftieth year, it could be termed set for the future.

GATES, EDWARD D. *The Religion of College Students with Special Reference to Bradley University Students.* Ph.D., Bradley University, Peoria, Ill., 1953. 193 pages.

Sponsoring Committee: Lloyd E. Rahn, Leo G. Brent, Earle E. Emme, Anthony Marianaccio.

Problem and Limits: To gather factual data regarding the religion of college students. The problem was outlined as follows: to ascertain certain religious beliefs, attitudes and practices of college students by (1) reviewing previous studies in the field, (2) sampling students at Bradley University, and (3) comparing the results of the Bradley survey with a similar study made at Harvard College and Radcliffe College, where substantially the same testing instrument was used.

Procedure: The Allport Attitude Inventory on Aspects of Religious Belief was administered to 1,402 undergraduate students of Bradley University, representing nearly 60 per cent of the day undergraduate enrollment of that institution. The percentage of men and women, as well as the proportion of freshmen, sophomores, juniors, and seniors in this group of 1,402 students is about the same as in Bradley's total day undergraduate enrollment.

Findings and Conclusions: On the basis of "felt need" for religion, orthodoxy of belief, and frequency of devotional practices, these students, as a whole, give evidence of being religious. On the same basis it was found that: (1) women are more religious than men; (2) non-veterans are more religious than veterans; (3) unmarried students are more religious than married students; (4) non-transfer students are more religious than transfer students; (5) younger students are more religious than older students; (6) freshmen are more religious than seniors; (7) there are differ-

ences in "religiousness" between various major study groups; (8) Roman Catholic students are more religious than non-Catholics; (9) sorority and non-sorority women are more religious than fraternity and non-fraternity men. The Attitude Inventory also inquired into the religious background and experience of the students. It was found, for instance, that most students report a change in their religious beliefs and feelings after they pass their fifteenth birthday, and that their parents, the church, and their friends are the most influential factors in determining their religious beliefs and attitudes. According to their own estimates, college experience has no effect on their religion and seldom makes them less religious. It would appear that the most pronounced effect of college is to make the students more interested in the problems religion seeks to answer.

CASE, WILLIAM F. *A Democratic Conception of The Administration Of The Local Church.* Ed.D., Columbia University, New York, N. Y., 1953.

Sponsoring Committee: Frank W. Herriott, John K. Norton, L. Thomas Hopkins.

Problem: To develop a conception of democratic administration for the local church and then with finding ways of implementing this type of administration in practice.

Procedure: Literature from the fields of public, educational, and church administration, education, psychology, sociology, social psychology, group work, and religious education was examined to find a definition of democratic administration, to find what the values of such administration might be both for the individual and for the church, and to discover any techniques for implementing this type of administration. On the basis of this study certain plans and procedures are developed as having promise of effectiveness. Special attention is given to the pastor's responsibility as leader and an effort is made to define his role and how this role might be fulfilled. Finally some recommendations for the long-range development of such a program are suggested.

Findings and Conclusions: Present practice in the church indicates that there is a need for administrative methods that are in keeping with the avowed purposes of the church. Further there is indication that the practices developed in this study under the conception of democratic administration would strengthen the personality of participants in groups so administered and would strengthen the church for the fulfillment of its purposes. If such practice is ever to become common in the church there must be a different understanding of the leadership function of both professional and lay leader and there must be adequate training and experience so that leaders may function effectively in this new role. Definite techniques and plans are developed that show promise of helping to implement such practice in local churches, particularly in the area of program planning. Next steps that seem to be indicated are: (1) more adequate training for leaders of the church in democratic living and working, (2) attempts to make the structure of the church more flexible and responsive to local needs, (3) widespread experimentation with new practices of promise, and (4) development of new standards of success.

DIAZ, CARMEN V. *A Study of the Ability of Eleventh-Grade Girls to Apply the Principles of the Moral Law to Actual and Hypothetical Life Situations.* Ph.D., Fordham University, New York, N. Y., 1952.

Sponsor: John F. Gilson.

Problem: The general tone of present-day morality is reflected in the manner in which individuals are able to solve problems which involve the use of moral principles and moral values. This study sought to discover the extent to which eleventh-grade girls possessed the ability to apply the principles of the moral law to actual and hypothetical life situations, and whether this ability was influenced by intelligence, age, home environment, religious training, and religious experiences.

Procedure: The subjects were 915 Catholic girls enrolled in the eleventh-grade, di-

vided into two groups. Group I comprised 500 girls enrolled in the New York diocesan high school for girls. Group II consisted of 415 girls enrolled in public schools located in the states of New York and New Jersey, and attending religious instruction classes either through the released time program or conducted under the auspices of the Archconfraternity of Christian Doctrine. The tests employed were the *Otis Quick-Scoring Mental Ability Test, Gamma Bm,* and a *Moral Judgment Test* designed by the investigator for the present study and consisting of thirty life situations involving moral problems. Data concerning the subjects' home environment, religious training, and religious experiences were gathered by means of a check-list.

Conclusions: In general, the eleventh-grade girls studied possessed the ability to apply the principles of the moral law to actual and hypothetical life situations. The subjects in both groups recognized most readily the principles embodied in the Seventh Commandment. The applications of the principles of the moral law embodied in the Third Commandment were recognized least readily by the subjects in both groups.

Significant differences existed between the mean scores of the more intelligent and the less intelligent subgroups in each group studied. The younger students in Group II surpassed the older ones, and likewise the younger students in Group I surpassed the younger students in Group II on the *Moral Judgment Test.* The subjects in both groups who lived with father only secured higher mean scores than the other groups.

Religious training within each group did not contribute to the subjects' ability to apply the principles of the moral law to life situations. In general, the religious experiences of the eleventh-grade girls studied did not contribute to their ability to form correct moral judgments.

The eleventh-grade girls in the Catholic high school demonstrated that they possessed the ability to interpret correctly those principles of the moral law which had to do with their relation to neighbor, while the eleventh-grade girls in the public schools demonstrated that they possessed the ability to interpret correctly the principles of the moral law which had to do with relation to God.

ESHELMAN, CHARLES F. *History of Education of the Brethren in Christ Church.* Ed.D., Cornell University, Ithaca, N. Y., 1952.

Sponsoring Committee: Lloyd H. Elliott, Clyde B. Moore, A. Gordon Nelson.

Problem and Limits: To examine, in general outline, the history of education of the Brethren in Christ Church; to delineate certain beliefs and traditions that characterized the group; to attempt to identify the various forces and factors which served to modify the attitudes and antagonisms which were manifested toward secondary and higher education; to review certain church legislation, local, state and general, which appertained to the establishment of an educational institution, and to portray the educational effort of the church in the founding, maintenance and development of several academies and colleges. The study was limited to the educational activities of the church as related to the establishment of four secondary schools and two colleges.

Procedure: Material was secured from church histories, official minutes of General Conference of the church, state council minutes, publications of the church, local congregational histories, college catalogues, office records, minutes of Boards of Trustees of the several schools and colleges. Interviews were held with a number of individuals and church officials acquainted with the problems incident to the rise and progress of the institutions.

Findings and Conclusions: The first educational institution was founded only after many verbal battles. Legislation was enacted, as the need for church members became imperative. Expansion was rapid after the initial enterprise was launched.

The conclusion is that those charged with educational responsibilities of the church, in light of certain needs of the present day,

should continue to study the problem of overlapping administrative responsibilities; the need of reorganization of academy offerings and curriculum revision; the desirability of considering the need for consolidation of the church's educational endeavor; and the avoiding of over expansion, due to the limitations of the small supporting constituency.

FRASER, T. LAYTON. *Service in the Christian Life.* Th.D., Union Theological Seminary, Richmond, Va., 1953. 317 pages.

Sponsor: W. Taliaferro Thompson.

Problem and Limits: To discover in the work of Christ the elements of service rendered by him and to present them for use in the present-day Church. This differs from the usual dissertation in that it was written in the form of a text for college students.

Procedure: The four Gospels were first examined in order to see Christ the ideal servant serving his Father and his fellow-men, also what he taught concerning service and his directions for perpetuating his work on the earth. The works of authorities in the various fields of Christian service were then studied, evaluated and gleaned for ideas, counsel and conclusions that should be of benefit in the development of discipleship in professing Christians.

Findings and Conclusions: (1) Jesus, in his service, cared for the spiritual needs of men by exalting the worship of God, by making clear the way of salvation and by teaching the will of God. He cared for the physical needs of men by feeding, healing, and raising from the dead. He developed discipleship in his followers by personal contact, instruction, and experience. (2) Jesus came for the benefit of the whole world and laid the foundation for world influence. He also made provisions for winning the world by preparing his disciples, sending the Holy Spirit, and establishing his Church. (3) There are different forms of organization within the Christian Church, but their ideals and ambitions for service are similar. (4) One of the primary tasks before the Church in the community is the development of effective "witnesses" through worship, instruction, and experience, who will render effective service in educational and personal evangelism, and in the stewardship of self and possessions. (5) The church in the nation has the mammoth, but essential, task of ministering to all races and classes, and stands in the position of leadership in righteousness — politically, industrially, and in every relationship. (6) The Church is essential throughout the world because it was the plan of Christ that all nations should know him. (7) The call of God to his service comes through seeing the need for such service, the consciousness of the ability to serve and the presence of an inner urge that is strong enough to cause one to feel that he *must.*

GOELMAN, ELAZAR. *The Development of the Natural Method (Ivrit B'Ivrit) in the Teaching of Hebrew in Jewish Schools in Modern Times.* Ph.D., Dropsie College, Philadelphia, Pa., 1953. 178 pages.

Sponsoring Committee: I. B. Berkson, Leo H. Honor, Israel Efros, Abraham Newman.

Problem and Limits: (1) Where and when did the movement to teach Hebrew as a modern language originate in Jewish education? (2) What were the internal and external influences affecting the spread of the Natural Method? (3) To what extent is the progress of the Natural Method attributed to individual pioneers?

Procedure: (1) Collation of factual material found in the literature of the period chosen, 1873-1913. The chief primary sources consisted of: memoirs, correspondence, communal records, pedagogic publications, periodicals and textbooks. (2) Classification of the above in thematic order. (3) Retention of relevant information following a critical interpretation of the references. (4) Presentation of correlated material in logical and chronological sequence.

Findings and Conclusions: The dissertation traces the course of the Natural Method to (1) the renewed interest in Hebrew as a language on the part of the Haskalah (Jewish Renaissance Movement), and (2) to the newer methodology of teaching languages prevalent in the progressive Euro-

pean schools. It also establishes the organic relationship between Zionism and the revernacularization of Hebrew with the classroom as the most important medium. Special attention is given to the arguments of the exponents of the Natural Method as well as to the views of its opponents. The study emphasizes the great contribution made toward the implementation of the Natural Method by pioneer-pedagogues in Palestine, Russia, and the United States.

The major part of this study, therefore, deals with the period of 1873 to 1913. The former date marks the first clear-cut instance of the introduction of the Natural Method to the work of the Jewish schools in modern times. The latter date signifies the public acceptance of modernized Hebrew in Palestine. The first part of this investigation concerns itself with the concurrent rise of the Natural Method in Palestine, Eastern Europe, and the United States, while the second part of the survey contains an analysis of the subsequent development of the Natural Method in each of the above mentioned areas, with particular reference to the progress of the Method in Palestinian schools.

HAMLIN, GRIFFITH A. *Christian Educational Institutions Among the Disciples of Christ in North Carolina, 1852-1902.* Th.D., Iliff School of Theology, Denver, Colo., 1953. 195 pages.

Sponsoring Committee: Howard Ham, Martin Rist, William Bernhardt.

Problem and Limits: What was the nature of the Sunday Schools and private schools operated by the Disciples of Christ in North Carolina during the half century from 1852 to 1902? What factors assisted and hindered the development of those institutions? Did the educational ideas of Alexander Campbell have any relevance to the kind of institutions established in North Carolina? Was there any great difference between those and similar institutions of the Disciples of Christ in other states?

The date 1852 was chosen as the beginning point because by that date the Disciples of Christ in North Carolina had become sufficiently organized to employ an educator-evangelist, and also to begin publishing regular periodicals. The year 1902 was chosen as the closing date because in that year Atlantic Christian College was founded and the need for private schools came to an end.

Procedure: From the Archives of the North Carolina Disciples of Christ Historical Commission a complete file of yearly *Minutes* and monthly periodicals supplied the necessary source material. The study fell into four major sections: (1) The beginning of the Disciples of Christ in North Carolina, with particular reference to the educational ideas of Alexander Campbell and their entrance into that state; (2) the period 1852-1870, early successes and failures of Sunday Schools and private schools; (3) the period 1870-1890, a period of growth for the institutions; (4) 1890-1902, consolidation of efforts resulting in (a) placing the Sunday Schools under supervision of the State Convention of the Disciples of Christ, and (b) the establishment of a permanent college to take the place of numerous schools privately operated for short duration.

Findings and Conclusions: (1) The development of private schools of the Disciples of Christ in North Carolina was in inverse proportion to the growth of *public* schools. (2) The development of Sunday Schools followed the same pattern as those of the Disciples of Christ in other states. (3) Various Baptist groups — Regular, Free Will, Union and Primitive — influenced both positively and negatively the growth of Sunday Schools and private schools. (4) Alexander Campbell's educational ideas were used in North Carolina with considerable modification. (5) It is necessary to recognize the educational statesmanship of such men as John Walsh, James J. Harper, John Winfield, Joseph Foy, and Joseph Kinsey. (6) The Sunday Schools, private schools, and finally the permanent college kept within the main stream of the Disciples of Christ at large in spite of certain influences that would tend to separate them.

HANSEN, BURRELL F. *A Critical Evaluation of a Documentary Series of Radio Programs on Racial and Religious Prejudice.* Ph.D., University of Minnesota, Minneapolis, Minn., 1953. 534 pages.

Sponsoring Committee: Howard Gilkinson, E. W. Ziebarth, B. Bryngelson, N. L. Bossing, Tracy Tyler.

Problem and Limits: In an attempt to ameliorate racial and religious group antagonisms in Minneapolis and St. Paul, Minnesota during the summer of 1947, one of the major radio stations in the area originated and broadcast a series of six weekly half-hour documentary programs entitled, "Neither Free Nor Equal." This thesis reports an evaluation of the effectiveness of those radio programs in affecting attitudes and behavior in the desired direction.

Procedure: Standards for evaluation of documentary broadcasts were derived from a survey of the literature, and synthesized into an evaluative definition. Program effectiveness was evaluated both rhetorically and experimentally. Experimental analysis examined the reactions of 340 college subjects, and 64 non-college subjects. College subjects took attitude tests before and after hearing three transcribed programs, made check-chart ratings of like, indifference, dislike, while listening to each program, and took information tests on program content immediately after hearing each transcribed program. Non-college subjects took the same tests, hearing, however, only one of the transcribed programs.

Rhetorical analysis examined: (1) the broadcast station, (2) the audience, (3) the occasion, (4) the programs, (5) radio techniques, and (6) broadcast-listener reactions.

Findings and Conclusions: Some of the significant experimental findings were: (1) College experimental subjects made statistically significant shifts in attitude scores in the direction of greater tolerance after hearing three of the transcribed programs. (2) Non-college subjects did not make statistically significant shifts in attitude scores after hearing one of the transcribed broadcasts. (3) Check-chart ratings indicated that the programs were well liked. (4) Information test results indicated that information in the programs was acquired with a high degree of accuracy.

Some of the significant rhetorical findings were: (1) The ethos of the broadcasting station was a favorable factor in the program's success. (2) The programs were generally well organized persuasively. (3) Expressed reactions of listeners to the programs as broadcast were largely affirmative.

It appears that documentary radio programs appropriately conceived and presented can effectively influence listener attitudes toward more favorable racial and religious group acceptance. Recommendations for further research were made, with the final recommendation that radio documentary broadcasting be given greater consideration by social agencies, broadcasters, and rhetoricians as a significant contemporary medium through which traditional persuasive arts make their impact upon today's society.

HEFLEY, JOHN THEODORE. *The Christian Century in American Culture, 1920-1941.* Ph.D., University of Minnesota, Minneapolis, Minn., 1953. 332 pages.

Sponsoring Committee: Mulford Sibley, Tremaine McDowell, Lowry Nelson, May Brodbeck.

Problem and Limits: The Christian Century, a nondenominational journal of religion, has been widely regarded as one of the most influential organs of Protestant opinion in America. Two problems underlie the entire treatment: (1) What were the Century's distinctive and influential points of view? (2) In what way are these views reflections of twentieth-century American culture?

Procedure: This study examines the course of the magazine's thought as reflected, for the most part, in its editorials. The presentation is interdisciplinary, and rests on the following chief divisions: political, economic, and social concerns, the arts, and philosophical and religious concerns.

Findings and Conclusions: While the *Century* had a multiplicity of interests in inter-war American society, the magazine will be remembered, this study concludes, for four outstanding positions: (1) its emphasis on

the social gospel; (2) its anti-war position; (3) its ecumenical leadership; (4) its anti-Catholicism.

This thesis concludes that the *Century* often expressed much that was central to modern American culture. This is particularly true with reference to the assumptions of American liberalism. The *Christian Century* is seen to be, in the main, representative of an influential, liberal, "enlightened," American outlook. By analyzing the magazine's thought during the twenties and thirties, this thesis affords the student of twentieth-century culture an index of the attitudes of a mildly theistic, socially-reformist segment of American thought.

KILHEFNER, GALEN C. *Student Personnel Services in the Colleges of the Church of the Brethren.* Ed.D., University of Pennsylvania, Philadelphia, Pa., 1952.

Sponsoring Committee: R. D. Matthews, T. E. McMullin, J. A. Mulhern.

Problem: (1) To survey the student personnel services of the six colleges operated by the Church of the Brethren; (2) to secure a measure of student and personnel worker reaction to the student services on their respective campuses; and (3) to discover, if possible, the strengths and weaknesses in the Brethren personnel programs.

Procedure: A thirteen-page questionnaire was mailed to each of the six personnel heads, who had previously been designated by their presidents. These asked for the answers to questions dealing with personnel organization and fifteen different services to students.

The investigator then visited each of the colleges cooperating in the study (1) to see first-hand the campuses of the cooperating schools and the facilities involved in student services; (2) to meet the staff members who carry responsibilities for student services; and (3) to administer to a student sample of about 200 students on each campus An Inventory of Student Reaction to Student Personnel Services.

Lastly, a summary description of the college personnel program of each school was prepared. Each personnel head was asked to read the summary for his school and to check it for correctness and completeness. This material was then incorporated into the text of the report.

Findings and Recommendations: The findings of this study are presented as "Strengths" and "Weaknesses" in the personnel programs of the six Brethren colleges. More space is devoted to the weaknesses than to the strengths, since it was felt that, in the interest of improving the personnel services, negative reactions should be recorded.

A study of the strengths and weaknesses leads to the following recommendations: (1) That the personnel workers on Brethren campuses study the "weaknesses" which have been identified to discover which of them apply on their own campus. (2) That each institution, utilizing the thinking of students, faculty, staff, and administration, study the operation and effectiveness of their own personnel services, and then modify their services, if that seems advisable, in the light of their findings. (3) That, in the interest of improving the student services, organizationally, the colleges consider the advisability of organizing all of their student services under a personnel head whose function it will be to see student needs and student services in their entirety and to give leadership to the personnel program on the campus. (4) That the principle of faculty-student planning, generally used in the provision of social and recreational programs, be extended into the other student services.

LENNON, JOHN ROBERT. *Evaluation Of A Community House Program As Sponsored By A Methodist Church.* Ph.D., New York University, New York, N. Y., 1953.

Sponsoring Committee: C. Campbell Wyckoff, Ethel Alpenfels, Charles A. Bucher.

Problem: To construct a program of recreation for a selected group of junior high age youth in the Community House of the First Methodist Church, Duluth, Minnesota, and to evaluate the program in terms of its contributions to personality growth of the individuals in the group, to the effective functioning of the total program of religious education in the First Methodist Church,

and to the development of community life in the city of Duluth.

Procedure: A random sampling group of 30 was selected from a total of 300 for the experimental program. The general adjustment of each member of this group at the beginning of the study was determined by psychological tests and counseling interviews. The program was carried through from October, 1952 to May, 1953. Case study records were kept throughout this period, which included autobiography data, school records, interview notes, church school participation, monthly personality rating sheets, anecdotal cards which recorded unusual behavior, notes on home visits, and socio-economic ratings of the home. At the end of this period, the psychological tests were repeated, and a final evaluation interview was held.

A survey of church-sponsored Community House programs across the nation was also included in this study and the results were given as background material. The case study data were analyzed and summarized. The total program of religious education for junior high age and its objectives were examined. The goals for the development of community life were studied as they were found stated in a junior high school text book. Members of the Community House Council were interviewed.

Findings and Conclusions: The case study data showed quite conclusively that members of the group seemed to develop more rapidly when participation in creative activities, physcial activities, or social events went hand in hand with opportunities for individual or group counseling.

The following conclusions were reached: In the case of 65 per cent, the Community House program played a major role in the personality growth which took place, and, in a few additional instances, its main contribution may have been, not so much in terms of growth, as in terms of the prevention of serious juvenile delinquency.

The Community House program contributed to the effective functioning of the total program of religious education, particularly in its provision for wholesome recreation under qualified leadership, a socializing fellowship, opportunities for service jobs, and training in good citizenship. Although such a program was distinctly community-centered in order to serve all downtown youth while keeping good rapport with other churches, it did effect the growth of church membership indirectly.

The Community House program contributed to the development of community life by those who participated in its activities. There was an opportunity to practice good government. Volunteer service was rewarded by inner satisfaction and outward recognition. An *esprit de corps,* partly the result of good rapport between youth and adults, was also an important factor.

LOUGHERY, SISTER BERNARD FRANCIS. *Parental Rights in American Educational Law: Their Bases and Implementation.* Ph.D. The Catholic University of America, 1952, 243 pages.

Sponsoring Committee: Joseph Gorham, Michael J. McKeough, Frank P. Cassidy.

Problem and Limits: This study was undertaken to ascertain the degree to which the American legal system, at the present time, recognizes the right of the parent to control and guide the education of his child.

Procedure: That the problem might be seen in its totality, attention was first given to the philosophical and natural law bases of this right as determined in the Catholic theory of education and in other current philosophical systems. The historical treatment of this right in the development of American education was next examined. The central point of the investigation lay, however, in current educational codes of the forty-eight States, and the judicial decisions on Federal and State levels during the past decade. This analysis was directed toward determining the positive provisions made within our legal system for the exercise of parental rights in education, and the judicial interpretations that have modified these legal provisions. For the purpose of comparison, a survey was then undertaken of

similar provisions in the legal systems of five other countries that have developed their legal framework from the same basic common law as did the United States. Throughout, the method of investigation employed was that of historical and legal survey.

Findings and Conclusions: 1. The data obtained show that but little positive provision is made within the American legal system for the exercise of parental rights in education, as contrasted with definite positive provisions laid down in the constitutions and educational laws of the other countries surveyed.

2. State control of children is evidenced by numerous and varied detailed provisions enacted into our State laws, such provisions showing the influence of professional, political, economic, religious, and anti-religious pressure groups.

3. The judicial doctrine of parental rights is found to function only on a theoretical level. Unless the parent is safeguarded by a protective clause in the legislation itself, his rights and interests do not enter into the judicial decisions handed down.

4. The results of this study indicate the basis for the attitude now generally assumed in America that the State is the controlling agency in the education of the child.

LYNN, ERCELL VERNON. *Parents as Religious Educators: An Approach to Family-Centered Christian Education.* Ed.D., Columbia University, New York, N. Y., 1953.

Sponsoring Committee: Frank W. Herriott, Helen E. Judy-Bond, Ernest G. Osborne.

Problem and Procedure: To prepare guidance for church leaders in developing parent interest and participation in religious education. This material has been prepared primarily for the orientation of the leaders of parents' groups in a philosophy of family-centered Christian education. It should also be of interest to those parents who have a reading acquaintance with religious, educational, and psychological literature.

Part I suggests an educational approach for the local church as it sponsors family-centered Christian education. Some of the primary problems of parents as religious educators are listed. Major emphasis is given in this section to the organization of parents' study groups in the local church to help parents gain additional background and insight to cope with the concrete problems of religious guidance and instruction arising currently within their own homes.

Part II seeks to give the leader general orientation in a philosophy of Christian education in the home. Consideration is given to the role of the home in the religious nurture of children, the goals of parents as they give religious guidance, and to the many factors which contribute to the development of a Christian faith. Formal religious instruction is viewed as being only one aspect of Christian education.

In Part III parents are presented as key persons in the education of their children. Their attitudes, behavior, and practices as expressed in personal relationships within the home are viewed as having religious significance. Chapters are devoted to relationships within the home, the family doing things together, the family council, worship within the home, theological problems, and moral and ethical problems.

Part IV consists of a brief word of caution to lay leaders about the possibility of parents becoming overly self-critical as a result of participation in discussion groups. Suggestions are made to help keep to a minimum any sense of insecurity or inadequacy of parents.

McCAMMON, WILLIAM H., JR. *The Implications of Group Dynamics in a Program of Religious Activities for College Students.* D.R.E. Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1953. 119 pages.

Sponsoring Committee: A. D. Bell, J. M. Price, W. L. Howse, J. D. Heacock.

Problem and Limits: To take the already existing groups in a program of religious activities as found on a college campus and adapt to the program the principles of group

dynamics as advanced by social group workers, group psychotherapists, and others in order to enhance the value of the group as a means of Christian personality development. The program of student work as promoted by the Southern Baptist Convention through the Baptist Student Union was used as the framework of a religious activity program.

Procedure: An examination of the published and unpublished material concerning the influence of group interaction on personality and character development was made to discover the guiding principles of group dynamics which could be adapted to a religious activity program in a college setting. The principles were then applied to the framework of the Baptist Student Union program in an attempt to show that the effectiveness of the student religious activity program could be increased by adapting these principles to this particular setting.

Findings and Conclusions: The Baptist Student Union as promoted by the Southern Baptist Convention has limitless opportunities for effective group inter-action. However, if the principles of group inter-action are to be most effective in developing Christian personality and character, much of the program must be changed from the dogmatic and *laissez-faire* type to the democratic type which means that the activities will follow more along the lines of what the students themselves feel is important to their religious development. This, in turn, demands that the director of religious activities have an understanding of the dynamics of group interaction in personality development if the program is to be most effective, for there must continue to be a balance between student initiative and adult leadership.

McDOWELL, JOHN B. (The Reverend). *The Development of the Idea of God in the Catholic Child.* Ph.D., The Catholic University of America, Washington, D. C., 1952. 146 pages.

Sponsoring Committee: Thomas G. Foran, Francis J. Houlahan, and Bernard T. Rattigan.

Problems and Limits: The purpose of this study was to examine the learning process as it is involved in religion. Specifically, the child's understanding of God was examined in an effort to get at those factors which facilitate or interfere with learning. An effort was made (1) to establish a methodology for investigating this and other phases of the religion program; (2) to study certain specific religious concepts (the divine attributes); (3) to determine the rate and degree of development of these concepts; (4) to analyze various incorrect notions and indicate their consequences; (5) to test various conclusions currently accepted; and (6) to give a statement of the Catholic child's concept of God.

Procedure: After interviewing 350 children the author formulated a test. Twelve theologians associated with the Catholic University of America examined the test and established the key. The test was then validated on a population of 2,000 children, after which it was administered to 2,263 boys and girls from the fourth through the twelfth grades. The schools cooperating in this study were selected from six different dioceses in various sections of the nation.

The idea of God was investigated from two aspects in order to appraise both the formal and informal instruction which the child receives. First of all, an examination of the formal instruction was undertaken through a technical vocabulary test and thought questions which constituted the first part of the test. In the second part the pupil was given the opportunity to indicate his concept of God in simple, descriptive terms.

Findings and Conclusions: 1. An examination of the test scores indicated that there was significant improvement from the fourth through the ninth grades, after which little growth was apparent. The curve leveled off at the ninth grade.

2. A study of the items in the first part of the test revealed that a large per cent of the pupils did not understand the technical vocabulary employed in the study. Many pupils associated incorrect meanings with these terms and in many instances these errors persisted unduly throughout the period of formal training. Many of these incorrect meanings colored a great deal of religious

information and led to other serious errors. By examining related items it was also apparent that many children merely memorized certain definitions and when this occurred such definitions had little meaning for them.

3. In many cases in which the technical term was not recognized, the meaning which it represented was developing. This would indicate that little effort was being made to associate the meaning and the technical term.

4. Many concepts do not develop to the point possible because of interference which may be due to real or apparent contradictions. Moreover, it was evident that the careless use of analogies and examples can produce serious interference in the learning process.

An analysis of the second part of the test indicated that there was regular and steady improvement from the fourth through the tenth grade in the description of God preferred by the test population. After that point no improvement was apparent. As the average child moved from grade to grade there was evidence of a more accurate description of God. He thought of God as a spiritual Being and preferred more frequent abstract terms in describing Him. Younger children preferred concrete forms and anthropomorphic expressions but gradually the inadequacies of these terms were recognized. Brighter students, as measured by the test, avoided anthropomorphisms and used abstract terms more frequently than the slower pupils. Girls gave a more accurate description than boys and specific differences consisted largely in typical feminine terms which the girls used in describing God.

McLANE, EDWIN DANIEL. *A Critical Evaluation of the Teaching-Learning Process Used in the Union College Character Research Project.* Ed.D., Columbia University, New York, N. Y., 1953.

Sponsoring Committee: Frank Herriott, Kenneth Herrold, Goodwin Watson.

Problem: The Union College Character Research Project, has centers in 58 churches of the Protestant denominations, one Y.M.-C.A., and one private school. The Project utilizes a direct attack, fixed-end teaching-learning process in teaching some four hundred attitudes, based on the Beatitudes. Parents teach the attitudes pertaining to the current lesson materials. This, plus attitude ratings, parent-teacher interviews, and parent report forms, provide a rigorous and closely defined program. Due to these fixed limits, problems have emerged, such as attemping to teach a specific attitude at home, in a week, or discussing the attitude in class, without artificiality.

Procedure: An Opinion Survey was designed, comprising one hundred statements typical of the Social Adjustment Unit of Fall, 1952, used at the junior high level. The purpose was to compare the responses of CRP students with an equal number of Non-CRP students from neighboring churches, and was conducted in 24 churches, in nine cities.

Findings and Conclusions: The results indicated that on the OS rating, the CRP students achieved a mean of 70.5, the Non-CRP, 68.6, a difference of 1.9. On the OUGHT ratings, (ideological answers) the CRP students scored a mean of 75.3 and the Non-CRP, 71.3, a difference of 4.0. Statistically and basically, the difference could be attributed to the training program to which the CRP students were subject. However, encouragement may be had from the levels attained by Non-CRP students with no direct attack exposure to these attitudes tested. This points the way for future curricular development along the lines of permissive, indirect attack methodology in keeping with the best understandings of human growth and development. Nevertheless, no final conclusions could be drawn from this one study of only one unit at one age level. Other studies would have to be done in order to learn what other sources have contributed to the insight of the students.

POUPKO, BERNARD A. *Forms of Jewish Adult Religious Education in America.* Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1953.

Sponsoring Committee: J. A. Nietz, S. P. Franklin, A. Isaacs, L. C. Little, W. F. Pinkerton.

Problem: To trace the history and the cur-

rent status of Jewish adult religious education in America; to describe the origin and the progress of Jewish adult religious educational programs conducted by the synagogues, temples, and national religious organizations of the three major Jewish religious groups — the Orthodox, the Reform, and the Conservative.

Procedure: This study is based on original sources such as the Bible, Mishnah, and the Talmud; modern literature written on the subject matter of the study and related aspects of it; published material, such as pamphlets, catalogues, reports of conferences of the Union of Orthodox Jewish Congregations of America, the Rabbinical Council of America, the Union of Hebrew Congregations of America, and the National Academy of Adult Jewish Studies; addresses by religious leaders and Jewish educators; and an extensive correspondence with the Rabbis of distant synagogues and temples. Also, much of the source material was acquired by personal interviews with the spiritual leaders and executive directors as well as lay leaders of many of the institutions and organizations discussed herein. The bases and the criteria employed for the selection of the synagogues and temples described and appraised in this dissertation have been: (1) historic background, (2) the professional standing of the Rabbi occupying the pulpit, (3) number of membership, (4) reputation of the synagogue or temple, and (5) the synagogue's or temple's efforts and accomplishments in the field of adult religious education.

Conclusions: (1) It is evident that there is a definite, positive upsurge of Jewish adult religious education in America coincidental with the general adult education movement. (2) The objective, methods, and contents of the religious adult courses as initiated and conducted by the synagogues, temples, and national religious organizations are strongly influenced by the religious orientation of their respective religious groups. (3) The emergence of the State of Israel has spurred the number of courses on Zionism and the Hebrew language, both within the synagogue and the temple. (4) The Orthodox synagogue emphasizes Talmud and codes, the Reform, current problems and the Scriptures, and the Conservative, Zionism and Jewish social studies. (5) The Jewish adult religious program is presently an organic part of the religious and cultural activities both of the synagogue and of the temple. (6) The aims shared in common by the Orthodox, Reform, and Conservative groups in their religious adult studies are: (a) awakening of the Jewish consciousness; (b) development of a religious attitude; (c) fostering loyalty to the synagogue and temple; and (d) awareness of civic responsibilities.

ROBERTS, GUY L. *The Religious Attitudes and Backgrounds of One Hundred Fifty Protestant Juvenile Delinquents.* Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1953.

Sponsoring Committee: L. C. Little, P. W. Hutson, W. F. Pinkerton, D. B. Rogers, J. H. Rowland.

Problem: To analyze the religious attitudes and backgrounds of a group of Protestant juvenile delinquents in an attempt to discover the dynamic role of religion, in so far as it may exist, as a motivating force in the family life of the population studied. The nature and extent of religious observances in the homes and the church activities of parents and children were sought, along with an intensive study of the attitudes of the latter toward the Church, the Bible, and God.

Procedure: A test questionnaire was administered to 150 juvenile delinquents in the Gumbert School for girls near Pittsburgh and the Pennsylvania Training School at Morganza, in small groups of twelve to sixteen. Case studies were made of thirty respondents who typified various attitudes and backgrounds, and the findings were recorded in brief case-reports.

Conclusions: (1) Although there was a general tendency on the part of members of the group to overrate themselves and their homes, the facts as presented seem to present a fairly realistic picture. (2) Although approximately half the parents of these respondents are members of churches, most of them may be classified as inactive. Their

participation in the vital life of their respective churches is relatively small; and the amount of effective religious training in the homes is greatly limited, being confined to a few more or less perfunctory observances. (3) The religious lives of these delinquent young people may be characterized as ideationally strong but functionally weak. Most of the group are positive in their religious attitudes and orthodox in their beliefs, but their behavior seems at wide variance with their ideals, which variance they themselves recognize to a large degree. (4) Religion is present as a motivating factor in the family and personal lives of these respondents, but it is a relatively weak force. It is not of sufficient strength to direct or control their behavior during the crises of adolescent living. (5) Frustration, rebellion, and confusion growing out of unwholesome family and community situations apparently account for most of the delinquent behavior here discovered. Early childhood experiences, in many instances, produced emotional disturbances that made social adjustment in adolescence difficult, especially when the situations in which they found themselves were more difficult than usual. (6) There probably is no typical juvenile delinquent, religiously or otherwise. Thus the pattern of religious activities and attitudes found here cannot be construed as being characteristic of juvenile delinquents in general. (7) While the objective data do not provide sufficient substantiation, impressions from interviews and background study convince the writer that from two-thirds to three-fourths of the respondents in this study might have been saved from institutional commitment, or the behavior that led to commitment, if the respective churches had provided such services as the following: (a) a more realistic, creative type of Christian education that draws out of the child's own strong emotional experiences the religious concepts that he retains; (b) a church-and-home-working-together program, in which the home becomes a laboratory and the parents partners with the church school teachers in the training of the children; (c) more church-sponsored activities for children and stronger inducement to persuade problem children to attend; and (d) an effective counseling service, including a trained pastor-counselor and selected staff of lay workers. (8) A small minority, perhaps no more than ten per cent, are so seriously crippled or defective in their emotional responses that more expert professional help is required than the church can provide. Another and perhaps equally small percentage are so completely out of touch with any church or have developed such strongly negative religious attitudes, that no church would be able to reach them.

RODDA, WILLIAM F. B. *An Exploration of the Response of Organized Protestantism in an Expanding Commuter Suburb.* Ed.D., New York University, New York, N. Y., 1953. 133 pages.

Sponsoring Committee: D. Campbell Wyckoff, Ernest R. Wood, Frederic M. Thrasher.

Problem: To discover what changes have taken place in the four Protestant Churches of the expanding commuter suburb of Chatham, New Jersey, in response to the pattern of social development of Chatham through the thirty-year period beginning in 1920. It embraces the era of this community's greatest population growth, when the population rose from 2421 in 1920 to 7391 in 1950.

Four specific problems were asked: (1) What were the trends of the community of Chatham from 1920 to 1950? (2) What were the trends of the Protestant Churches of Chatham from 1920 to 1950? (3) What does the comparative analysis of these trends reveal? (4) What do these data imply concerning the response of the Protestant population to the pattern of social development in the community during this period?

Procedure: The criteria of trends of the Protestant community were church membership, Sunday school enrollment, church finances, and parish organizations. The criteria of trends in the community were taken to be those of population characteristics, public school statistics, municipal status, and social-educational organizations. The method used was primarily statistical.

Findings and Conclusions: This investigation revealed a constant growth as expressed in population characteristics, school population, municipal operations and social-educational organizations. This growth was reflected in the attitudes of citizens who lived in the community during the period studied, who conclude the town is no longer a small village but a "growing community." They indicate that the churches have changed as a result; i.e., they promote "community youth programs," and "work together to promote common goals." These expressions are true to the programs of the churches in 1950.

However, this study concludes that the response of Protestantism to the community's growth pattern has been irregular. Protestantism grew as did the community in the period 1920 to 1930; in general the churches record no gains from 1930 to 1940, while the community continued to expand in every important aspect of its life; from 1940 to 1950 the churches recorded gains slightly in excess of those registered by the community trend.

The study recommends that the churches enlarge their cooperative activities to include the areas of public relations, prospect lists, programs for young adults and older persons, finance campaigns, leadership training, and social action. The local church should concentrate on effective techniques of evangelism, new facilities, and the serving of present community needs and interests.

ROSSMAN, GEORGE PARKER, JR. *Protestant Cooperation on State University Campuses.* Ph.D., Yale University, New Haven, Conn., 1953. 515 pages.

Sponsoring Committee: Seymour Smith, Hugh Hartshorne, Paul H. Vieth, Clarence Shedd, R. C. Miller.

Problem and Limits: The author sought a set of criteria to assist campus Christian councils or Protestant student councils on state university campuses in solving their problems, related to the coordination of student religious activities and programs. The problems of such councils were described on the basis of questionnaires, interviews, and group discussions involving thirty major state universities and a detailed case study of one university, and were found to involve (1) goals and purposes, (2) type or form of organization, (3) areas of work, and (4) practical methods or techniques.

Procedure: A set of tentative criteria was drafted on the basis of a study of the history of national cooperation among Protestant student agencies and movements and upon the experience of councils as recorded in questionnaires and records of campus discussions. These criteria were twice criticized by an approved list of national leaders of student work, by adult-and-student discussion groups on ten selected campuses, and were twice revised on the basis of these criticisms.

Findings and Conclusions: (1) While the most difficult problems were found to be organizational, involving Protestant and interfaith cooperation, and between church and YMCA-YWCA groups, it was found that success depends less upon types of organizations than upon the spirit that motivates leaders. (2) Campus Protestant councils were found to be of increasing importance because of the emphasis, within the church as a whole, upon federation as the means to unity and the need for students to learn to work through councils. (3) The author's criteria proposed a process of careful definition to determine purpose; that the form of organization should develop functionally out of the campus situation and program; that special provision be made for YMCA and YWCA groups which would not force them to act like another denomination; program and project areas growing out of campus needs; and an understanding of the ecumenical movement and the ecumenical spirit as essential to effective council functioning.

There was adequate evidence to support the assertion that national and campus Protestant councils will continue to develop as the primary expression of the ecumenical student movement in the United States, and that such councils are of crucial importance for the future of the student Christian movement.

SEE, RUTH DOUGLAS. *The Protestant Doctrine of Vocation in the Presbyterian Thought of Nineteenth-Century America.* Ph.D., New York University, New York, N. Y., 1952. 254 pages.

Sponsoring Committee: Samuel L. Hamilton, Adolph E. Meyer, Roland H. Spaulding.

Problem and Limits: To study the Protestant doctrine of vocation as it is found in the Presbyterian writings of the nineteenth century in order to determine the significance of the doctrine for the theological thought and religious life of the denomination during that period. Throughout the study the term vocation was used to mean the mode of life which a person follows in obedience to God, the concept of the calling held by the Protestant Reformers.

Procedure: In order to study the nineteenth-century concept of vocation in its historical perspective, ideas on the subject which prevailed at earlier periods were examined. The writings of Calvin in particular were studied to provide a point of reference for examining subsequent Calvinistic thinking on the doctrine of vocation. The ideas of nineteenth-century Presbyterians in America were ascertained by an analysis of selected theological writings, quarterly denominational journals, and the annual Minutes of the General Assembly and other official records of the Church.

Findings and Conclusions: The investigation indicated that Calvin's doctrine of vocation is predicated upon his idea of God and of man's relationship to God. The basis of his concept of vocation is his sense of men's immediate responsibility to God and their obligation to express that responsibility in service within the Christian community. Between the sixteenth and nineteenth centuries the concept of vocation held by Calvinists became increasingly individualistic, and the sacred and secular aspects of life were divorced. In the American colonies the individualism of the frontier, intensified by religious revivalism and the social conservatism of "common sense" philosophy, modified the concept of vocation even more.

During the nineteenth century the doctrine of vocation was obscured in the thought of American Presbyterians. Their theological teaching stressed God's salvation of individuals to the neglect of his sovereignty over all of life; their ethical teaching emphasized individual morality rather than social responsibility. The Church manifested little of its earlier zeal for making the daily task contribute to the glory of God.

The investigation led the writer to the conclusion that a recovery of the Protestant doctrine of vocation, stressing especially some insights of the Calvinistic expression of that doctrine, would help provide the direction and meaning for life needed in contemporary society.

SERGEANT, MAURICE DEAN. *A Plan for Designing An Integrating Curriculum for Ministerial Students at Anderson College and Theological Seminary and The School of Theology, Anderson, Indiana.* Ed.D., Columbia University, New York, N. Y., 1953.

Sponsoring Committee: Frank W. Herriott, Lewis J. Sherrill and Ralph R. Fields.

Problem: This study is concerned with the improvement of the professional training of pastors, particularly at Anderson Seminary and School of Theology, Anderson, Indiana. Anderson is in a period of change due to the inauguration of a three year B.D. program by the new School of Theology. There are unique problems, needs, and opportunities in the local situation to be studied in the continuous process of development of an integrating curriculum.

Procedure: A theoretical foundation is formulated in the first part of the report in reference to the challenges confronting a Christian pastor in a modern world and educational concepts related to curricula in higher education. The study of the local situation is from two approaches: (1) An analysis of the published literature which provided insight into the various aspects of the present curriculum; (2) A questionnaire study of some of the specific or unusual needs and problems of the Church of God ministerial students and pastors. It explores some of their personality problems as persons, also some of their needs and prob-

lems in the area of inter-personal relationships (a) with laymen, (b) with church groups, (c) with community groups, and (d) with the college community.

Findings and Conclusions: A proposed approach or plan for designing an integrating curriculum is offered, having two aspects. The aspect of greatest concern deals with the intrinsic changes that must occur in persons and groups. It is curriculum development throught re-education of the individual; through improved living in groups; through social change and through democratic leadership and membership. The second aspect is the more external features of the plan for engineering change by an organizational structure and developing program of change. A set of tentative guiding principles related to the process of change are offered with proposed exploratory first steps in the proposed approach.

The study concludes with some principles and proposals on the content and structure of an integrating ministerial curriculum. They are offered to the local curricular designers as exploratory solutions to some of the problems and issues raised in the earlier part of the study.

SHOCKLEY, GRANT SNEED. *Improvement of The Status and In-Service Education of Negro Methodist Accepted Supply Pastors.* Ed.D., Columbia University, New York, N. Y., 1952.

Sponsoring Committee: Frank W. Herriott, Wilbur G. Hallenbeck, Ernest G. Osborne.

Problem: An attempt to formulate an improved administrative plan, curriculum, and type of instruction for full-time, accepted supply pastors in the Central Jurisdiction of The Methodist Church; also to suggest certain specific areas in which basic reforms are needed respecting the status and role of accepted supply pastors.

Procedure: The majority of data collected in this study was gained in personal interviews with 108 accepted supply pastors and were conducted at three Annual Conferences. The purpose of the interview was to get a picture of the accepted supply pastor and his situation from his own point of view and to obtain vital data otherwise inaccessible.

Data were also collected in group discussion-interviews with the accepted supply pastors. In these the writer was able to compare and evaluate reactions to the same questions used in the personal interview situations. The personal and group interview procedures were supplemented by conversations with other accepted supply pastors, regular conference members, district communities served by accepted supply pastors. Statements of fact regarding age, salary, ministerial ability and status were checked against whatever official records could be found.

Conclusions: (1) Designate the accepted supply pastor by a more elevated title than "supply" pastor. (2) Allow qualified, full-time, accepted supply pastors who are serving as pastors-in-charge to administer the sacraments and rites of the church. (3) Reconstitute the order of Deacon and reserve it as the ministerial order for selected, qualified, accepted supply pastors serving charges. (4) Admit selected, qualified, accepted supply pastors to membership in the Annual Conference, designating them with a term to distinguish them from full members of the conference. (5) Allow selected, qualified, unmarried women and widows without dependent children the privilege of the traveling ministry and conference membership on the same basis as male accepted supply pastors. (6) Give full enfranchisement to charges having accepted supply pastors at all levels of the connection by allowing qualified, accepted, supply pastors to vote. (7) Extend the benefits of pension and annuity grants to the widows and children of qualified, accepted supply pastors. (8) Require Annual Conferences to adopt minimum salary plans for qualified, accepted supply pastors (and for conference members where they do not exist) and seek their implementation during the 1952-1956 quadrennium. (9) Empower the Commission on Ministerial Training to review the present Course of Study for Accepted Supply Pastors in terms of (a) ultimate aims

(b) details of content and (c) teaching methods.

SIMONITSCH, ROLAND GERARD (The Reverend). *The Organization of Religious Instruction in Catholic Colleges for Men.* Ph.D., Catholic University of America, Washington, D. C., 1952, 327 pages.

Sponsoring Committee: Maurice S. Sheehy, William H. Russell, Gerald A. Ryan.

Problem and Limits: The investigation for this study was carried on over a period of five months in the field. During this time he received the cooperation of Heads of Departments of Religion, or their representatives, in thirty-nine Catholic colleges, situated in West Coast, Middle West, Middle East, New England, and East Coast States, and the District of Columbia.

Throughout the study, an effort was made to present not only the data as collected, but also to discern any favorable or unfavorable trends existing in the field today, a knowledge of which might be of assistance to administrators, in their effort to better religious instruction and the functional organization of departments.

Procedure: The study is divided between two major points of interest, namely, the organization of academic programs of Departments of Religion, and the functional organization of Departments of Religion, in relation to teacher and student personnel.

In the first section, the main areas of investigation include the academic aim of departments; programs and curricula; the text books presently used; together with a presentation of pertinent matter regarding content in specific fields of instruction. This section concludes with a survey and study of attitudes toward the unification of departmental instruction, and the means employed to assure effective religious instruction to students at the college level.

The second section, which treats of functional organization, is prefaced with a detailed survey of student and teacher personnel. Several problems of interest, pointed up by this data, are then considered in order of their appearance, such as the religious instruction of Non-Catholic students; the employment of part-time teachers; the permanency, recruitment and training of teachers. The remainder of this section is devoted to a consideration of attitudes toward the academic standards of Religion Departments, in comparison with the standards of other departments of a College of Arts and Science, and a presentation of various practices employed as means of establishing and maintaining academic standards.

In the light of data collected, the study emphasizes some of the main interests and attitudes of religious educators, and important trends in the field of religious instruction. Ultimately, an attempt is made to evaluate the data and to present a critique of the status of religious instruction as it exists today.

Findings and Conclusions: 1. 90% of the Departments wish to have scholastic standards that compare favorably with the standards of the more recognized departments in the College of Liberal Arts and Sciences.

2. 59% of the Departments wish to increase their credit-hour program beyond that existing today.

3. 32% of all Religion teachers are full-time members of the Religion faculties. The majority of teachers are over-worked because of extra-curricular assignments.

4. 74% of departments report that students consider the Religion teachers as generally good, or superior to teachers of other departments.

5. 62% of schools report that students consider less time is required for the preparation of Religion classes, when compared with the amount of time demanded by other departments.

6. 53% of 32 reports state that students consider the examinations of the Religion Department as difficult, or more so, than those given in other Departments.

7. 85% of Religion Departments state that their grading system should be equivalently the same as that used in all other departments of the College of Liberal Arts and Sciences.

8. The overall grade average of the Religion Departments is almost universally high within the department; generally higher, in comparison with the grade averages of other

Liberal Arts departments; generally higher than the overall University grade average. This condition existed in 86% of 21 grade reports reviewed.

9. 79% of the departments consider an examination to test the student's theoretical knowledge of Religion as the most objective basis for evaluating students.

SPRUNT, DAVID WORTH. *Christ and Higher Education.* Th.D., Union Theological Seminary, Richmond, Va., 1953. 403 pages.

Sponsoring Committee: John Newton Thomas, W. McIlwaine Thompson.

Problem: An inquiry into the relevance of the fundamentals of the Christian faith for the philosophy and practice of higher education, with particular reference to the curricular problem.

Procedure, Findings, and Conclusions: The starting point of this inquiry is a sweeping survey of the history and present state of American institutions of higher learning. The survey provides abundant evidence that these colleges and universities are no longer characterized by a commonly held philosophy of education as in the early years of their development; that the current wide-spread search for a unifying view of reality upon which to construct such a philosophy but underscores its absence; that the philosophical diversity in the university (and college) is reflected in a vast variety of ultimate and secondary aims incorporated in chaotic programs; and that a profound axilogical confusion has been bred in the midst of this metaphysical, teleological, and methodological disorder.

Secularism is seen as the chief ingredient of this failure of higher education, and the history of its rise in public, private, and church-related institutions is traced from the colonial period to the present. The dynamic character of the secular spirit is explored in terms of the categories of the science of comparative religion. A similar analysis is made of the teaching function. On the basis of these two studies it is argued that collegiate classroom procedure is unavoidably and vitally related to a *Weltanschauung* which is solidly, if often unconsciously, rooted in positive religious presuppositions, and that the secularism dominating higher education must be viewed as a powerful religious faith if it is to be adequately understood.

Against this background an account is given of the growing response of Christian educators to this religious dimension of the educational crisis. In particular, the contemporary organizational forms and underlying significance of four major Christian approaches to the problem are discussed. These approaches are designated as the "liberal-rationalist," the "fundamentalist," the "Thomist," and the "Augustinian."

It is further concluded that the Augustinian analysis of the origin, consequence, and cure of the unregenerate mind's pseudo-sufficiency provides an indispensable clue to the basic cause of higher education's fatal sickness. This conclusion is based on the evidence that in Augustine's thought the epistemological problem — which lies at the very heart of the central curricular question — is an anthropological, moral, and spiritual one in which the decisive, pivotal point is the person and work of Christ, who, as the Incarnate Word and Redeemer, known in love by grace, becomes the essential, integrating, first principle of knowledge.

SUTLEY, CECIL C. *The Hospital Chaplain.* D.R.E., Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1953. 180 pages.

Sponsoring Committee: A. Donald Bell, J. M. Price, Joe Davis Heacock, W. L. Howse.

Purpose: To investigate the extent of specialization in the modern hospital ministry; to study the special qualities — spiritual, emotional, intellectual — required or desirable in candidates for this ministry; to understand some of the problems unique to the hospital chaplaincy; and to attain a knowledge of methods successfully employed in this ministry.

Procedure: The first procedure consisted of a study of books, pamphlets, mimeographed materials, and magazine articles relating to hospital chaplaincy, general minis-

try to the sick, general pastoral care, and pastoral psychology. This was followed by correspondence with some of the writers and teachers in these fields, with hospital chaplains, and with representatives of church agencies involving hospital ministry. The third procedure was to evaluate responses from 119 hospital chaplains to a questionnaire circulated by the author.

Findings and Conclusions: (1) Although religious ministry in hospitals is of ancient origin, the modern concept of a specialized quality of full-time hospital chaplaincy is largely a development of the last three decades and has developed most rapidly in the last ten years. Its progress has been stimulated by and closely related to the practice of clinical pastoral training. Of the 119 chaplains responding to the questionnaire, 27 indicated that this training was required for chaplains in their hospitals, and 22 others recommended this as a requirement. (2) The hospital chaplain should be a man of spiritual depth and maturity, one who can listen as well as talk. It is necessary that he work not as an individualist but as a cooperating member of the healing team. Since the sick room is often a highly charged emotional situation, it is imperative that the hospital minister be an emotionally stable person. He needs, also, to be a person who keeps on growing intellectually, especially so because of the demands of his specialized type of ministry and his associations with intellectual professionals on the hospital staff. (3) To understand the problems unique to hospital chaplaincy, first attention should be given to the particular spiritual needs of sick people, loneliness, fear, guilt feelings, pain, bereavement, problems of convalescence, etc. However, since the chaplain is also concerned with other associations, consideration is given also to his relations with other hospital personnel and with the community outside the hospital. (4) The section of methodology is aimed to be practical in nature. Detailed suggestions are given for office procedures, ministry to individuals, ministry to groups, and other aspects of the chaplain's work.

TODES, DAVID U. *History of Jewish Education in Philadelphia, 1782-1873.* Ph.D. Dropsie College, Philadelphia, Pa., 1953. 149 pages.

Sponsoring Committee: Leo H. Honor, Isaac B. Berkson, and Abraham A. Neuman.

Problems and Limits: The history of Jewish education in Philadelphia, from the early Spanish-German-Jewish period to the beginning of the Russian-Jewish immigration to the United States of America.

Procedure: A study of educational material in private and in Jewish and non-Jewish institutional archives in Philadelphia, New York, and Cincinnati.

Findings and Conclusions: The history of Jewish education in Philadelphia may be divided into three distinct periods. The first of these began early in the eighteenth century in the colonial period and continued until the American Revolution. The educational agencies in this period were the Jewish home and the transient or local Hebrew teacher. The second period of Jewish Education began with the formative years of the American Republic and continued up to the year 1830. The Jewish Educational agency was the congregational school, which taught also secular subjects such as English, German and arithmetic in addition to the Bible, the precepts of Jewish religion and the geography of the Holy Land. Teaching staff was the *Hazanim* (Readers) of the congregation.

Finally, in the period of 1838-1867, new ventures of a typical American Jewish educational nature were inaugurated in Philadelphia under the influence of Isaac Leeser, the foremost Jewish religious educator in America in the nineteenth century. The Hebrew Sunday School was founded and organized by Rebecca Gratz with the help of Leeser in 1838. This school was unique in its sponsorship, organization, curriculum, and teaching personnel. The main objective of the school was to give religious training of the Bible and precepts of the Jewish religion. In the year 1851, Leeser founded, in Philadelphia, the Hebrew Education Society School, the first communal Jewish-General

school for the promotion of Jewish and secular education on the elementary level. This school was recognized as a model Hebrew-General school by the state of Pennsylvania and was placed on the same footing as that of Public school (1866). The school had a number of Christian pupils. The other community school which Leeser founded in Philadelphia was the Maimonides College (1867), a theological college for the promotion of higher education in both branches of knowledge, the Jewish and secular, for the training of rabbis and Jewish religious teachers. Maimonides College served as an inspiration for the establishment of theological seminaries like The Jewish Theological Seminary of New York (1888), the Hebrew Union College (1875), teacher training schools like Gratz College in Philadelphia (1894), Dropsie College for Hebrew and Cognate Learning in Philadelphia (1907).

VAN CAMP, C. WARREN. *Some Influences of the Reformed Faith on Education in the United States with Implications for the Future.* Th.D., San Francisco Theological Seminary, San Anselmo, California, 1953. 269 pages.

Sponsoring Committee: Donald G. Stewart and Clifford M. Drury.

Problem and Limits: To define the relationship between the Reformed faith and American public education. The field of study lay in the areas of history, theology, philosophy, and education from the time of the Middle Ages to the present.

Procedure: A study was made of historical sources dealing with the problem, of the works of theologians in the later Middle Ages and the periods of the Renaissance, the Humanistic movement, and the Reformation, and of the works of certain European and American philosophers and educational thinkers.

Findings and Conclusion: The Reformed faith has influenced the development of American public education at three points: (1) The present emphasis on moral and spiritual values is directly traceable to Calvin's contention that education should seek to train men and women to discover for themselves the revelation of God's will for their lives. (2) The present emphasis on universal education, or training without relation to economic condition or sex, is directly traceable to Calvin's labors to place public education within the reach of everyone in the city of Geneva. (3) The present emphasis on state-supported education is directly traceable to Calvin's achievement in having elementary and secondary education supported out of public funds.

These emphases are rooted in the changing religious conceptions of the Reformation and came to America in the Calvinistic migrations of the seventeenth and eighteenth centuries. The first was profoundly affected by the philosophy of Descartes and the British empiricists, but was saved from the skepticism of Hume by the "common-sense" religious convictions of Thomas Reid and his followers of the Scottish school. A second attack was leveled by the pragmatism of John Dewey, but a countering influence has appeared in the works of Herman Harrell Horne as he has defined education in terms of the adjustment of a human being to God. The latter two of the above emphases have become so much a part of the American system of education that their religious background is almost forgotten.

The study also makes certain recommendations to the public school and to the church in the matter of strengthening the present emphasis on moral and spiritual values in education.

VELDER, ELI. *The Teaching of the Bible in the Jewish Schools of Europe During the Fifteenth and Sixteenth Centuries.* Ph.D., The Johns Hopkins University, Baltimore, Md., 1952. 174 pages.

Sponsoring Committee: Beulah B. Tatum and Samuel Rosenblatt.

Problem, Procedure, and Conclusions: An analysis of the teaching of the Bible in the Jewish schools of Europe during the fifteenth and sixteenth centuries has revealed a basic difference in the practices of the communities north of the Alps and those in Italy. The Ashkenazic schools of Central and Eastern

Europe generally tended to assign a secondary role to the Bible and to place principal emphasis upon Talmudic studies. No concern was shown for the teaching of grammar, little provision was made for review, and no attempt was made for the comprehension of the text.

Toward the end of the sixteenth century, this system of teaching came under attack. A number of educational reformers, led by Judah Loew of Prague, insisted upon a more thorough teaching of the Bible. Their goal was not necessarily the mastery of the Scriptures; rather, they felt that a good training in the study of the Bible would give the student a better foundation for the understanding of the Talmud. Although a number of famous scholars actively supported the views of Loew and his followers, these reformers had little influence upon the daily school-room practices.

In Italy, two distinct educational patterns emerged; one type for the majority of the Jewish people and another for the wealthier class. In general, the masses attended community-supported schools where the Bible occupied an important position in the curriculum. Unlike their brethren north of the Alps, the Jews of Italy stressed comprehension of the text and provided for the study of grammar as well as for review of the material taught.

Although the members of the wealthier class placed a similar emphasis on biblical studies, they devoted a large part of their time to secular subjects. Their curriculum in general, their methods of teaching, their scholarly productions, all bore the stamp of the Italian Renaissance.

Such basic differences in the educational practices of the Jews of Italy as compared to those north of the Alps may become comprehensible when analyzed in terms of the environmental background of the Jewish communities. In Italy, for example, the gentile humanists had developed a distinctive interest and approach to their studies. The education of the Jewish population of Italy —particularly of the upper classes — likewise reflects this same approach. Similarly the emphasis by the Christian reformers in the North on the study of the Bible, is evident in the Jewish writings of the period. This does not imply that one group patterned its educational system after that of the other. The more logical implication seems to be that both the Christian and Jewish approaches were motivated by the conditions resulting from the Renaissance and Reformation movements.

WILLIAMSON, E. STANLEY. *The Relative Place of Religious Education in the Total Program of the Local Church.* DRE, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1952. 176 pages.

Sponsoring Committee: W. L. Howse, J. M. Price and S. A. Newman.

Problem and Limits: (1) To accurately and comprehensively define religious education; (2) to present a history of the place to which religious education has been delegated in the local church and the results which it achieved through the various emphases it received; (3) to show how relationships which are involved in the religious educational program in the local church affect its status and ministry; (4) to point out through a study of the ministry of Jesus the importance which he placed on religious education; and (5) to formulate a philosophy of religious education for the local church which will point the way for improvement of the religious educational ministry and indicate the possibility of far greater results through its proper placement relative to the total program of the local church.

Procedure: Books touching the realm of religious education by the leaders in the field were the primary source. These sources provided data for interpreting the historic, contemporary, and ideal place of religious education in the local church.

Findings and Conclusions: (1) The development of a false theology constitutes a threat to the place of religious education, as the philosophy of religious education must rest upon a sound theological basis. (2) The removal of the Bible as the book of the people and the source from which religious education gets guidance will improperly

place religious education in the local church. The Reformation taught that the word of God in the hands of the people is one essential for the spiritual growth of the people. (3) The rightful place of religious education is in the local church, as indicated by history, philosophy, and the New Testament. (4) The minister of education has been very instrumental in making religious education as effective as it is today. (5) The local church philosophy of religious education indicates the strong and weak trends in the field: (a) the aim of religious education must be to cooperate with God in his plan for individuals to become more like himself through Jesus Christ; (b) educational organizations of the local church have been weak in that the best interests of the individual have been made secondary to the propagation of the organization; (c) curriculum has changed since the Reformation from Bible-centered to pupil-centered to life-centered, but it finds its proper place as Christ is made central in the lives of the teachers as well as the curriculum. (d) The place of religious education in the total program of the local church depends primarily on the religious educator. The teachers in the colleges, seminaries, and Sunday schools are molding the thinking of the religious leaders of tomorrow.

Religious education, rightly placed, works intimately throughout the total program of the church and is aggressively seeking to accomplish the purposes of the church. The local church ministry will become greater as religious education is given its rightful place and as it applies the teachings of history, the findings of religious educational philosophy, and the example of Jesus.

WRIGHT, CLIFFORD JOHN. *A Philosophy and Outline for the Educational Programme of the Australian Methodist Church.* Ed.D., Columbia University, New York, N. Y., 1953.

Sponsoring Committee: Lewis J. Sherrill, Kenneth F. Herrold and Frank W. Herriott.

Problem: In the light of an understanding of the nature of Christian education, to examine the educational policy and practice of the Australian Methodist Church. To suggest procedures for investigation, evaluation and planning for change, using some of the insights and techniques gained through the study of group dynamics. To face problems demanding solution in the educational work of the Australian Methodist Church at the federal, state, and local levels.

Procedure: A study was made of the writings of such men as George A. Coe, Ernest Chave, and Harrison S. Elliott; and of the influence of John Dewey in the liberal tradition of Christian education. The position of the liberal Christian educators was critically examined from the point of view of post-liberal theologians such as Reinhold Niebuhr and Paul Tillich. An attempt was made to develop a point of view regarding the nature of Christian education in the light of post-liberal theology and continuing valid insights of the liberal educators.

A study was made of the Australian situation and especially of the religious influences at work in the Australian culture, and the challenge to the Australian Methodist Church to make its contribution to the establishment of a Christian society in Australia.

Attention was given to ways in which the insights of group dynamics could contribute to an effective approach to change in the educational work of the Australian Methodist Church.

Conclusions: Post-liberal theology has a great contribution to make to an understanding of the nature of Christian education, but it should be in the background of educational endeavor rather than in the foreground. Theology must serve personal relationships between man and God and man and man. Experience within the fellowship of the whole church is basic to the work of Christian education, and should continue throughout the whole of life.

The educational work of the Australian Methodist Church is weakened because of an inadequate understanding of the nature of Christian education. It is too much concerned with the work of Sunday schools and

youth groups, and not enough with life within the faith community for people of *all* ages, including adults.

The insights of group dynamics may make a significant contribution to bringing about positive change in the work of the church, and while some definite possibilities for growth in the work of the church are suggested, the main emphasis is on involving as many people and groups as possible in the church in understanding the nature of the task and in planning for change at the federal, state, and local levels.

ZERIN, EDWARD. *Selected Theological and Educational Factors in the Personality Development of Jewish Youth.* Ph.D., University of Southern California, Los Angeles, California, 1953.

Problem: American Jews today are challenged either to create an American Judaism or through inertia to permit Judaism in America to die. This dissertation has undertaken a twofold purpose: (1) to discover how Jewish beliefs relate themselves to the personality development of Jewish youth, and (2) to relate these findings to the Jewish educational background of the young people.

Procedure: A battery of four inventories, consisting of the California Test of Personality, F Scale, an original Inventory of Theological Belief, and an original Inventory of Biographical Data, was submitted to 492 young Jewish people coming primarily from California. Correlations were established between selected biographical data items and the scores on the various theological and personality inventories. The fifty persons scoring at each of the extremes of the ITB, F, and the three inventory scores of the CTP were selected, their biographical data analyzed, and correlations established between the biographical data and the results of the various theological and personality inventories and between the scores of the inventories themselves.

Findings: The group as a whole tended to reject supernaturalism; also, it evidenced a lesser predisposition toward prejudice, a higher self and total adjustment score, and a slightly lower social adjustment score than did the general population.

The correlations between the selected IBD items and the scores on the other inventories showed that "religious preference," "type of Jewish school attended," and "years of attendance at a Jewish school" had a greater relationship to theological belief than to personality development.

Recommendations: Although Jewish educators today are showing a growing awareness of the necessity for dealing with the needs and trends found among Jewish youth, this study suggests that even greater consideration be shown in this direction. There is need, likewise, to re-examine current Jewish educational materials, programs, and curricula to determine their validity for the fulfillment of the following goals derived from the evidence of this study: (1) the guidance of Jewish youth who are in the process of rejecting supernaturalism in the attainment of a more satisfying theological belief; (2) the enabling of those Jewish youth who have rejected supernaturalism to realize that Jewish education can be both worth while and important in their lives; (3) the widening of the scope of Jewish education so that it may make the beliefs of Jewish youth an integral part of their total personality development; (4) the qualitative enrichment as well as the quantitative enlargement of the existing structure of Jewish education, and (5) the implementation of further research to determine the validity and effectiveness of current and projected Jewish educational materials and goals.

Other dissertations reported but not included in the abstracts above:

BROWN, JOSEPH LEE, *The Story of Joseph In Modern English Dramatic Literature.* Ph.D., Pennsylvania State University, State College, Pa., 1953, 176 pages.

BURTON, DAVID H., *Christian Conservatism in the Poetry of Edwin Arlington Robinson.* Ph.D., Georgetown University, Washington, D. C., 1953.

DALES, RUTH J., *A Method For Measuring Developmental Tasks: Scales For Selected Tasks at the Beginning of Adolescence.*

Ph.D., Cornell University, Ithaca, N. Y., 1953.

DETZER, JORDAN E., *The Historical Development of Lewin's Psychological Research in America.* Th.D., The Iliff School of Theology, Denver, Col., 1953, 213 pages.

HOSTETLER, JOHN ANDREW, *The Sociology of Mennonite Evangelism.* The Pennsylvania State College, State College, Pa., 1953, 377 pages.

KOHLS, HENRY H., *Some Factors in Our Knowledge of Existence.* Ph.D., Georgetown University, Washington, D. C., 1953.

KURTH, EDMUND A., *Codetermination in German Catholic Thought.* Ph.D., Georgetown University, Washington, D. C., 1953.

LANGE, CORINTH E., *A Study of the Development of Certain Attitudes by Means of Original, Tape-Recorded Stories.* Ed.D., Bradley University, Peoria, Ill., 1953, 173 pages.

LEVINE, SAMUEL H., *Changing Concepts of Palestine in American Literature to 1867.* Ph.D., New York University, New York, N. Y., 1953, 317 pages.

ROMEIN, TUNIS, *Education and The Problem of Responsibility.* Ed.D., University of Kentucky, Lexington Ky., 1953, 284 pages.

SUCHMAN, J. RICHARD, *On Investigation of the Determinants and Correlates of Social Sensitivity in the Small Task Oriented Group.* Ph.D., Cornell University, Ithaca, N. Y., 1953, 75 pages.

IMPORTANT LEGAL LANDMARKS IN EDUCATION

1. *The Massachusetts Bay Colony of 1647:* Called the most important piece of school legislation in our history, this law provided for general compulsory education and public support of elementary and secondary schools. The law was too far in advance of its time for enforcement.

2. *Massachusetts Law of 1827:* Legalized the high school. Provided that every community of 500 families must have an annual school term of ten months, exclusive of vacations.

3. *The Kalamazoo Case, 1874:* Against the contention that there was no authority to make the high school free by taxation levied on the people at large, the Michigan State Supreme Court ruled that school districts had a right to determine for themselves the extent of the educational program they wished to offer, if their voters consented to provide tax support. This decision furnished precedent for decisions in other states. — *Education for All American Youth: A Further Look.*

THE BEST REFORMERS the world has ever seen are those who commence on themselves.
—*G. B. Shaw.*

THE CHILDREN had all been photographed, and the teacher was trying to persuade each of them to buy a copy of the group picture.

"Just think how nice it will be to look at it when you are all grown up and say: 'There's Rose; she's married. That's Billy; he's a sailor!' "

A small voice at the back of the room piped up: "And there's teacher; she's dead."
—*Ulster Education.*

Recent Value Research
AND ITS SIGNIFICANCE FOR RELIGIOUS PSYCHOLOGY*

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RECENT INTEREST in practical pastoral psychology has diverted attention from important empirical findings with regard to values. Historically values have served as the organizing point for most modern psychologies of religion. Only within the past two decades has there emerged a sufficient body of empirical data to give this theorizing a firm foundation in verifiable facts. This paper will: (1) trace the interest of psychology of religion in values; (2) present some of the recent findings in social psychology regarding values; (3) show their place in a psychology of personality; and (4) offer some of their implications for a psychology of religion.

I. *Religious Psychology's Interest in Values*

Three emphases can be distinguished in the scientific study of religion. The first emphasis is intellectualistic and Hegel stands as its exponent. "Religion is the region of external truth."[1] Other proponents of this view are E. B. Tylor, Herbert Spencer and G. J. Romanes. The second emphasis is in terms of the emotions. Said Schleiermacher, "religion is neither thinking nor acting but intuition and feeling."[2] Others sharing this point of view were Auguste Sabatier and at times William James. The third approach is in terms of values and has dominated the field of psychology of religion for the past half century. Its implications need to be examined at greater length.

The publication in 1906 of Hoffding's *Philosophy of Religion* served to specifically identify religion with valuational attitude toward the world. "The fundamental axiom of religion, that which expresses the innermost tendency of all religions, is the axiom of the conservation of values."[3] Subsequent religious value theorists have developed their viewpoints by an expansion or limitation of this central contention.

The year 1910 saw the publication of books by Ames and King. Written independently and basing their findings on anthropological research they arrived at somewhat similar conclusions. Ames identified the religious experience with social values which are dynamic in nature.[4] King viewed religion as an aspect of social values, as distinguished from social values as a whole.[5] Continuing this trend was Stratton's book of 1911 in which he saw religion as an outreach toward the highest, though unseen values.[6] About that time Durkheim carried the identification of religion with social values to its extreme limit. He concluded that when traced back to their most primitive origin the most primitive form of religion and the most primitive form of society merge in totemism.[7]

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*The author would like to express his appreciation to Dr. Hugh Hartshorne and Dr. Gordon Allport for reading the manuscript and making helpful suggestions in various stages of its preparation. Any errors contained are the author's own.

[1]George Hegel, *Philosophy of Religion*, Vol. I, K. Paul, Trench, Trubner and Co., London, 1895, p. 90.

[2]Frederick Schleiermacher, *Elements of the Science of Religion*, Vol. II, p. 198 f.

[3]Harold Höffding, *Philosophy of Religion*, Macmillan Company, London, 1906. pp. 107, 215.

[4]Edward S. Ames, *The Psychology of Religious Experience*, The Macmillan Company, New York, 1910.

[5]Irving King, *The Development of Religion*, The Macmillan Company, New York, 1910.

[6]George Stratton, *Psychology of the Religious Life*, G. Allen & Unwin, London, 1911.

[7]Émile Durkheim, *Elementary Forms of the Religious Life*, G. Allen & Unwin, London, 1912. p. 206.

The most complete development of the valuational attitude in regard to religion was made by George A. Coe in *Psychology of Religion* published in 1916. He differed from Ames, King and Durkheim in not specifically identifying religion with any particularized set of values. Rather he saw religion as "a revaluation of values that both makes us individuals and organizes us into society."[8] Religion, then, was life organizing and completing itself — the reconstruction of itself in terms of new and emerging values.

Bower stressed the fact that religious values overlap and interplay with other values but the unique functions of the former are in terms of integration, criticism and reconstruction of all values.[9]

The Wiemans stressed religion's symbolic function with regard to values.

> Religion . . . is the devotion of the total self, through search, adoration and service, to the highest Cause of which one is conscious . . . and is symbolic of ever higher unexplored values.[10]

Hartshorne interpreted religion in terms of levels of functioning. They are in order of their complexity: mechanical functioning, biological functioning, primitive social functioning and true social functioning. By means of these various levels of interaction individuals bring themselves into relationship to their world. When individuals intereact with the world in terms of true social functioning, which included the lower levels of functioning, they act "as a part of a realm of growing values in terms of which all else is judged as worthy or unworthy" and this is religion.[11]

Johnson, following Brightman and Pratt, held that "religion is response to a Sustainer of Values," but then went further and stated "religion is personal co-operation with a trusted Creator of Values." Again there is a stress on values but here the emphases are on the fact that values are personal, that they involve social interaction and that behind them is a superhuman Creator of Values.[12] Thus, the most characteristic trend in the psychology of religion during the past half century has been its emphasis on values as central to religion.[13]

II. *Empirical Findings Regarding Values*

Allport and Vernon devised a scale of values which has served as the basis of much of the empirical work in this field. They based their approach on Spranger who had divided culture into six general areas: theoretical, economic, aesthetic, social, political and religious. The values corresponding to these areas were: discovery of truth; interest in what is useful; utility; form and harmony; altruistic love; power; and unity of all experience. Certain associated activities were shown to exist for each area and scores on the six scales indicated the relative emphasis or de-emphasis by the person of each area and the importance of the corresponding value in his life.[14]

The influence of values on memory was pointed out first in an empirical manner by Bartlett. Using certain stories he tested the subjects' remembrance of contents at varying time intervals up to a year. All stories tended to be shorn of their individualizing

[8]George Coe, *Psychology of Religion,* University of Chicago Press, Chicago, 1916. p. 68.

[9]William C. Bower, *Character Through Creative Experience,* University of Chicago Press, Chicago, 1930. pp. 249-55.

[10]Henry N. Wieman and Regina W. Wieman, *Normative Psychology of Religion,* Thomas Y. Crowell, New York, 1935. p. 80.

[11]Hugh Hartshorne, *Character in Human Relationships,* Charles Scribner's Sons, New York, 1932. pp. 239-260.

[12]Paul Johnson, *Psychology of Religion,* Abingdon Cokesbury Press, New York, 1945. pp. 28-32.

[13]A more comprehensive discussion of the various approaches to religion is contained in James Leuba, *A Psychological Study of Religion,* Macmillan Company, New York, 1912. pp. 339-60; also William C. Bower, "Significance for Religious Education of Trends in the Psychology of Religion," *Religious Education* 23:7-19, January, 1948.

[14]Gordon Allport, Philip Vernon and Gardner Lindzey, *Study of Values,* (revised edition), Houghton Mifflin Company, Boston, 1952. Articles offering empirical confimation of this test can be found among the references cited at the end of the manual as well as articles indicating the various uses which can be made of the test.

features in terms of the conventional views. As time passed the original story became distorted in terms of individual and socially acceptable cliches. In other words, as the material was remembered it was distorted in terms of the individual's values.[15]

An experiment was performed which showed that the sheer degree of acceptance or rejection of certain words was highly correlated with retention. It was a larger factor than the verbalized value attached by the subjects to the words. Note, however, that acceptance and rejection are value judgments. Thus the experiment again indicated that values affect retention.[16]

A recent explanation of the amnesia which exists in adults for the first few years of life is found in the phenomena discovered by Bartlett. The schemata or categories of adult memory are not suitable receptacles for early childhood experiences and thus do not preserve these experiences and allow their recall. In other words, the values of the child are primarily egocentric and sensual. The values of the adult are more social and thus do not facilitate the recall of the earlier egocentric-sensual memories.[17]

The effect of values on perception has been demonstrated by several recent experiments. Postman, Bruner and McGinnies presented thirty-six words by means of the tachistoscope to thirty subjects. Each of the six Spranger value categories was represented by six words. Each word was flashed before the subject three times for .01 second. If the word was not recognized then three exposures were made at .02 second, etc., until a time interval was reached where the word was recognized. Earlier the subjects had been given the Allport-Vernon Scale of Values. It was found that the higher the person rated on the particular value represented by a word the more rapidly it was recognized. This was explained in terms of three mechanisms. A certain value orientation makes for 'perceptual sensitization' to the valued object. This, in turn, leads to 'perceptual defense' against irrelevant objects. Also, it produces "value resonance" — the tendency of a person to respond in terms of objects valuable to him even when such objects are not present perceptually.[18]

Recent research has served to sharpen the statistical handling of the material and to refine the psychological processes involved but it has not seriously modified the original conclusions. Haigh and Fiske redid the experiment using a simpler but more refined mathematical analysis. Results were very similar.[19] Soloman and Howes attempted to show by use of the Thorndike-Lorge Word Frequency List that the stimulus words had not been controlled in terms of their relative frequency of appearance. It was their contention that instead of values being tested the real relationship which was established was between word frequency and duration threshold.[20] However, Postman and Schneider redid the experiment controlling for word frequency and found (1) that duration thresholds varied significantly as a function of both frequency and rank value; (2) that in an additional part of the experiment dealing with memory, value rank is a significant determinant while frequency

[15]Frederick Bartlett, *Remembering: A Study in Experimental and Social Psychology,* Cambridge University Press, Cambridge, 1932. pp. 53-4, 89, 125, 171-3. The army in studying opinion change resulting from the showing of certain indoctrination films came to similar conclusions. Over a period of time the individual utilized the material presented to modify his opinions in a direction toward which he was already predisposed (his values). Carl I. Hovland, Arthur A. Lumsdaine and Fred D. Sheffield, *Experiments on Mass Communications,* Princeton University Press, Princeton, 1949. pp. 273-275.

[16]Leo Postman and Gardner Murphy, "The Factor of Attitude in Associative Memory," *Journal of Experimental Psychology* 33:228-38, September, 1943.

[17]Ernest G. Schachtel, "On Memory and Childhood Amnesia," *Psychiatry* 10:1-26. February, 1947.

[18]Leo Postman, Jerome Bruner and Elliott McGinnies, "Personal Values As Selective Factors in Perception," *Journal of Abnormal and Social Psychology* 43:142-154, April, 1948.

[19]Gerald Haigh and Donald Fiske, "Corroboration of Personal Values as Selective Factors in Perception," *Journal of Abnormal and Social Psychology* 47:314-318, April, 1952.

[20]Robert Soloman and Davis Howes, "Word Frequency, Personal Values and Visual Deviation Thresholds," *Psychological Review* 58:256-270, July, 1951.

of word usage is not significant.[21]

Bruner and Goodman by use of the tachistoscope tested twenty ten year old subjects as to their judgment of the size of coins. These twenty were divided into a rich group and a poor group. An additional ten children made a control group whose judgments were in terms of discs the size of the coins. There were two important findings from this experiment. First, an individual's values affect his perception of an object in so far as it is of worth to the individual. Second, the worthfulness of the object is a function of the individual's need of it.[22]

Bruner and Postman conducted another experiment with symbolic values. Twenty subjects were tested on their judgment of the size of a dollar sign (positive value), swastika (negative value) and a square with two diagonals (neutral value). The experiment showed that (1) values, whether positive or negative, lead to perceptual accentuation; and (2) that what is desired or fulfills a need tends to be emphasized in perception through magnification.[23]

The same authors have also presented material elsewhere which showed that certain kinds of negatively valued objects such as shocks may lead to negative accentuation or no accentuation at all. Subjects adjusted a circular patch of light until they judged it was the size of a bright pink disk held in the left hand. This was done forty times: ten times during the preliminary period with nothing happening; ten times after having received mild shocks; ten times after having received strong shocks; and ten times after being assured that they would not receive any shocks. Results indicated that the judgments of size during the shocking periods were as accurate or more accurate than during the initial judgment period. However, during the fourth period when there was a release from tension the judgments of the disc were significantly magnified. The results were explained in terms of selective vigilance — the individuals differential sensitivity to relevant cues — and the fact that tension release leads to size magnification.[24]

The differing results concerning the effects of negatively valued objects grow out of the nature of the objects. The swastika is a symbolic value which the culture as well as the individual has judged as wrong. The shock is a personal value which the individual has judged as painful. Thus, the former will produce accentuation because the individual's judgment has been reinforced by the culture's while the latter will not produce accentuation or will be negatively accentuated because it is the individual's alone.[25]

Rumor is another area in which values play a large part. The thing which leads to the obliteration of some details and the pointing up of other details as well as falsifications in a rumor is the process of assimilation — the force exerted upon the rumor by the intellectual and emotional context existing in the individual's mind. The rumor is assimilated to the values resident within the individual.[26]

A study by Morgan and Morton has indicated that even in such an area supposedly as rigid as logic the personal values of the individual play an exceedingly important role. When syllogisms contain nothing to arouse personal convictions, the selection of a conclusion to two premises is determined about half by atmosphere effects and one-fourth each by logic and chance. However,

[21]Leo Postman and Bertram Schneider, "Personal Values, Visual Recognition and Recall," *Psychological Review* 58:271-284, July, 1951.

[22]Jerome Bruner and Cecile Goodman, "Value and Need as Organizing Factors in Perception," *Journal of Abnormal and Social Psychology* 42:33-44, January, 1947.

[23]Jerome S. Bruner and Leo Postman, "Symbolic Value as an Organizing Factor in Perception," *Journal of Social Psychology* 27:203-8, May, 1948.

[24]Jerome S. Bruner and Leo Postman, "Tension and Tension Release as Organizing Factors in Perception," *Journal of Personality* 15:300-308, June, 1947.

[25]Talcott Parsons and Edward Shils, editors, *Toward A General Theory of Action,* Harvard University Press, Cambridge, 1951. pp. 388-403.

[26]Gordon W. Allport and Leo Postman, *The Psychology of Rumor,* Henry Holt and Company, New York, 1947. Chapter VI.

when the syllogism relates to the personal values of the individual it is found that one-fourth is determined by atmosphere, one-fifth each by logic and chance and a little more than one-third by personal convictions (values).[27]

Most of modern psychology has been predicated on the assumption that basic needs are ultimate. However, certain recent anthropological and psychological investigations have indicated that values serve to organize our expression of needs. Take the need for food. In America it is greater than that in most other societies. A laborer in New Guinea needs a minimum diet of seven pounds of yams and meat per day while an Arapesh can live a normal healthy life on three pounds of yams a day and almost no meat. Since the size and energy output of individuals in these two tribes is approximately the same the difference in food consumption can not stem from biological needs. It involves something more basic — something which serves to organize the biological needs. These are the individual's values and they are determined to a great extent by the culture of which the individual is a part.[28]

Breathing has always been considered a physiological matter quite independent of learning or culture. Recent studies, by means of the pneumograph of yogis buried for ten hours, indicated that breathing was actually suspended for periods up to fifteen minutes or longer when they withdrew what they termed 'vital energy' from their bodies. Here again, it was the system of values of the individual which was controlling the drive.[29]

The basic nature of values has so impressed the anthropologist, Clyde Kluckhohn, that to him culture is not a response to the total biological needs of a society alone but a system which stems from and expresses the basic values which are held by that society. It is his feeling that psychology has too much stressed the push of the total situation and tended to neglect the pull of ideals.[30]

White has developed a quantitative method for the tabulation of values from the study of written materials. The 450,000 words in the English language have been reduced to a basic vocabulary of 100 general words and 25 special value words in the political area.

Let us use this method to analyze a statement by a woman to her therapist. "My mother has always hated me, though she's never been honest enough to admit it." The woman is negatively valuing her mother in terms of the positive values of "love" and "honesty." First, the values "hated" and "never honest" and the agent "mother" are underlined. Second, in the left-hand margin are placed the value-symbols from the 125 word basic vocabulary corresponding to each of the underlined terms. Third, the patterning of the picture is brought out by showing symbolically the relation of the values to the agents and also to each other. Fourth, the symbols and symbol relationships are tabulated and summarized. By such an analysis of written or spoken materials one is able to estimate quantitatively the values of a particular individual.[31]

III. *Values and Personality Organization*

The foregoing pages have presented values from the psychological point-of-view. Values are the basic interests or motives

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[27]John J. B. Morgan and James T. Morton, "The Distortion of Syllogistic Reasoning Produced by Personal Convictions," *Journal of Social Psychology* 20:39-59. August, 1944.

[28]Dorothy Lee, "Are Basic Needs Ultimate?" *Journal of Abnormal and Social Psychology* 43:391-5, July, 1948.

[29]T. Brosse, "A Psychophysiological Study," *Main Currents in Modern Thought* 5:77-84, July, 1946.

[30]Talcott Parsons and Edward Shils, editors, *Toward A General Theory Of Action,* Harvard University Press, Cambridge, 1951, Part IV, Chapter II; also Clyde Kluckhohn, "The Limitations of Adaptation and Adjustment as Concepts for Understanding Cultural Behavior," in John Romano, editor, *Adaptation,* Cornell University Press, Ithaca, New York, 1949. Chapter V.

[31]Ralph White, "Value Analysis: A Quantitative Method for Describing Qualitative Data," *Journal of Social Psychology* 19:351-358, May, 1944.

which are found in the individual.[32] They are discerned by an analysis of the choice situations which the individual faces. From such an analysis it is seen that a person's activity is not determined exclusively by the stimulus of the moment, by a passing interest or by a specific attitude peculiar to each situation. Rather, certain general evaluative attitudes enter into the everyday activities of life. These exist at the trait level of organization and are self-consistent, pervasive, enduring and generalized.

The way in which values may be independent of basic needs and yet have motivational power is best stated in terms of Allport's theory of 'functional autonomy.' It is his belief that many important adult motives are infinitely varied, self-sustaining, contemporary systems which grow out of antecedent systems but which are functionally independent of them. Thus, as a boy, a musician may have practiced because of the slurs of his contemporaries. Later, when he has attained great proficiency with his instrument, he continues to practice not because of what some little boys once said to him or even because of what might be said to him by little boys now grown to manhood and playing the role of musical critics. Rather, he practices because perfection is "good" and mistakes are "evil." Thus, values serve as motivating features of personality as well as points of organization.[33]

A scientific study of values requires an empirical approach. Economic or philosophic values studies do not lend themselves to such an approach. A psychological study of values as presented in the foregoing pages, however, is empirical in nature. Thus, it is necessary to redefine values in psychological terms, if one wishes to remain in the scientific idiom.

[32]A clinical study of values is found in Harry Murray and Christiana Morgan, "A Clinical Study of Sentiments: I, II," *Genetic Psychological Monographs* 32:3-149, 155-309, August-November, 1945.

[33]The various papers backing functional autonomy are contained in Gordon Allport, *Nature of Personality: Selected Papers,* Boston: Addison-Wesley, 1950.

IV. *Implications for Psychology of Religion*

1. Social psychology's recent interest in perception has served to bring into prominence the problems of belief and values. New clinical, experimental and statistical tools have been developed for the study of these matters and religious psychologists must make use of them rather than depending primarily on logic and theory.[34]

2. Values effect perception, memory, rumor, logic, motivation and culture as has been empirically demonstrated. Thus, values operate at the radix of personality. Sufficient empirical evidence now exists to write a psychology of personality using value as the point of organization rather than motivation, perception, learning or communication. Such an approach to personality would serve as a basis for a more empirical psychology of religion.[35]

3. Experimental evidence has been produced which indicates that values are closely related to motivation and perception. Both of these are basic to personality change in the psychotherapeutic process. Yet several outstanding counselors insist that the counselor's values must not be a part of the psychotherapeutic process.[36] Green has indicated from a logical analysis that there are at least four sets of values involved in every psychotherapeutic situation: (1) the values of the culture; (2) the values implicit in the therapeutic relationship; (3) the values of the client; and (4) the values of the therapist. A working relationship must be es-

[34]A recent textbook which illustrates this trend is David Krech and Richard Crutchfield, *Theory and Problems of Social Psychology,* New York: McGraw-Hill Book Company, 1948.

[35]The recent volume edited by Talcott Parsons and Edward Shils, *op. cit.,* has made an interpretation of personality based on motivation and values. Recently as sociology was written from the value point-of-view Radhakamal Mukerjee, *The Social Structure of Values,* London: Macmillan Company, 1949.

[36]Fritz Roethlisberger and William Dickson, *Management and the Worker,* Harvard University Press, Cambridge, 1939. Chapter XIII; Frieda Fromm-Reichmann, *Principles of Intensive Psychotherapy,* University of Chicago Press, Chicago, Press, Chicago, 1950. Chapter III.

tablished between them.[37] Schilder has indicated that values which are unconsciously held or unknowingly assumed by the client must be brought to light and their implications examined if a complete personality reorientation is to be achieved.[38] However, it remains to be demonstrated empirically that values play an important role in therapy and exactly how they can be used to the greatest advantage. White's method of value analysis of recordings of therapy sessions offers a means of empirically testing this hypothesis.

4. The application of some of the mechanisms discovered in value research may give us a new understanding of religious phenomena. For example, because the values of religious persons are not always perceptually present there has been a tendency by some to discount their existence and to contend that religion is an illusion. The mechanism of "value resonance" — the tendency of a person to respond to valued objects even when they are not perceptually present, aids in understanding the influence and lasting effects of a religious experience.[39] In psychological terms it can be described as a recentering of values or as a new perception of values.[40]

5. The achievement of altruistic values as opposed to our present individualistic values involves a complete reorientation of child training. In our culture individualism is axiomatically assumed. Infants are severed from emotional and physical unity with their mothers. On the assumption of individualism a mother feels that she must have time for herself and must lead a private life. The child must be taught physical and emotional self-dependence. Implicitly we assume that he has a separate identity which he must be taught to recognize. By maintaining her individual integrity the mother passes on the value of individualism to the infant and thus creates needs for food, for security, and emotional response by making them distinct and separate. Sucking becomes a mere matter of nutrition so that the bottle is substituted for the breast and a bottle-holder for the mother's arms. On the assumption that there is no emotional relationship the mother withdraws herself from the child during feeding and so withdraws affection which is later competed for and secured by the child as reward for achievement.

Thus, the mother by means of habituation and training, reproduces in her child her own needs, the need for privacy and its related needs. The child grows up needing time to himself, freedom of choice, freedom to plan his own time and life. He resents all interference. He buys a private car, owns private property and peoples it with his own friends. The need for privacy is an imperative one in our society and is a part of a system which stems from and expresses our basic value-individualism.[41]

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[37]Arnold Green, "Social Values and Psychotherapy," *Journal of Personality* 14:192-228, October, 1946.

[38]Paul Schilder, *Goals and Desires of Man,* Columbia University Press, New York, 1942. Especially Chapter XXV; *Psychotherapy,* Norton and Company, New York, 1938. pp. 137-44.

[39]See Note 21 of this article and the explanatory material.

[40]The best description of a conversion experience from the viewpoint of the perception of the self is contained in Victor Raimy, *The Self Concept as a Factor in Counseling and Personality Organization,* (Unpublished Ph. D. Dissertation), Ohio State University, Columbus, 1943, Part I.

[41]Dorothy Lee, *Op. Cit.*

THE "NEW CHURCHES" IN A SMALL CITY

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OSWEGO is a small city, with a population of 22,611 in 1950, located on the southern shore of Lake Ontario in upper New York State. Oswego has twenty-two churches; seven of which are Catholic, fourteen are Protestant, and one is Jewish. Oswego is a "Catholic town" today. Two out of every three church members are Roman Catholics.

Ten of the fourteen Protestant churches fall most appropriately into the "liberal" group of churches. They have several characteristics in common. The religion preached from the pulpit is a liberal interpretation of the Bible. Their members and affiliates cut across about the same range of social classes. In dress and appearance, the congregations look about the same. Their program of social ministries are quite similar. All require a college-trained ministry. The group of ten liberal churches is composed of two Methodist, two Baptist, two Lutheran, two Episcopal, a Presbyterian, and a Congregational church. Each denominational pair is separated by the River.[1]

The "New Churches"

The Salvation Army, Church of Christ Science, Synagogue Adath Israel, Church of the Nazarene, and Baptist Tabernacle were organized and established in Oswego some years after all of the "liberal" Protestant churches and all but two of the Catholic churches had been established.

They are small churches. Together their members and affiliates total only 389. This is 2.4 per cent of the total of members and affiliates of all the churches in the city. The five churches in this group are highly individualistic and distinctive and, with the exception of the Church of the Nazarene and the Baptist Tabernacle, they have little in common.

The Church of the Nazarene and the Baptist Tabernacle are good examples of the divisive and fundamentalist trend within the Protestant church that has characterized the last 75 years of American religious history.[2]

The Church of the Nazarene made its appearance in the community in 1935.

The Baptist Tabernacle was organized in 1947 as a result of a schism in the First Baptist church. A young minister not long out of the Bible College received the "call" to fill the vacancy in the pastorate of the First Baptist church. He began to preach a religion more personal and direct with an emphasis upon purity and sanctification, otherworldly and revivalist with little concern for social "activism."

This return to the "old time" religion did not meet the favor of the majority of the congregation. A smaller group heartily agreed with the leadership of the pastor and the type of religion for which he stood. The pastor carried this group with him to form the nucleus of a new church, the Baptist Tabernacle.

Although the Church of the Nazarene and the Baptist Tabernacle together have only 156 members and affiliates, their average Sunday attendance is 74.7 per cent of the members and affiliates.[3] This percentage of

[1]See W. Seward Salisbury: "The Roman Catholic and Protestant Churches in a Small City," *Religious Education,* January-February 1952, for a description of the structure and functioning of the major denominations in this city.

[2]William W. Sweet: "The Protestant Churches," *Annals,* March 1948.

[3]Frederick A. Bushee: "The Church in a Small City," *American Journal of Sociology,* November 1943, found that small churches were holding the loyalty of their members more than the large, and the conservative churches were more successful than the liberal congregations.

attendance is even greater than the Catholic attendance.

Services

The Fundamentalist churches are continuing the traditional pattern of services: Sunday School and Sunday morning church service; Sunday evening service; and a midweek prayer or "holiness" service. Music plays an important part in the services, particularly the Sunday evening service. The Baptist Tabernacle calls its Sunday evening service a "Singspiration"; the Church of the Nazarene terms its evening service, "Evangelistic with song message."

Edifices

Both the Church of the Nazarene and the Baptist Tabernacle have purchased old frame dwellings, and have adapted them for church purposes. The downstairs rooms have been modified to serve as a main meeting room, accommodating from 50 to 85 persons, and the adjoining smaller rooms to serve for auxiliary functions. The second floor is the living quarters for the pastor and his family. Both churches have plans and some funds for a new church building.

Budgets

The pastors of both these churches are graduates of Bible Colleges. They receive a lower salary and have to get along on a lower budget than their more wealthy sister churches. Shortly after the pastor and the congregation of the present Baptist Tabernacle left the First Baptist Church, the pastor held a regular job in a local manufacturing concern in addition to his church duties. He maintained that anyone who felt the "call" to preach the "word of God" did not need to be rewarded with earthly and material goods. Due to the insistence of his faithful followers he gave his industrial job up to concentrate upon his church and its ministry. His congregation raised enough money to make it possible for him to take care of his family and at the same time to devote all his energies to the welfare of the church.

Exhortations

These churches recognize their fundamentalism and glory in it. The Baptist Tabernacle has become the center of a fundamentalist movement reaching out into the surrounding small communities and rural areas. Eight pastors from small churches in the area met in Oswego to form what they termed a "Bible-Believers Fellowship."

The religion preached is definite and personal. A clearcut dichotomy pervades the services and the religious thinking and feeling of the affiliates. Many sermons are liberally sprinkled with "heaven" and "hell," "lost" and "saved," "saint" and "sinner." In order to qualify for full membership in the Church of the Nazarene a prospective candidate must give up smoking as well as drinking.

During a typical service there is a close and effective rapport between the preacher and the congregation. Members of the congregation will agree with the minister with "amens" and "praise the Lords." Each fundamentalist pastor maintains his sermons and his religious convictions are derived directly from Bible "testimony." Good church members are encouraged to bring their Bibles with them to the services and follow the pastor as he reads or quotes from it.

An elderly parishioner was intently following the sermon at the Church of the Nazarene. Every two or three minutes he would raise his Bible in his hand and say, "Amen" or "Praise the Lord." The preacher would encourage such responses by pausing in his sermon or asking a rhetorical question to which several members of the congregation would answer; "That is right."

A series of revival services is a regular and anticipated part of the yearly calendar of events in both the Baptist Tabernacle and the Church of the Nazarene. The revivalists in both churches in 1949 were outside speakers — essentially professional evangelists. The speakers were well aware of their ability to sway their congregations, but they were also essentially sincere.

The Baptist Tabernacle and the Church of the Nazarene both accept tithing as the proper goal of church members. The pastors preach sermons extolling the virtues of tithing and the necessity of good Christians practicing it. A greater proportion of their respective memberships achieve the tithing

goal than is the case in any of the "liberal" churches.

These churches place a great emphasis upon their missionary program. The members make real financial sacrifices to support a missionary program which is almost wholly concerned with the saving of souls for the hereafter. In the spring a group of Tabernacle men carried on a series of services at the Rescue Mission in nearby Syracuse.

The pastor of the Tabernacle spent two weeks of his vacation in the Ozarks to reinforce the work of the regular missionary which his church maintains there. The Church of the Nazarene raised a remarkable sum for its membership, $125, at a special offering for missionary activity. The philosophy and program of both these churches is consistently "other-worldly."

Social Ministries

The Fundamentalist churches have about the same run of "social ministries" as the other Protestant churches; Family Suppers, Men's Club, Women's Guilds, Young People's Meetings, Kouples Klub. The membership is small and close knit. Church activities are the most important social activities of the members.

The affiliates in both churches are predominantly from the lower income brackets, and find themselves held to each other in a common bond of economic and social attitudes. Their place in the social class system has some bearing on the readiness with which they accept the "other-worldly" religion which is offered to them by their pastors.

Problems

The problem about which these pastors were most disturbed was what was happening to the church, not their own church but the liberal churches generally. The problem of religion was to "come back to the Scriptures" and the "Bible messages." A fundamentalist pastor from a nearby rural church expressed about the same point of view when he stated that the "churches have substituted a social gospel and a social program for an evangelical Bible-centered program."

The fundamentalist clergy are marked by their sincerity. They are very democratic in thought and action, and do not pretend to know more than any of their followers beyond the "word" as revealed in the Bible. Their sincerity and faith carries conviction to their congregations. The Bible is to their followers what they, the pastors, say it is.[4]

Trends

During the three years that the two Fundamentalist churches have been under study, the Church of the Nazarene has remained about the same. It has hung on as a small and struggling church; the congregation is drawn from about the same social class background, the service and program continue to be adult-centered. Due to both resignation and illness three different pastors have served the church.

The Baptist Tabernacle, on the other hand, has shown steady growth and development. Families constitute the majority of the congregation but the pastor has shown great interest and demonstrated unusual success in working with young people. He has an active and faithful group of both high school young people and college students attending the regular services and the special youth meetings.

The services are more restrained. An occasional "amen" from an older member of

[4]These religious groups have characteristics of both a sect and a church. The distinction is not a precise one. In Elmer T. Clark: *The Small Sects in America,* 1949, p. 21 it is maintained that sectarianism is a matter of spirit rather than form, organization, or size. According to Richard Niebuhr: *The Social Sources of Denominationalism,* 1929, p. 17, and Ernst Troeltsch: *The Social Teachings of the Christian Churches,* 1931, Vol. I, p. 334; a sect is distinguished from a church in that: 1. One joins a sect voluntarily on the basis of religious experience but is born into a church. 2. A sect is small and draws the greater part of its membership from the lower income groups, while a church represents the wealth of the community, or at least cuts across class lines. 3. A sect depends upon a lay leadership, while the church requires formal educational and theological training of its ministers. 4. A sect achieves a high degree of tithing among its members, a church can boast few tithers. 5. A sect will expel members found guilty of such sins as drinking, dancing, and sabbath desecration, a penalty seldom imposed by a church.

the congregation is about the only evidence of overt feeling during the course of a service. Although more restrained the total appeal is no less "evangelical and Bible-centered" than before. At a Sunday-evening service in charge of the high school youth group a number of young people gave their testimony as to what religion meant to them. In the course of their testimony several spoke about the time and the occasion when they were "saved." The most sought after goal is a personal religious experience and the resulting sense of peace and sanctification.

The Tabernacle's appeal has not been limited to the youth. Several deeply religious persons belonging to churches of the liberal Protestant group have broken away from their original church home and affiliated with the Tabernacle. Their disaffection and reaffiliation represents an attempt to achieve a more personalized religion, even at the expense of moving into a prestige group somewhat lower in the social-class pyramid than the congregation they have just left.

More than any other church in Oswego the Baptist Tabernacle is the creation of the charismatic qualities of its pastor.

CHRISTIAN SCIENCE

The Christian Science Church has 30 members. This is about the same size which it has had since it was organized in Oswego in 1901. The Reader reported that "most" of the members were women. A typical attendance at the regular Sunday morning church service would find 25 persons of whom the women would outnumber the men at least three to one. One or two students from the Teachers College attend with some regularity. Of all the 22 churches of Oswego, the Christian Science Church shows the least evidence of family participation and family worship. Very few children attend services. Most of the membership is drawn from the upper middle class with some representation from the upper classes. The great majority of the congregation are middle-aged or older. The church home is a good-sized frame building, originally built and occupied as a dwelling. It is located near the center of the city, and is kept in good repair. Next to the Sunday morning church service, the most important function is a Wednesday evening meeting which "includes testimonies of Christian Science healing." The Reading Room is open to the public each Tuesday and Saturday afternoon. Each year the local Church sponsors a series of public lectures.

SALVATION ARMY

In Oswego the Salvation Army functions both as a church and as a welfare institution. According to the local officers in charge, Senior Captain and Mrs. X., the spiritual objectives are of first importance with social service occupying a secondary role. The survey and study of the local Corps tends to substantiate the statement of the officers.

Church Functions

By virtue of its religious activities the local corps belongs to the Fundamentalist-Holiness group of churches. The members and affiliates come largely from the low income group. Testimonials are a regular feature of every service. The Senior Captains report that their adult communicants look forward with pleasure to this opportunity to participate. There is a great deal of enthusiastic hymn singing to the accompaniment of the Junior Band.

The service emphasizes evangelism and the saving of souls. The Salvation Army evangelist assigned to the Western New York area conducts a series of revivalist services at the local Citadel at least once a year. The traditional street corner service is held each Sunday evening from 7:30 to 8:00 at the main intersection of the city. Following this service the assembled Corps marches back to the Citadel to conduct its regular "Salvation meeting."

One hundred and sixty-five persons are carried on the rolls of the local Corps. Almost half (44 percent) are children under 15 years of age. The youth activities are the strongest feature of the church program. Sunday School is the first service Sunday morning. The regular morning "Holiness" service follows. The attendance at this ser-

vice varies between 20 and 40. Approximately half of this attendance on a typical Sunday are children.

The adult church membership are very loyal to Senior Captain and Mrs. X and the church. Although the church attendance is small and most of the supporters have limited incomes the congregation raises more than a thousand dollars a year through its pledge and envelope system. In 1949 $460 went for missionary purposes.

From time to time, according to the Senior Captain, down-and-out individuals will be brought back to respectability through the good auspices and friendship of the Salvation Army. Such persons affiliate with the church at first but tend to drift back to their original church home as they win back their self respect.

The Home League is the chief social organization for the families affiliated with the church. It conducts occasional picnics and suppers for the pleasure of the membership and bazaars to supplement the general budget.

The welfare services of the Corps include food boxes at Thanksgiving and Christmas for needy families, and consideration at all times for special cases of privation. The police and the courts lean heavily upon the staff of the Corps to assist parolees to adjust to civilian life, and to keep other unfortunates from getting into trouble with the law, and to help victims of broken homes who have no one to whom to turn for help. Any one really down and out and in trouble can expect help and understanding from the Salvation Army in Oswego.

Because of the services it performs and because of the high caliber of the local Corps leaders the Salvation Army has had and does now have excellent community relations. It receives a substantial sum from the Community Chest. It is the favorite charity of many persons. There are 108 members in the Auxiliary. The Auxiliary is much sought after by upper and upper-middle class women. They look upon the Auxiliary as one of the more desirable ways of identifying themselves with their social peers.

The budget is supplemented each week by collections at the theatre and the street sale of the *War Cry*. The Salvation Army maintains a service store in the city and each week a truck from the Syracuse office collects papers, rags, clothes and any other items that can be salvaged for use or for sale.

The Oswego Corps is favored with excellent professional leadership. Both Senior Captain and Mrs. X are deeply religious and are thoroughly devoted to a life of service to the less fortunate. Together they represent a wide range of leadership ability and talent. The unusual success of the Junior Songsters and the Junior Band has been the result of Mrs. X's real interest in children and ability in music instruction and leadership.

SYNAGOGUE ADATH ISRAEL

Oswego has had a Jewish community since the early days of settlement. The present Synagogue, Adath Israel, was not organized until 1908. The congregation is small, numbering only 26 families. Most of the families come from the business and professional classes. The present Synagogue was a frame dwelling which has been remodeled for church purposes. The ground floor includes the chapel and social rooms, and the second floor serves as the home and the study of the resident rabbi.

Adath Israel is an orthodox synagogue. The orthodox service is held Saturday morning. On Friday night a service is held which Rabbi R. calls a "conservative" service. According to Rabbi R. this "conservative" service is a modification of the orthodox service but is in no sense a "reformed" service nor is the Synagogue a "reformed" synagogue. The Saturday morning service interferes with the business pursuits of so many of the congregation that the Synagogue has found it necessary to eliminate this service during certain periods of the year.

Although the congregation is small the constituent families are loyal supporters of their Synagogue and their resident rabbi. A number of the families contribute between

two and three hundred dollars a year to the budget of the Synagogue. The interest and the support was especially good during 1949. Rabbi R. credited the Synagogue's showing to the tremendous morale boost which Jews everywhere received from the establishment and progress of the new State of Israel. Members of the congregation credit the greater interest of the Jewish community in their church to the personality and the leadership of Rabbi R. Although Rabbi R. has only been in the community a short time, he has shown himself to be an effective religious leader. The congregation are not only pleased with the way he conducts services and leads the Synagogue program but also with the manner in which he has adapted himself to, and been accepted by the churchmen and laymen of the city. The good feeling which Rabbi R. has been able to create was largely responsible for the acceptance of the Synagogue into the Oswego Council of Churches in the fall of 1949.

Like the other churches the Synagogue carries on an active program of "social ministries." In addition to its regular social meetings its Sisterhood conducted two large and well-organized money-raising activities in the fall — a rummage sale and a bazaar. Each was carried on over a three-day period and was patronized by the community.

The other outstanding women's organization is Hadassah, a local chapter of the national organization. The Oswego Hadassah was very active raising money for various welfare and educational projects in Israel. Its big effort was a benefit bridge held in the Pontiac Hotel. Over 400 persons attended. Because women of the church are invited to, and do support many similar benefits held by the various Catholic and Protestant churches of the city, they have an extensive list of persons whom they can feel free to invite to their own benefits.

Rabbi R. has a class in the Hebrew language for the children of the Synagogue. This class meets three times a week after school hours. Because of the difficulty of conducting services on Saturday, the Jewish sabbath, the Rabbi instituted a Jewish Sunday School class on the Christian Sunday.

More than 400 out of the 1500 students at the Teachers College affiliated with the local chapter of Hillel, the national organization devoted to the welfare of Jewish students. Only a small proportion of the students who participate in the program of Hillel show the same interest and give the same support to the services at the Synagogue. The more regular attendants represent family backgrounds strongly attached to the Hebrew religion and faithful to its teachings and customs. The students with Hebrew religious background attend services at the Synagogue at about the same ratio that Protestant students attend Oswego Protestant churches. The church attendance of both groups falls far below the proportionate attendance of Catholic students at a Sunday mass.

The student body at the Teachers College has made great strides towards intergroup tolerance and understanding and intergroup acceptance. All of the fraternities and sororities include Jewish students among their memberships. None of the social clubs is limited to or confined to Jewish students. Jewish students now show very little of the self-consciousness or embarrassment about being identified with a Jewish background which students frequently used to show.

The lessened interest of the students in the Hebrew religion may be explained in part by an observation of Rabbi R. He stated that it was not so much the Jewish people that kept the Hebrew religion alive during their centuries of persecution and isolation, but rather it was the Hebrew religion which maintained the identity and solidarity of those who called themselves Jews. The more or less complete acceptance of Jewish students into the social and political life of the college community may have eliminated the most important single reason of many students for supporting the Hebrew religion.

JEHOVAH'S WITNESSES

A small company of Jehovah's Witnesses

has been active in the community for several years. Members of the company distribute the *Watch Tower* and other literature on the streets. They ring doorbells and seek to interest others in their faith Sunday mornings, apparently on the ground that anyone who is not in church is a reasonable prospect for a new religion.

Meetings are held each Sunday afternoon in a rented hall on the top floor of one of the down-town business blocks. Although the majority of the local company are upper-lower class in terms of education, income, and social behavior, several of the leaders are quite personable in appearance and effective in manner and represent middle-class status in regard to house, home furnishings, car and dress.

The group meets two evenings a week in different homes — on Tuesday to study the Bible lesson from the *Watch Tower* and on Friday to train and to rehearse in order to become more effective proselyting agents for the faith. Religious activities occupy all the spare time of the leaders.

Summary and Conclusions

1. Oswego is a religious town. Religion plays an important part in the lives of the majority of the city's residents.

2. The religious pattern is characterized by denominational pluralism. There is an organized sect or denomination representing the most common variations in religious expression which exist within American culture. Formality and universality is represented by the Catholic churches. A restrained service more or less formal without the universality and authority associated with an effective hierarchy is represented by the various liberal Protestant churches.

3. The Fundamentalist churches represent a religion informal in nature and expression, otherworldly in outlook, and highly emotional in appeal. Oswego's fundamentalism is vital, effective, and dramatic. Fundamentalism meets the spiritual needs of a small group of people in a very adequate fashion.

4. The Christian Science church, the Synagogue Adath Israel, the Salvation Army, and the Jehovah's Witnesses are available for other smaller groups who have special interests and special needs not filled by the major religious systems of the community.

5. Although the "New Churches" represent but a small proportion of the church population, they occupy an important place in the religious pattern of the community. They serve as a sort of "safety valve" where disaffected members of the older established denominations may reorient themselves within a religious system which answers better their particular need for spiritual security.

6. Although the "New Churches" have smaller congregations than their sister churches of the long-established denominations their memberships exhibit a higher degree of loyalty; the percentage attendance is higher, the per capita contributions are higher, the interest in the services and the participation in the church program is greater. Because of the quality and intensity of religious feeling which the communicants of the "New Churches" show and experience, these churches exert an influence within the religious community considerably out of proportion to their numbers.

IT'S A WOMAN'S WORLD?

The only countries where women are not increasing faster than men are the Philippines, Australia, New Zealand, Union of South Africa, India, and Pakistan. — *National Parent-Teacher.*

In just seven countries — Canada, Chile, Denmark, Finland, Scotland, Sweden, and the United States — do more girls than boys, percentagewise, attend secondary-level schools. At the level of higher education, there are many more men than women in all the countries. — *Access of Women to Education,* Unesco.

Although women outnumber men in public-school classrooms in the United States by four to one, they have made little or no progress in the administrative field in the past 50 years, according to a report of the National Council of Administrative Women in Education.

AN EXPERIMENTAL STUDY IN MEASURING THE EFFECTIVENESS OF CLASS SPEAKERS IN CHANGING COLLEGE STUDENTS' ATTITUDES[1]

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THIS PAPER analyzes an experiment that was conducted in the classroom during the 1952 college religious emphasis week, March 9-15. The study was designed as a controlled experiment in testing the effectiveness of guest speakers in changing college students' attitudes toward the proposal of sending a United States ambassador to the Vatican. Essentially it was a study to see if college students' attitudes could be changed significantly by a thorough discussion of an issue from two different and opposed viewpoints.

The Attitude Test

An attitude test was administered to the students in three sections of the introductory rural sociology course on two occasions. The test was given before the guest speakers appeared in class and also after they had spoken.

The attitude test that was administered in the experiment was as follows:

1. In what church or denomination do you hold membership? _____
2. If you are not a church member, what is your church preference? _____
3. In what church do your parents hold membership? (If deceased, list the church to which they belonged in their later lives.)
   Father _____ Mother _____
4. In 1951, the President of the United States proposed that a U.S. Ambassador be appointed to the Vatican. Congress has taken no action on this proposal up to the present time. Do you think that a U.S. Ambassador should be appointed to the Vatican? (Make an X opposite the statement below which expresses your opinion).
   ____(1) I strongly approve of this proposal.
   ____(2) I approve of this proposal.
   ____(3) I do not know whether I approve of it or not.
   ____(4) I disapprove of this proposal.
   ____(5) I strongly disapprove of this proposal.

(Note: All other questions had five alternative answers but they are omitted below).

5. If the United States had an Ambassador to the Vatican, do you think that international understanding would be improved?
6. Do you think the Catholic Church is in favor of traditional American separation of Church and State?
7. Is the Catholic Church, in supporting the proposal of the President of the United States, intent on destroying traditional American separation of Church and State?
8. Is the Catholic Church, in supporting the proposal of the President of the United States, intent on gaining a privileged place for the Church?
9. Are Catholicism and democratic forms of government incompatible?
10. Are Catholicism and the American way of life incompatible?
11. If non-Catholics in the United States are not alert, do you think that the Roman Catholic Church will restrict their democratic freedoms?
12. Do you think that the Catholic Church in the United States is growing too large and exercises too much influence on law makers, opinion moulders and those who control the channels of communication?
13. Do you think that the Catholic Church is a leader in action against Communism?
14. It has been said that Catholics are just as anxious as non-Catholics to preserve the

[1]This paper is published as a contribution of the Oklahoma A. and M. College.

traditional American separation of the Church and State. Do you think that the Catholics are?

Each of the eleven attitude questions (4 through 14) had five possible answers. The students were instructed to check one of the five statements given under each of the eleven questions which corresponded to their opinion. Weightings were assigned to each of the five alternative answers in order to get a total of attitude test score for each student, based on a five-point scale. The third answer to each of the eleven attitude questions was given the weight of zero. This answer (number 3) indicated either a neutral attitude or an undecided opinion, and both were considered to be of equal weight. Some investigators prefer to distinguish between undecided and neutral opinions, but it was decided that a five-point scale would be an adequate measure of depth of attitude on this test, so both responses are found in answer 3.

The other four alternative answers to each of the questions (1, 2, 4, and 5) were weighted in terms of whether they were positive or negative attitudes. All favorable attitudes toward sending an ambassador to the Vatican and/or pro-Catholic attitudes were scored positive; all unfavorable attitudes toward the proposal and/or anti-Catholic attitudes were scored negative. For example, the five answers to question 4 were given the following weights: 1, +2; 2, +1; 3, 0; 4, –1; and 5, –2.

Therefore the possible total score a student could receive on the eleven questions ranged from +22 to –22. Scores from +1 to +22 indicate that a student favors appointing an ambassador to the Vatican and is also pro-Catholic. A minus score reflects an unfavorable attitude and/or an anti-Catholic attitude, while a zero score indicates a neutral attitude or an undecided opinion.

Some may claim that religious bias (pro-Catholic, anti-Catholic) plays a larger part in this test than the issue of sending an ambassador to the Vatican. The argument would be sound only if the number of questions relating to the two matters are considered. Only the first two attitude questions (4 and 5) deal specifically with the appointment of an ambassador to the Vatican. Questions 6 through 14, inclusive, were included because it was assumed that opinions on these questions largely determined a student's opinions on questions 4 and 5. Opinions regarding the Catholic church have considerable influence upon the major issue under investigation — appointment of an ambassador to the Vatican. The last nine questions were included for that reason.

Students, like most everyone else, allow bias and ethnocentrism to enter into their opinions. This was evident in the first as well as the second test. No attempt was made to eliminate this tendency except through the educational process of the experiment. The *purpose* of the study was designed to measure *changes in attitudes.*

It will be noted that the name of the President of the United States was not mentioned in question 4. Public opinion studies have shown that the inclusion of a president's name introduces a bias, either negative or positive, to the respondent. Harry Truman's name was purposely omitted for that reason.

The degree of association between each student's response to question 6 and to question 14 was computed. This correlation was used as a test of reliability of the 11 question attitude test. Tests of reliability were calculated for all three sections on the first test and again on the second test.

Five out of the six tests for reliability were significant. In Section 1 of the class, the correlation on the first attitude test between responses to question 6 and 14 was .792, and on the second test, .753. Both correlations are significant at the 1 per cent level. In Section 2, the correlation on the first test was .569, and .359 on the second test. The former correlation is significant at the 1 per cent level, while the latter is not significant at the 5 per cent level. In Section 3, the correlation on the first test was .468, and .730 on the second. The first correlation is significant at the 5 per cent level while the latter is significant at the 1 per cent level.

Experimental Procedure

The study was designed as a controlled experiment in all aspects, except that the experimental and control groups were not

matched.[2] On March 7, 1952 the attitude 10th, to those students who were not in class test given above was administered to students in three sections of the introductory rural sociology course.[3] The test was given March on March 7th. The students were instructed not to sign their names to the test.

Section one was designated as a control group and the other two sections, two and three, were used as experimental groups.

On March 12th, a Protestant minister of a Church of Christ spoke to students in the two experimental sections (two and three). He pointed out the undesirability of sending an ambassador to the Vatican and the reasons he opposed the appointment.

On March 14th, a priest of a Roman Catholic church spoke to the two experimental sections on the same question. He favored the appointment of an ambassador, as a private citizen, although the Catholic Church was not actively sponsoring it. He gave the advantages of having an ambassador sent to the Vatican. Both speakers held short discussion sessions at the end of their talks.

The control group (Section one) did not have class speakers to talk on the issue during the period of the experiment.

The major points given in each of the two speeches by the class speakers to the two experimental groups were, in outline:

[2]For an excellent discussion of the model of controlled experiments see: Samuel A. Stouffer, "Some Observations on Study Design," *American Journal of Sociology,* Volume LV, No. 4, January 1950, pp. 355-361. For an account of the use of this study design see: Carl I. Hovland, Arthur A. Lumsdaine and Fred D. Sheffield, *Experiments on Mass Communication: Studies in Social Psychology in World War II,* Volume 3, Princeton: University of Princeton Press, 1949.

[3]Each of the three sections met class three times a week for 50 minutes — Monday, Wednesday, and Friday.

Church of Christ Minister	Roman Catholic Priest
1. The Catholic Church is seeking to get official recognition.	1. The Catholic Church is neutral or indifferent on this proposal. The Church is not officially promoting it; although many Catholics privately favor it. The Catholics had nothing to do with President Truman's decision — they were not consulted.
2. *The Vatican is not a sovereign state* — but a religious center. The Pope is not a civil ruler — he is only a religious ruler.	2. *The Vatican is a sovereign state* — It is similar to England, Sweden, and Israel. Rulers of these three sovereign and civil states are also heads of the State churches in their countries. The Vatican has all the sovereign powers of a State. This proposal would send an ambassador to the head of a sovereign, civil state. The Pope is both a civil ruler and a religious head — same principle as the Queen or King of England.
3. The appointment of a U. S. Ambassador to the Vatican is a violation of our Bill of Rights in our constitution — separation of Church and State.	3. The appointment of an ambassador to the Vatican is not unconstitutional. If it were we would have to recall three ambassadors from the above countries. It does not violate the constitution. (a) This is not making a law; (b) Nor, is it establishing a religion or church.
4. The Catholic Church is opposed to the separation of Church and State. The Roman Catholic Church wants to control the state. It has had the right to appoint and dispose of kings.	4. This proposal has nothing to do with making a coalition or combination of Church and State. In the U. S., the Catholic Church is for separation of church and state. Only two major countries do not have ambassadors, (or official representatives) to the Vatican — Russia and the United States. There are 19 ambassadors, 20 ministers, and 5 Chargé d'affairs to the Vatican from 44 countries, both from Christian and non-Christian countries.

CHURCH OF CHRIST MINISTER	ROMAN CATHOLIC PRIEST
5. The Catholic Church is against Americanism — it is authoritarian, absolutist, opposed to liberty, religious freedom. Religious freedom is denied in those countries where Catholics rule. It employs force to restrict the freedoms of people — Examples: Inquisition, Index of books. This proposal gives absolute authority to the Pope. Hitler and Stalin are weak in authority compared to the Pope. The Pope wants to rule the world.	5. The Catholic Church is not trying to take over the U. S. politically. The Catholic Church is not a vast political machine. Eighteen percent of Americans are Catholics. During World War II Catholics supplied 31% of the members of the Armed forces. Some of the Protestant Churches are applying pressure on Congressmen and the President to do away with this proposal (appointment of an Ambassador to the Vatican). They are doing the very thing that they are accusing the Catholics of doing — restricting religious freedom. The Protestants are promoting religious prejudice — not the Catholics.
6. This proposal grants an advantage to one of the bitterest opponents (Catholic Church) to the American way of Life. It is a threat to the American way of life. It would like to split the people in this country. The Catholic priests in the "Iron Curtain" countries are spies — the Catholic Church operates as a spy ring. The Vatican is a listening post and a spy ring.	6. This proposal is an act of diplomacy — friendly relations between states or nations. Advantages: a. Information — Find out what is going on in other countries of the world — The Vatican is a listening post. *This would promote World Peace.* b. Amelioriation of human suffering — (1) The Vatican handled letters during World War II, at its own expense, for people living in warring countries; (2) clothes and canned goods are distributed to suffering peoples. c. The Pope can promote better world peace — cut down on prejudice, and on ruthless dictators. Possible Disadvantages: If this proposal would bring a hopeless division of the American people, it should be shelved for the present time. We must stand united in this country.
7. The Catholic Church will fight Communism, regardless of whether the U. S. has an Ambassador to the Vatican or not. There are two great forces threatening the rule of the world today — Communism and Catholicism. Naturally, the Catholics are opposed to Communism because they want to take over. If Catholics were to win, we would still face the threat of the totalitarianism of the Catholic Church.	7. The Vatican is combating the Communist menace. The Catholic Church was the first to point out that the Western World must correct its social and economic evils (sweat shops, etc.) if communism were to be combated. No one paid any attention to this warning.
8. When a person (Catholic Bishop or Cardinal) participates in a foreign election, he is supposed to forfeit his American Citizenship. Catholic (Bishops) have divided allegiance. They have allegiance to two sovereign states, if the Vatican were recognized as a temporal or sovereign state. Two types of citizenship held by any American is contradictory.	8. American Catholics do not owe their civil allegiance to the Pope. The American Catholics owe their spiritual allegiance to the Pope. Voting for a Pope is not a civil or civic exercise of power. An American would not lose his American citizenship by voting — it is an exercise of a religious or spiritual matter.

Points of Agreement between the Two Speakers

1. The United States was colonized by people who ran away from church—state collaboration, and religious suppression. The Puritans came to America for religious freedom.

2. The Catholic Church is a bitter foe of communism.

3. Dividing the people in this country over the issue of sending an ambassador to the Vatican would be a serious mistake. It would be a catastrophe. We need a united nation.

On March 17th, the same attitude test was administered to the students in the three sections a second time, and on March 19th the re-test was given to those students who did not take the second test the previous March 17th. The control group contained 14 students who took both attitude tests. There were 22 students in Section 2, and 25 students in Section 3 of the experimental groups who heard both speakers and took both tests.

Changes in Attitudes

Did the students in the control and experimental sections change their attitudes significantly between the first and the second tests? T-tests and signs tests were computed in total individual test scores, by sections, to determine any significant change (Table 1).

Table 1. Attitude Scores of Students, by Sections, on the First (before) and Second (after) Tests

	Control Group		Experimental Groups			
	Section 1		Section 2		Section 3	
Student	*Before*	*After*	*Before*	*After*	*Before*	*After*
1	7	0	3	− 4	− 6	− 1
2	4	1	3	0	− 4	− 4
3	−16	−19	11	14	8	8
4	4	2	2	2	0	− 1
5	7	3	0	7	3	3
6	14	11	7	8	− 6	− 8
7	− 4	12	5	− 5	3	− 9
8	− 1	2	0	9	2	− 7
9	4	6	8	10	7	9
10	7	7	0	− 3	1	7
11	4	5	9	− 5	6	− 6
12	−16	−19	10	8	4	6
13	− 3	− 3	0	4	9	9
14	20	19	2	8	7	− 7
15			0	− 7	− 1	− 4
16			− 8	−10	5	6
17			1	3	− 6	7
18			3	12	0	4
19			7	15	4	6
20			4	− 3	8	5
21			2	− 2	8	− 6
22			22	22	8	− 7
23					4	10
24					− 5	−14
25					12	18
Total	31	27	91	83	71	24
Mean	2.21	1.93	4.14	3.77	2.84	.96
T-Test	.1986			.2765	1.2615	
T-Test Needed for 5% Level of Significance	2.160			2.074	2.064	

There were no significant changes in the expressed attitudes of students in either the control group (Section 1) or in either of the two experimental groups (Sections 2 and 3), as measured by T-tests of significance. According to signs tests, the direction of change in total individual scores in the three sections was also not statistically significant.

The mean test scores of students in all three sections were positive on the first test, as well as on the second test. But the direction of change was from a slightly favorable attitude toward the proposal of sending an ambassador to the Vatican to a more neutral attitude. The mean score of the control group was 2.21 on the first test and 1.93 on the second test. Students' attitudes in the experimental groups changed in the same direction, with section 3 changing more than section 2, from 2.84 to .96, and 4.14 to 3.77, respectively (Table 2).

Table 2. Mean Scores of Students on the Eleven Question Attitude Test.

	Before	After	Difference
Experimental Groups			
Section 2	4.14	3.77	− .37
Section 3	2.84	.96	−1.88
Control Group			
Section 1	2.21	1.93	− .28

The attitudes of students in the three sections are not strong, either positively or negatively. To most of them, this was their first acquaintance with the proposal of sending an ambassador to the Vatican and they were still undecided at the end of the experiment.

The attitudes of students in the control group changed less than those in either of the two experimental groups. The mean score of the control group decreased by .28 between the first and second tests; scores of section 2 of the experimental group declined by .37; and mean scores of section 3, declined by 1.88. The differential changes in mean scores between the control and experimental groups indicate that the discussion of the proposal by the two speakers did have an influence upon the students' attitudes, although they did not change significantly. One would expect little or no change of students' attitudes in the control group since they did not hear the speakers.

The large difference in score changes between the two experimental groups is noteworthy. The major factor responsible for the great difference in change is that the 8 non-church members in Section 3 changed their attitudes significantly while the 5 non-church members in Section 2 did not. Section 3 contained more non-church members than did Section 2.

As has been discussed above, the changes in mean scores, by sections, was not significant. Did the students in any of the three sections change their attitudes significantly on any one of the eleven attitude questions? Only in question 12 was there found a significant change in attitude. On the first test, Section 2 of the experimental group had a mean score of .636 and on the second test, the mean score declined to .227. According to T-tests of significance this change in attitude is highly significant and would occur less than twice out of every 100 by chance.

A word of caution should be mentioned in the interpretation of the change in attitude on question 12. This question was included in the test solely as a check on questions 9 and 10. It was thought that there would be a correlation of students' responses between questions 9 and 12 and 10 and 12. It was found that there was no significant association between responses to questions 9 and 12 or between 10 and 12 in any of the three sections on either the first or second test. It is impossible to determine to which of the several phrases included in question 12 that the student responded. An interpretation of the change in attitude of students in Section 2 is therefore impossible because of the nature of the question.

Tests of differences were computed to determine if students holding membership in the various churches changed their attitudes significantly. The 6 students in the control group (Section 1) who were members of the Baptist church changed their attitudes significantly in terms of total individual scores. On the first test the mean score of this group was 3.333 and on the second test the mean score was –.333. This change in attitude is highly significant according to the T-test and would occur less than once out of every 100 by chance. This change in attitude by the 6 Baptists from a favorable one to the opposition to sending an ambassador to the Vatican, was unexpected. Their change in attitude must be attributed to conferences with persons outside of the classroom or discussions among themselves during the experiment, since they did not hear either speaker.

Tests of significant differences were calculated to determine if students who were not church members changed their attitudes significantly. It would seem plausible that attitudes of non-church members would change more than that of church members. It was found that the non-church members in one section changed their attitudes significantly. The 8 students in Section 3 (experimental group) had a mean score of 4.875 on the first test and on the second test their mean score declined to –1.875. A change in attitude as great as this would occur less than 5 times out of every 100 by chance.

Summary and Conclusions

This study was designed as a controlled experiment in testing the effectiveness of guest speakers in changing college students' attitudes toward the proposal of sending an ambassador to the Vatican. One class, (Sec-

tion 1) was held as a control group and two classes (sections 2 and 3) were used as experimental groups. Attitude tests were given at the beginning of the experiment to all students in the three sections of the introductory rural sociology course. Two speakers, one a Roman Catholic, the other a Protestant, spoke to the two experimental sections on two successive class meetings. The same attitude tests were administered to the three sections after the two experimental sections had heard the two speakers. Tests of significant differences were computed to determine changes in students' attitudes during the experiment. In terms of total individual scores, neither the students in the control group nor in either of the two experimental groups changed their attitudes significantly.

The experiment stimulated most of the students to think about the issue. It had an unmeasurable educational value since some students had not heard of President Truman's proposal of appointing General Mark Clark as an ambassador to the Vatican. A few students had never even heard of the Vatican and had no idea about what it was. Those students who had heard of the proposed appointment did not know the specific reasons why some church groups opposed it while others favored it.

There were 3 significant changes in attitudes during the experiment:

1. Baptist students in the control group changed their attitudes significantly. The change was from a favorable attitude toward the proposal (3.333) to a negative attitude (−.333).

2. Non-church members in Section 3 of the experimental group changed their attitudes significantly. This change was also from a positive attitude to a negative one, 4.875 to −1.875. A tentative conclusion can be drawn that religious attitudes of non-church members can be changed more easily than that of church members.

3. On the first test, students in Section 2 of the experimental group had a mean score of .636 on question 12. Their mean score on the second test decreased to .227. This change was from a positive toward a neutral attitude.

VETERANS ADMINISTRATION INFORMATION SERVICE

One out of every six post-Korean veterans in America today has trained at some time or other under the 18-month-old Korean GI Bill, a Veterans Administration survey disclosed.

The 377,000 Korea GI Bill trainees enrolled for courses, ranging from accelerated grade school work to post-graduate college study.

More than half of the trainees, or nearly 192,000, attended colleges and universities.

Another 30 percent, or about 117,000 enrolled in schools below the college level. Trade and vocational courses were the most popular types of below-college schooling, accounting for nearly 69,000 veterans. More than 23,000 enrolled in grade schools and high schools; 19,000 selected business schools, and 5,700 took their training in correspondence schools.

Veterans who trained on-the-job under the Korea GI Bill numbered nearly 56,000. Nearly two-thirds of these were in apprenticeship programs. The rest were taking other forms of job training.

Approximately 13,000 veterans were enrolled in institutional on-farm training programs — a combination of classroom study with actual experience on the farm.

New applications for training from post-Korea veterans are coming into VA Regional Offices at the rate of 35,000 a month, VA said.

The nation's population of veterans with service since the outbreak of Korean fighting now stands at nearly 2,500,000.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, *and used by permission of that periodical. The abstract numbers are from* Volume 27, No. 5, 6, and 7, May, June, and July, 1953.

I. ABSTRACTS OF GENERAL INTEREST

Those who are interested in the continuing influence of Thomistic and Aristotelian precepts in psychology will find the following abstract especially intriguing.

3610. BARTA, FRANK R. *(St. Joseph's Creighton Memorial Hosp., Omaha, Neb.).* THE MORAL THEORY OF BEHAVIOR. Springfield, Ill.: Charles C. Thomas, 1952, 35 p. $2.00. — A new theory of mental illness is presented based on Thomistic and Aristotelian principles of normal behavior. Normality is based on how closely attitudes approximate objective truth. Mental illness occurs when one involuntarily deviates from normality. "Man acts in accord with what he believes except when he sins. False beliefs acquired in young and impressionable years determine basic temperament." Human temperament falls into one of 4 basic types according to one's attitude and expectancy of self and others. "Errors of excess or of deficiency usually result in mental illness if the deviation from objective reality is significant." Clinical correlations and re-education treatments are discussed. 15 references. — *M. Ellerman.*

According to the abstract below, opinions expressed in a group meeting do not necessarily coincide with those privately held by participants. If this is true, public statements at times need to be taken with a grain of salt.

3419. GORDEN, RAYMOND L. *(U. North Dakota, Grand Forks.)* INTERACTION BETWEEN ATTIDUDE AND THE DEFINITION OF THE SITUATION IN THE EXPRESSION OF OPINION. *Amer. Sociol. Rev.,* 1953, *17,* 50-58. — 24 residents of a cooperative living project completed an ostensibly anonymous questionnaire concerning opinion of Russia. These private responses were compared with public responses to the same questions — during an interview in the presence of all other residents. Immediately following each public interview, respondents checked a sheet indicating their estimates of group opinion (i.e., their "definition of the situation"). Respondents correctly estimated the direction of group opinion in relation to their own opinion but tended to underestimate the degree of discrepancy, and respondents' public opinion tended to compromise the difference between their private opinion and their estimate of group opinion. Case studies of extreme conformists and non-conformists suggested that four factors differentiate them: (1) degree of identification with the group, (2) conception of group attitude toward non-conformity, (3) own role in group, (4) negativism. — *W. W. Charters, Jr.*

The author of this study offers a provocative analysis of the content of comic strips, a perennial concern of religious and secular educators. The next step, presumably, would be to inquire as to what satisfactions are being derived by comic readers of various ages.

3525. SPIEGELMAN, MARVIN; TERWILLIGER, CARL, & FEARING, FRANKLIN. *(U. California, Los Angeles.)* THE CONTENT OF COMIC STRIPS: A STUDY OF A MASS MEDIUM OF COMMUNICATION. *J. Soc. Psychol.,* 1952, *35,* 37-57. — 3 issue of the *Puck* and *Metro* Sunday comic strips were content analyzed. "Comics are *skewed toward reality* in terms of situation . . . the real-irreal dimension is a function of two variables: situation and caricature. If the situation in the strips is *real,* the people in the strips will be *irreal* . . . if the situation is remote, the people will be *real.* Rank-orders of ethnic groups in terms of frequency of appearance and in terms of sympathetic portrayal correlated .67 and .55 respectively with the rank-order acceptance of ethnic groups in American culture as found by Bogardus. Animals appear in 50 per cent of the strips. They are particularly important in humor." — *J. C. Franklin.*

II. ABSTRACT DEALING WITH MATURITY AND OLD AGE

As its title implies, the aim of this volume is to promote better understanding on the part of professional personnel of the problems of old age.

3396. GILBERT, JEANNE G. *(191 Joralemon St., Brooklyn, N. Y.)* UNDERSTANDING OLD AGE. New York: Ronald Press, 1952, ix, 422 p. $5.00. — The organization of this book makes it suitable for use as a textbook in courses on aging and as a reference work for professional persons concerned with problems of the aging. While the psychological changes of later life are emphasized, much space is given to the physical changes of aging. The author's position is that, "An acquaintance with the medical problems of aging provides a necessary basis for understanding intellectual, emotional, and psychosexual changes and the resulting changes in the social relations of the older age group." There are 3 major divisions to the book, "Normal life changes in aging," "Abnormal life changes in aging," and "Professional work with the aging." Each of the chapters in these divisions contains a large bibliography. A detailed 15-page subject index permits easy reference to the many psychological, physiological, and physical changes of aging discussed in the text. — *J. E. Birren.*

III. ABSTRACTS DEALING WITH CHILD DEVELOPMENT AND CHILD GUIDANCE

Aggressive children almost invariably come into the limelight of attention at some time during the year. The original article upon which this abstract is based may therefore be of special interest to directors and others concerned with religious education programs.

3368. GARDNER, GEORGE E. *(Judge Baker Guidance Center, Boston, Mass.)* WHAT ABOUT THE AGGRESSIVE CHILD? *Child,* 1952, *16* 146-149; 155-156. — After discussing why and in what ways aggressive behavior is normal in the child, the author, listing 8 points on why the aggressive child acts as he does, describes clearly the underlying causes or motivations of each. Stating that there are no definite hard and fast rules applying to all aggressive children, he gives 3 general rules that may be followed in most cases. — *S. M. Amatora.*

Those responsible for the maintenance of church libraries may want to review this list of books for young readers, prepared with a "human family" framework of reference.

3369. GODDARD, ALICE L. & WIDBER, MILDRED C. MENTAL HEALTH READING FOR CHILDREN. *Pastoral Psychol.,* 1952, *3,* June, 39-48. — Books can help children discover their interdependence with humanity through identification with persons in stories, biography, and history, to learn how others worked through difficulties and gain insights for their own living. There is also release in fantasy and fiction from the weight of anxieties as well as growth in understanding, tolerance and appreciation in such enlarging experiences. Knowledge gained from reading can add to a growing person's sense of worth, keep alive the joy of living, and broaden one's interests. A list of books is suggested for progressing ages from 3 to 18. — *P. E. Johnson.*

While the religious worker is not usually prepared to engage in psychotherapy with children, this latest volume by Slavson should provide considerable insight concerning the psychodynamics and screening of possible personality deviants.

3603. SLAVSON, S. R. CHILD PSYCHOTHERAPY. New York.: Columbia University Press, 1952. xiii, 332 p. $4.50. — The book consists of 3 main sections: child development, pathogenesis, and psychotherapy. The first section deals with the basic psychobiologic, psychosexual, and psychosocial drives of the child that lead to balanced adulthood and with the influence of the family, peer groups, and the community on the growing child. Section 2 analyzes the emotional disturbances, social maladjustments and more serious pathology which may occur when normal child development is interefered with or blocked. Finally, the last section presents 18 types of therapy which may be utilized to correct pathologic deviations in development. Group therapy with children and parent therapy are discussed. — *L. N. Solomon.*

IV. ABSTRACT DEALING WITH PERSONAL COUNSELING

The religious educator with constituents considering college careers may find this summary of factors contributing to academic achievement of considerable help in this counseling with young people and their parents.

4570. MORGAN, HENRY H. *(Wesleyan U., Middletown, Conn.)* A PSYCHOMETRIC COMPARISON OF ACHIEVING AND NONACHIEVING COLLEGE STUDENTS OF HIGH ABILITY. *J. consult. Psychol.,* 1952, *16,* 292-298. — "This paper considers some measured interests, personality traits, and motives of achieving and nonachieving college students of high ability, and investigates the relationships between these measured personality variables and the students' scholastic success." The following variables appeared to be related positively to academic achievement: (1) "Maturity and seriousness of interests"; (2) "Awareness of and concern for other persons." (3) "A sense of responsibility." (4) "Dominance, persuasiveness, and self-confidence." (5) "Motivation to achieve." 28 references. — *F. Costin.*

BOOK REVIEWS

Paul the Apostle. By GIUSEPPE RICCIOTTI. Translated by Alba I. Zizzamia. Milwaukee: Bruce, 1953. xi + 540 pages. $7.50.

Giuseppe Ricciotti, a professor of Semitic languages and of Oriental Christian history at the State University of Rome, is a first-rate Scripture scholar. It is a pleasure to recommend unreservedly his present study on the life and writings of St. Paul. Such an up-to-date treatment in English of the great Apostle of the Gentiles fills a real need.

While this work, which shows a fine knowledge of all the important studies on St. Paul and of all the recent discoveries in archaeology that bear on his times, is solid enough to satisfy all the reasonable demands of the specialist in Sacred Scripture, it is nevertheless written in a style that is clear and colorful enough to hold the interest of the average literate layman. A feature of the work is the author's employment of Talmudic sources in such authoritative fashion as to inspire reader confidence. Ricciotti's two-volume *History of Israel* (English translation in preparation) served as partial background for this, the third member of his scholarly trilogy. The second to be written but first to appear in English was *The Life of Christ.* Since the rendering of that 700-page volume in 1947, innumerable readers have had something of the erudition of Edersheim, Dalman, Lagrange and de Grandmaison available to them in witty, literary, and non-diffuse style.

The introductory chapters of *Paul the Apostle* deal with geographical, cultural, intellectual and religious backgrounds. They may make difficult reading for some, especially those unfamiliar with the ancient world, but if persevered in they will reward the reader by helping him visualize more readily the scene in which the drama of the Apostle's life was cast. Three admirable maps of the missionary journeys appear in their proper chapters but no reference is made to them in text or index, with the odd result that the rich treatment the ethnology and topography of the "Province of Asia" can yield a mild frustration to the reader not clever enough to come on them independently. The difficulty is heightened by the good quality of paper used, which does not render up every treasure to the random leafer-through.

From page 183 the section titled "Biography" is undertaken, eleven chapters having first been given to a history of Pauline criticism, charisms in the early Church, and assessment of Paul's person and literary style, as well as the topics mentioned. This second large division, in twelve chapters, recounts chronologically all the events in his life as far as they can be reconstructed from the Biblical and extra-Biblical sources. A prominent place is naturally given to the Apostle's teachings, and all of the Pauline Epistles are here presented in analytical summaries, which also embrace a considerable amount of detailed exegesis.

Ricciotti's major presupposition is that Christianity is true and that Paul is not its author but an instrument of the Master in its diffusion. From that point on the author's chief qualification is his depth of historical knowledge. He has opinions and convictions but they are not oppressive, as in so much writing on the rabbi of Tarsus, simply because a wealth of indisputable factual knowledge comes freshly to the reader on each page. — *Louis F. Hartman,* Head, Department of Semitic and Egyptian Languages and Literatures, the Catholic University of America, Washington, D. C.

The Psychology of Learning. By E. R. GUTHRIE. Rev. ed. New York: Harper & Brothers, 1952. 310 pages. $3.00.

The first edition of this challenging book appeared in 1935. New chapters have been added to provide, in condensed form, a summary and evaluation of the theories of learning which have developed since that first edition. The work of Tolman, Maier, Skinner, Hull, Spence, Miller, Dollard, is discussed, and the later work of Guthrie and his associates is presented in summary form.

Without insisting that human behavior is composed *solely* of mechanically operating recurrences Guthrie is keenly interested in showing how such recurrences help us to understand, partially at least, a portion of each act. "The principle of association or conditioning," Guthrie writes, "is not an explanation of any instance of behavior" (p. 286). That is to say, *wholly.* The theory of conditioning is a *tool.* It is not to be dismissed as false, or praised as true, but to be used in so far as it can be. And Guthrie shows to what a degree it can serve to illuminate what others have often described in vague and windy teleology, or in a tautology that names but never helps to discover *how* significant behavior occurs.

The search for adequate controls of learning (as well as the search to find applicable psychological knowledge in any field) must center upon the study of the circumstances under which it occurs. We must not only discover the circumstances under which good learning takes place, but also those conditions under which no improvement (or even a deterioration of behavior) transpires. Only then can we seek the one and avoid the other. Guthrie believes that it helps very little to know that most behavior helps in one way or another to maintain life, or, that at the end of life we die, once. His criticisms seem as applicable to clinical psychology as to the field of education.

The book contains much wit and homely wisdom, along with the keenest appreciation of the possibilities and limitations of the most refined scientific methods. Guthrie has developed and extended our understanding of the conditioned response, carrying forward the analysis in which Watson and others first gave Americans their understanding of the work of Bechterew and Pavlov. As a behaviorist Guthrie could be described as "hard-boiled," especially when he turns his critical powers against the psychoanalytic, hormic, and configurational schools. But he is also a highly sophisticated theorist, as aware of the limitations

of his methods as any of his critics. His commonsense analyses of learning are disarming in their simplicity and clarity; and they do not always reveal on the surface the amount of rigorous thinking that has prepared the way for them.

There is breadth and depth in these chapters on learning: something for the professional psychologist and experimenter, something for the educator, and something for the thoughtful citizen. — *Lawrence E. Cole,* Professor of Psychology, Oberlin College, Oberlin, Ohio.

The Church and Social Responsibility. Edited by J. RICHARD SPANN. Nashville: Abingdon-Cokesbury Press, 1953. 272 pages. $2.75.

This symposium, while spotty in interest, is on the whole a helpful presentation of the perennial problem, "What then shall we do?" Historic answers to this question can be arranged in a progression from one extreme which holds the man can do nothing, God must do everything and the church has no social responsibility, to the other extreme which says that the whole burden is upon man, without man's help God can do nothing and the church's main task is to promote social progress. The writers of this symposium avoid the extreme, but their leanings are definitely toward the activist and away from the quietistic approach. The book will be enjoyed by the social actionists who in late years have felt the tide of Christian thought running against them, and have been holding onto their position more or less by might and main. It will answer the questions of many who feel instinctively that the church should do something in the face of very critical problems at home and abroad, but cannot quite see what or how. It should also prove a wholesome corrective for the thinking of some of our younger ministers whose theological education has been dominated by Barthian schools of thought. Religious educators will here find much to corroborate one of the basic assumptions of modern education — that nothing is learned until it is put into practice.

Part I of the book states the basic theological grounds for the social ministry of the church. It consists of an article entitled, "The Christian Bases of Rights, Freedoms and Responsibilities," by S. Paul Shilling, and one on "New Testament Sources of the Social Ministry of the Church" by Donald T. Rowlingson.

Part II of the book is a section dealing with Basic Human Rights and the Community. Joseph Haroutunian contributes a chapter on "The Person in the Community." His definition of community is: "Community is the original expression of the life of God under the law of God." He sees the threats to community as arising primarily out of the misconception that man rather than God originates community.

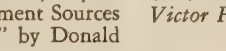
In the section there is also a chapter on "The Family in Relation to the Church and Community," by Donald M. Maynard and one on "Race Relations and Civil Rights," by Walter W. Sikes. Professor Maynard maintains that in the world in which so many forces undermine the family, a new partnership between the home and the church is absolutely essential. Each strengthens and complements the other. Professor Sikes holds that since Christianity is definitely on the side of racial equality, the church must evermore busy itself at undermining and wearing away the assumption of white superiority.

"The Church and the Economic Order," is treated in Part III. Here are articles on "Daily Work and Christian Vocation," by Cameron Hall, "The Organization of Economic Life," by Walter G. Muelder, "The Production and Distribution of Goods," by George Hedley, and "World Economic Problems" by Eddy Asirvatham. Dr. Hall says, "Christian vocation is theology strikingly related to life; it concerns the meaning that Christians find in the daily work upon which they depend for their standard of living."

Dean Muelder, in his article on the organization of Economic life has a brief but pointed section on the historic background of the organization of American business life. He points out that our American system is not and never has been a purely capitalistic one of free enterprise, but rather comprises a compromise with several types of economic order and can only be described accurately as a "mixed economy."

The fourth and closing section of the book deals with "The Church and Political Order." Here are chapters on "The Christian Citizen," by Robert Fitch, "The Church and the State," by Anson Phelps Stokes, "The Church in the Prevention and Treatment of Crime," by Harold DeWolf, "War and the Christian Ethic," by Ronald H. Bainton, "The Church and World Political Order," by Walter Van Kirk, and "The Church as an Agency of Social Action," by Oren H. Baker. In all these chapters there is the clear recognition that while the church and the state must never be made subservient either to the other, yet because each deals with the same people for purposes which are not identical but complementary, they must work as partners. Here the extreme separation of church and state which has been proclaimed in some quarters is denied and a basic partnership between the two great forces is affirmed. In these chapters the church's share in partnership is spelled out in considerable degree.

A section of biographical sketches of the contributors to the symposium is appended at the close of the book. There is also an index. — *Victor H. Keiser,* Grinnell, Iowa.



The Private Lives of the Prophets and the Times in Which They Lived. By BROOKE PETERS CHURCH. New York: Rinehart & Company, 1953. 246 pages. $3.00.

The title of the book is unfortunate; if the book were only concerned with the private lives of the prophets and their times, it would be missing entirely that which is significant. It is not the personal lives of the prophets which is important, but their public ministry, their oracles of judgment upon their times, their insights into the will of God, and their regard for social justice and true religion. The little we know of their private lives is related to their public mission. And how can one discuss the private life of an anonymous prophet such as Deutero-Isaiah, especially if one were to agree with Brooke Church's view that the setting in the time of Cyrus is the work of an edi-

tor? She thinks Deutero-Isaiah lived between 450 and 400 B. C., curiously defined as the time before the walls of Jerusalem had been rebuilt.

The author writes interestingly of Moses, Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Second Isaiah [Why not also Micah?], giving sufficient of the intervening periods to form a connected story. Few scholars would agree that the editing of the prophetic books is as extensive as she assumes; yet her position may be no more wrong than that of the widely current reaction which today errs in the opposite direction, rejecting almost *in toto* the analytical, literary-critical approach. More serious is her failure to take into consideration recent knowledge of the religious environment into which Israel came. Her picture of Canaanite religion and comments on animism and totemism ignore the results of modern research, which, for instance, make it impossible to presume that totemism is implicit in the bull as a symbol of Yahweh. Some knowledge of the implications of the Canaanite religious texts would have helped. It is not probable that Yahweh was first a local god, without power in other lands, and the notion is absurd that Ezekiel released a local god from the narrow precincts of the temple by putting him on wheels! This discloses, among other things, ignorance of Near Eastern religious symbolism.

Contrary to the author, the name "Isaiah" does not mean "God is holy," nor does "Shear-yashub" mean "Asshur will return." The author is obviously not a student of the Hebrew language! She exaggerates the antithesis between priest and prophet. In the discussion of Amos the important "Day of Yahweh" concept is ignored. It is strange to say that "Yahweh may at some time have been polytheistic," unless we may presume that Yahweh is a theologian. It is indeed "bare conjecture," to use the author's words, to suggest that a family quarrel over a girl whom Jeremiah loved lies behind Jeremiah's "rage" and call for vengeance on his Anathoth relatives in Jer. 11, 12. It is dubious that in Hosea's day every woman was required at least once to prostitute herself to a priest in the temple.

The reviewer's reactions to the book are very mixed, for the book does contain many insights, and the prophets are set in real-life situations, and revelation is not divorced from the life of man in society. — *Herbert G. May,* Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Music in Chirstian Education. By EDITH LOVELL THOMAS. New York: Abingdon-Cokesbury Press, 1953. 160 pages. $2.00.

This is one of a series of leadership education text boks planned by the Division of Religious Education of the National Council of the Churches of Christ in the U.S.A. This cooperative publication association selects the subjects, the writers, and provides editorial supervision for each project. Such careful scrutiny ordinarily deletes extraneous material. Miss Thomas' book is no exception to this rule.

Positive guidance is given to those who are working musically with boys and girls. The author shows how music may affect their religious development. Thus directors of Christian education, ministers, teachers, parents, and those in professional musical leadership, will find presented in an enthusiastic way this dynamic of Christian growth. From many sources, both ancient and modern, Miss Thomas has lifted up the history of music in the church as well as its practical application through the ministry of song. The chapter headings reveal something of her enthusiasm: "Rejoicing Christians"; "Fulfilling the Ministry of Song"; "Making Music at Home"; "Knowing the Music of Our Church"; "Selecting and Introducing Songs and Hymns"; "Nursery and Kindergarten Classes"; "Our Merry Boys and Girls"; "Church Music for the Teen Ager"; "Relating Church Choir and School Experiences Guided by Inspiring Leaders" and "When Celebrating." We are told what music is; what it should do; how to select it; and how to use it for the different age groups of the church school. Naturally, scripture, poetry and other enriching materials are included.

The author has covered a great deal of material in this book of around 150 pages. Of necessity, some areas are treated inadequately, yet within the limits of space provided she has done very well indeed. An ample bibliography is included. An appendix lists musical illustrations by chapter. These musical sources are taken from various publishers and from twenty odd hymnals and song books.

The illustrations are for use, for: "by practice we would learn what to sing. . . . Each session starts, ends, and is illustrated freely throughout with musical examples to make specific my discussion as the course unfolds. I have avoided expressing mere theories that I can not match with music sung and played, or with records to which we listen. By such practice we test the values recommended as they are tried out in immediate singing experiments."

For the price, this reviewer knows of no other book which contains so much worthwhile material. — *Fagan Thompson,* Pastor, Norwood Methodist Church, Birmingham, Alabama.

Religion as Salvation. By HARRIS FRANKLIN RALL. New York: Abingdon-Cokesbury Press, 1953. 254 pages. $3.00.

The author, Professor Emeritus of Theology, Garrett Biblical Institute, presents this fine book of systematic theology. The great foci of Christian dogmatic thinking are seen here from the aspect of salvation, and the author justifies this method as follows: "Salvation is the focal point of religion" (p. 87), and more specifically: "The idea of salvation has not had adequate attention in the modern Church" (p. 88), and: "The traditional statements of the doctrine of salvation were inadequate and unconvincing" *(loc. cit.)*

The characteristic features of this book are its maturity, comprehensiveness and moderate temper. Mature are form, style and systematic order, demonstrating the author's life-long experience of teaching in this field. Even difficult theological and secular problems are presented here in short, clear and intense formulas, and sentences of a classic beauty; both theologians and laymen will there-

fore make a good use of this book. It is also comprehensive. The author gives not only the main dogmatic crystallizations in the history of the Christian Church, but also the current secular attitudes toward essential problems of human life. And finally, regarding method and results of this book: Rall always goes the "royal via media," mediating between the reformers and pietism, liberalism and neo-orthodoxy, reason and revelation, religion and morality. Nothing is one-sided or extreme. We recognize here the dominating characteristics of current American theology: its anthropological and psychological interest; its optimism, however limited and tempered here by well-understood neo-orthodox warnings; its concern for the social efficiency of the Christian message; and its trend to spiritualize and to symbolize the rough, irrational and metaphysical blocks of Christian philosophy. The Jesus-picture is still rather liberal.

The strength of this book can be considered also as its weakness. There is nothing revolutionary, exciting and illuminating in this book. Everything sounds very reasonable, almost too reasonable in an age of crisis, of a crisis also in Christian theology.

One little remark: The quotations in German on pages 15 and 87 should be revised in the second edition — and I am sure, this very helpful book will get one. — *Otto Betz,* University of Tuebingen, Germany.

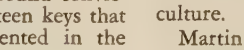
Keys That Unlock the Scriptures. By JAMES E. DEAN. New York: E. P. Dutton & Company, 1953. 214 pages. $3.00.

The publication of the Revised Standard Version of the Bible has increased the volume of loose thinking and writing concerning the Bible. It has furnished an opportunity for unscrupulous individuals to exploit the thinking and emotions of many who have not had an opportunity to study the principles of reading and studying that are essential to understanding and appreciating the Bible. In *Keys That Unlock the Scriptures* Dr. Dean has made a bid for the ear of the common Bible reader. "Here are things," he says, "many have never heard of before, but they are the profound convictions of a host of trained and consecrated Bible students." Although these profound convictions are expressed in Dr. Dean's sixteen keys that unlock the scriptures they are presented in the language of the common reader.

The sixteen chapters, furnishing the sixteen keys are: "One Book Out of Many"; "Peculiarities of Our English Bible"; "The Formation of a Canon"; "The Work of the Archeologists"; "Written Sources of Bible Writers"; "The Idea of an Inerrant Bible"; "Queer and Forgotten Customs"; "Literature Rather than Law"; "Figures of Speech; The Old Testament in the New"; "Some Hidden Sources of Bible Writers"; "A Few Definitions"; "A Progressive Revelation"; "The Sacrificial System"; "Jesus the Focal Point"; "The Original Christian Message." If the reader, however, expects to find keys that unlock all his questions and problems concerning the Bible, he is doomed to disappointment. It is too much to expect all difficulties concerning the Bible to be solved in a volume of this type. With the beginnings to be found in the discussion of these sixteen keys, however, the reader can continue his investigation for more light in the recommended resources in the Appendix. The individual who would understand the Bible must pay the price of this understanding. "Salvation is free, and much of the Bible any man can understand. But if he would really attain to a fuller and deeper understanding of the Book it will require the expenditure of both time and money."

The Bible, in the viewpoint of the author, is not a book of mysteries, but one that is written to be understood. This understanding, however, requires a knowledge of the circumstances under which the various books were written and the figures of speech and terms that were used in their composition. That errors and discrepancies have entered into the composing and transmitting of the Bible is acknowledged, but the author brings to the reader, that might be inclined to be disturbed, the following assurance: "But when the age and history of the Book are taken into consideration it is amazing that it is so near free from errors of consequence. In very few cases is an important doctrine involved."

The sixteenth key deals with one of the most difficult problems in the study of the Bible: discovering the original Christian message. This discovery is necessary, however, before the relevance of the Bible for life today can be understood. The place of this Christian message in today's world is expressed in the closing words of chapter xvi "The crisis now drives us to him. He can lead us outward and onward to glorious achievement. Dare we take seriously as the original Christian message: 'The time is fulfilled and the Kingdom of God is at hand; repent ye and believe the gospel.'" — *J. Irwin McDonough,* General Board of Education, Methodist Church, Nashville, Tennessee.



Good and Evil. By MARTIN BUBER. New York: Charles Scribner's Sons, 1953 143 pages. $2.75.

The great Jewish philosopher sets forth two expositions of the idea of good and evil in the Bible. One is based upon the monotheistic approach to this problem. The other is based upon the dualistic influences that came through Zoroastrianism and the contact of the Jewish people with Persian culture.

Martin Buber approaches this problem through an exposition of the Psalms. He indicates (Psalm 12) that man's true destiny is to live seeking truth for if he follows the way of the lie he will be swallowed up by time. Only devotion to the truth enables him to partake of eternity and of God who is eternal. Men who seek the truth of God will be oppressed by those who wish to do violence to His Spirit. But the people who do not give in to the forces that seek to oppress them and remain loyal to God become His company. They are empowered by God; they are given freedom and salvation because He is the Judge of human affairs. (Psalm 73). It is their task to help the oppressed and the powerless to obtain justice. If they fail to fulfill this function God pronounces sentence upon them because they fail to keep His commandments of righteousness. A man who keeps this vision of

God clear may walk in the midst of darkness. He may see the wicked prosper but "he is renewed in strength because the Divine Presence dwells in his heart" (Psalm 73). Thus there opens to every man two ways as Psalm 1 indicates: The way that God intends, or an adjustment to the violence of his time. This knowledge is really an impartation of God to man.

In the next section Buber deals with the images in which man holds this knowledge. In his interpretation of the image of the "tree of knowledge," he rejects the interpretation that this knowledge was the acquisition of sexual desire or that it was the acquisition of moral consciousness and insists that it was merely cognition of the world, a knowledge of the good and the bad that was in it; a cognizance of the opposites that are inherent in all being. "God knows the opposites of being, which stem from His own creation; He encompasses them, untouched by them; He is as absolutely familiar with them as He is absolutely superior to them; He has direct intercourse with them, - - - and this in their function as the opposite poles of the world's being" (p. 74).

Man's choice in the Garden enmeshes him in the interplay of the forces of good and evil. He withdraws from both the will of God and the protection of God. Buber claims this is not original sin but from this time forward man is driven along the path of history between these opposites. The story of Cain is the story of man's sin against his fellowmen even though he has knowledge of good and evil. Man is equipped with these two urges: one toward evil, the other toward good. He becomes whole as he unites the two of them in an effort to bring both passions before God who renders him capable of greater love and service.

From the Persian doctrines of Zarathustra Buber takes over the idea that between man and God there are primal spirits of good and evil. In Iranian religion good and evil are no longer fundamental principles; they are utilizable qualities of life that man encounters. Truth is the quality of being true, evil the quality of being deceptive or destructive of the inner vision. They have implications of man's very existence. In this view evil is not simply an ethical abstraction but an actual state of existence which human beings experience.

Ultimately man faces the decision between good and evil. Evil is not a state of being; it implies lack of direction. It is grasping, thieving, devouring, humiliating. The good, on the other hand, is that which is done with the whole soul in which both the urges of good and evil are channeled in the direction of that which sustains life. Man is not created a being for a mere existence but to fulfill the intention of God. When man responds with human service to the revelation of God his Creator he authenticates himself, thereby discovering the reason for his existence.

This book needs to be read by Christian educators who would seek to clarify the thinking of a perplexed people. When adults become so obsessed with evil that they obscure their faith in God, their very existence is threatened. Clarification and a new response of wholeness is the way of survival. — *Robert S. Clemmons,* Board of Education, Methodist Church, Nashville, Tenn.

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The New Jewish History. By MAMIE G. GAMORAN. New York: The Union of American Hebrew Congregations, 1953. 248 pages. $2.00. Activity Book $1.00.

This book is a text for Jewish religious schools of the Union of American Hebrew Congregations. The editor of the series writes in the Introduction that this text has a three-fold aim: (1) "to emphasize what is interesting and dramatic in the story of the Jewish people; (2) to stress the achievements of Judaism, particularly in the areas of social, religious and cultural values; and (3) in telling the story of Jewish persecution, which cannot be ignored, to accent the inner fortitude which made it possible for Jews and Judaism to survive, holding aloft our great Jewish ideals despite tragedy."

The book is for younger intermediates and covers Jewish history from Abraham to the Maccabees. It is divided into nine units of from two to four chapters each — there being twenty-nine chapters. The units have interesting titles — "The Beginnings of the Jewish People," "How the Hebrews Became a Free People," "Early Days in Canaan," "A United People," "A Nation Divided," "The Kingdom of Israel," "Great Ideas in a Small Land," "Beginning Again," "The Brave Maccabees."

The New Jewish History is interestingly and dramatically told. The interest and the dramatic qualities are achieved by combining historical facts with living current eperiences in a literary balance not easily achieved. Archeological insights are

used to a marked advantage. (Examples pp. 8-10, 60, 115, 160).

The book is in running narrative style interwoven with insights into the pupils' current experiences. It has a newness, a richness and a depth which reveals a well informed, skilled and understanding teacher.

At the end of each chapter there are suggestions for both teacher and pupils under such headings as "something to talk over in class," "something to do," "some questions to answer," "work for a committee," "map activity," "additional readings for pupils and for teacher." An experimental Activity Book has been issued to accompany the text.

Numerous illustrative sketches and maps both in black and white and in color add to the attractiveness and usefulness of the book.

The book assumes a qualified teacher and provides this teacher with additional resources. The suggested readings at the end of each chapter are basic materials — both as to historical facts and as to progressive educational framework.

The reviewer was thrilled in reading the book. *The New Jewish History* took him over a "pilgrimage which is stranger than fiction," but which made him aware of the contemporaneity of the past. He agreed that the author of the book had fully achieved the three-fold aim which the editor had stated in the Introduction to the book.

This book will be helpful to teachers — Protestant, Catholic and Jewish — if a vital Jewish history is to be studied. And how can the Judeo-Christian tradition be thoroughly understood without knowledge and appreciation of Jewish history? This book is needed both in libraries and in classrooms. Book One is given as a subtitle. We shall look forword to other books by the author in a continued *New Jewish History.* — *Leonard Stidley,* Dean and Professor of Religious Education, The Graduate School of Theology, Oberlin College, Oberlin, Ohio.

What Is Religion? By ALBAN G. WIDGERY. New York: Harper & Brothers, 1953. 330 pages. $5.00.

What Is Religion? by the professor of philosophy at Duke University is a philosophy of religion with a new approach. For this reason alone apart from other merits, it should be warmly received, for its treatment is one we have long needed: namely to describe religions *from within,* that is, in terms of what their *experiences really* mean to their followers rather than in terms of what their *ideas seem* to mean to scholars in their studies far from the living context. Characteristic chapter titles are: "Religious Emotional Attitudes and Ideals," "Significance of Religious Practices," "Meanings in Religion." The insistence that religion is first and foremost experience, which is maintained throughout, disposes summarily of such religious irrelevancies as natural and rational theology (68).

The author is acquainted at first hand with most of the religions and he treats them with extraordinary sympathy while still maintaining his own (Christian) faith, for as he rightly says (p. 50), a writer on religion must be himself religious. The definitions are original: "Grace is the transference of spiritual power" (p. 191). "Worship is an experience of religious health" (p. 233). Many obscure beliefs are stated with great clarity, e.g. Karma. "Each mind bearing the burden of past sins forms the new body for each incarnation" (p. 232). There is consistent and well argued attack on all forms of naturalistic and humanistic religion.

In a book so comprehensive, some omissions and confusions are bound to occur. One omission is the absence of dates. Though we are adjured to consider *living* religions, Confucianism is spoken of as if it were still the religion of China, instead of being practically moribund; and Gandhi is not mentioned at all. Although British and German writers on religion are quoted, no American is mentioned except William James. Finally a harsh note is the writer's animus against Neo-Orthodoxy, which he dubs "religious isolationism" (p. xl), and "a failure of nerve" (p. 66), because it is a retreat from reflection. He asks for "less sin and more beauty" (p. 278); bliss he declares to be the "religious supreme" (p. 234); he has already stated that "the cross is an unsatisfactory symbol for Christianity as a religion" (p. 187) because we cannot accept the idea of God's suffering for men's sins (p. 189). Actually these statements are partially contradicted by others of the writer's own: that God cannot be said to reveal Him*self* in Nature's beauty; and that "holiness is the religious supreme" (p. 265), a statement with which all will surely agree. — *Roderick Scott,* Department of Religion and Philosophy, Olivet College, Olivet, Michigan.

The Faith of the Church. By JAMES A. PIKE AND W. NORMAN PITTENGER. New York: National Council of the Protestant Episcopal Church, 1951. 214 pages. $1.50.

This book is the third in a series of six being produced by the Department of Christian Education of the Protestant Episcopal Church. It is for adult readers but it and the others in the series are designed to serve as guides for the content of other educational publications for children, young people and adults.

The book "begins with a proclamation of those mighty acts by which God has saved the world" and with other statements of belief. These statements form the framework for the book although some, such as "descended into hell," are conveniently overlooked.

Basically the book is apologetic for the creedal statements of the Christian faith written in such a way as to be acceptable to those of widely varying points of view. It does not "represent favorite ideas of beliefs of those who belonging to the Angelican Communions," as such it is well done and its style is such that the adult Christian of average education can read it and comprehend what is being said without great difficulty. It gives a good rationale, in simple language, for the Christianity of the Creeds and if the reader is able to accept Creedal Christianity as the faith of the church he will be happy with the book.

As is almost inevitable whenever the attempt is made to make ancient creedal statements authorative expressions of present day faith the authors

find it necessary to fall back on certain approaches which this reviewer does not look upon with favor. One of these is the authoritarian approach of insisting that certain things are true because they are "of the faith." This would not be too serious in a descriptive book of this sort, if it were not for the implication that to be a Christian one must accept "the faith once and for all revealed" even though certain aspects of it are not in harmony with modern knowledge.

A second approach which to this reviewer seems undesirable may be characterized as allegorizing. Illustrative of this approach is the allegorizing of the Adam and Eve story (p. 66) and the phrases in the creeds "conceived by the Holy Ghost born of the Virgin Mary." It is said of these phrases that they were "intended to affirm" that Jesus was both God and Man (p. 87). That this is what these phrases are *interpreted* as affirming by many present day Christians cannot be questioned. That is another matter. It is more likely that they meant what they wrote as a statement of fact.

There are a number of points at which questions could be raised regarding the content of the book. One is the assertion that man is *born* with the tendency to make self assertion primary (p. 65). Another is the tendency to belittle the possibility of knowlede about God save as it comes through revelations (pp. 48, 51, 64). And it might be asked how "man being made free is accountable for his own conduct" (p. 66) when he is born with original sin (p. 66).

These questions, as well as those raised with respect to allegorizing and the authoritarian approach, are secondary, however, to the basic question as to whether the traditional formulations of the faith of the church, as represented by the creeds, should be considered authoritative statements for the present. They represent the heroic attempts of men, at specific times in history and formulate statements of faith. In them the faith is stated in the thought patterns of an ancient world view that is, at many points, foreign to the thinking of modern man. It is almost inevitable, therefore, that allegorizing, and insisting that ideas be accepted because they are in the creeds or on the basis of some other a priori authority will characterize attempts to make these statements acceptable to the modern mind. Perhaps it is time for new statements of the Faith of the Church phrased in the language of, and in harmony with, the modern world view. Perhaps it is time to recognize that creativity of thought within the Christian movement did not cease with the formulation of the Nicene and Apostles' creeds and that the Faith of the Church has been, and is, a growing developing body of truth not to be limited by the concepts and phrases of the early Christian centuries. — *Myron Taggart Hopper,* Dean and Professor of Religious Education, The College of the Bible, Lexington, Kentucky.

Man's Search for Himself. By ROLLO MAY. New York: W. W. Norton & Company, 1953. 281 pages. $3.75.

The sub-title of this book is "How we can stand against the insecurity of this age and find a center

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of strength within ourselves." That is what the book is about.

Dr. May turns philosopher in this volume, analyzing the predicament of modern man, which he characterizes as loneliness and anxiety. Throughout the volume he illustrates and illuminates his points by reference to the arts and literature. The reason for man's plight is his loss of a sense of self, of a center of values, of language for communication and a sense of tragedy.

He writes as a psychotherapist in the latter part of the volume in which he approaches the problem of how modern man can attain a selfhood which will result in freedom, inner strength, creative conscience and courage.

The flavor of the book may be found in such quotations as these:

> "To the extent that an adult person has achieved some freedom and identity as a self, he has a base from which to acquire the wisdom in the past traditions of his society and to make it his" (p. 206).
>
> "We define religion as the assumption that life has meaning" (p. 210).
>
> "Conscience is one's capacity to tap one's own deeper levels of insight, ethical sensitivity and awareness, in which tradition and immediate experience are not opposed to each other but interrelated" (p. 215).
>
> ". . . the reason we do not see truth is not that we have not read enough books, or do not have enough academic degrees, but that we do not have enough courage" (p. 247).

The final chapter is "Man, transcender of time," and is intended for those who fear that time is running out. Perhaps the briefest summation is his explanation of Jesus' statement: "The Kingdom of Heaven is within you." One's experience of eternity, says Dr. May, will be found in his relation to each given moment. Time, he says elsewhere, does not depend upon the clock, but upon the significance of the event. — *Bryant Drake,* Chicago Department of Higher Education, Congregational Christian Churches, Chicago, Illinois.

Christianity and the Problem of History. By ROGER L. SHINN. New York: Charles Scribner's Sons, 1953. 302 pages. $4.50.

Perhaps no area of thought has more deeply challenged the contemporary mind than the issues that cluster around the meaning of history. Dr. Shinn's book is an illuminating investigation of the unique contribution of Christianity to the understanding of human history. The author modestly and wisely refrains from proposing some new theory to solve problems that in large measure are beyond human rationality. But though the book proposes no startling solutions, it is rich in insight and uncommonly sensitive to the depth of the problem of historical meaning.

The book centers around what the author refers to as the "three-stranded thread" which God has granted to man for guidance through his "dimly lighted earthly pilgrimage." The first strand is eschatology. Apart from eschatological fulfillment there can be no stable meanings within the chaos of human happenings. No idea of progress, nor of a history that is immanently redemptive can provide a framework of meaning for human events. Dr. Shinn evaluates the eschatological elements in Augustine and Luther, and the recent rediscovery of biblical eschatology in a highly provative way.

The second strand pertains to the significance of the Divine Society in contrast to secular history and its dynamic possibilities. The claims of Aquinas and Thomism are reviewed especially in the light of the subtle dangers of ecclesiastical pretension present in these claims. A later chapter discusses "Modern Catholic Interpretations of History." This chapter alone justifies the publication of the book. Such thinkers are discussed as Von Hügel, Maritain, Dawson, and Frank. And the tension between the *totum simul* perspective and historical meaning is treated with sensitive appreciation.

The third strand of meaning in history relates to the dynamic possibilities of secular history. The author attempts to do justice to the undeniable gains made in history without bowing down before the shrine of Progress. There is a very excellent chapter on the similarities and contrasts between Marxist interpretations and Christian eschatology.

In conclusion, Dr. Shinn witnesses to the cruciality of Divine Sovereignty for the apprehension of meaning in history. This Sovereignty is ultimately, though not exclusively, the power "of an inalienable love," and is open only to the eye of faith. Hence the Christian understanding of history is itself a confession of faith involving *trust* and *commitment.* In addition to the contribution this book makes to an understanding of the relationship between Christianity and history, it provides a very comprehensive guide to the literature bearing on the field of historical interpretation. The book should prove of singular value both to the professional scholar and to the intelligent layman. It combines clarity of outline and expression with penetrating insight into contemporary problems of meaning. — *J. William Lee,* Assistant Professor of History and Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Religious Trends in Modern China. By WING-TSIT CHAN. New York: Columbia University Press, 1953. 327 pages. $4.50.

Dr. Chan, for the past ten years professor of Chinese culture and philosophy at Dartmouth, offers in this scholarly book a survey of religious developments in China during the past fifty years. It is not a book that will appeal to the general reader; but to students in the field of Comparative Religion or Contemporary Religious Thought it will be welcome. Dr. Chan incorporates the results of his studies in China as a Guggenheim Fellow in 1948-49. Many of his sources are not available to the Western scholar and, with the political changes that have taken place in China since his return, are not likely to be made available again.

Chapters of the book are devoted to "Confucianism," "Buddhism," "The Religion of the Masses," "Islam," and "The Religion of the Intellectual." Christianity does not receive separate treatment, but is not completely neglected. The example of Christianity has, says Dr. Chan, stimulated social, educational, medical, and philanthrop-

ic programs, in both Islam and Buddhism. Even among the intellectuals, generally critical of religion and of Christianity in particular because of its association with imperialism, there has been appreciation of "the magnificent personality of Jesus" and of the church's social concern.

The picture one gets from this survey is that Taoism, while by no means dead, has ruled itself out as a live option for the future. "There is no doubt that Taoism is approaching extinction" (p. 146). For the masses (85 per cent of the people) religion remains a mixture of superstition and ignorance, the worship of "thousands of idols and natural objects of ancient, Buddhist, Taoist, and other origins" (p. 142). This folk religion is losing its hold on the people. A generation or two of Communism may well completely destroy it.

Buddhism shows some signs of life, but whether the revival, in the Pure Land School, among a handful of leaders at the end of the First World War constitutes a trend seems to this reviewer a matter of serious question. Dr. Chan himself writes that reports since the "liberation" of the nation by the Communists "certainly suggest that the Chinese Buddhist religion is disintegrating" (p. 91). His argument that the new government still recognizes Buddhism and that Buddhism has historically been able to get along with all kinds of regimes does not seem convincing.

"In spite of its thirteen centuries in China, Islam has remained a foreign religion on Chinese soil" (p. 186). Islam has been little affected by intellectual and cultural currents in China; and modern Islamic reforms in Arabia, Egypt, and India in the nineteenth century had no counterpart in China. "At present no spectacular change is taking place. There is neither revival as in Buddhism, institutional decline and philosophical reconstruction as in Confucianism, or total degeneration as in Taoism" (p. 188). None the less, Dr. Chan discerns five trends and developments and promises that once its isolation is broken radical transformations are bound to follow.

Clearly, for Dr. Chan, the religious future of China rests with the intellectuals who have "in recent decades . . . shown increasing interest in religion" (p. 218). That interest has by no means been uncritical; it has been provoked chiefly by the revolt against traditional Chinese institutions, growing interest in science, and Western imperialism. Dr. Chan's conclusion, however, is that on the whole the result of these debates has been salutary, and he characterizes the period between 1927 and 1947 as "The Period of Affirmation," during which period "the Chinese intellectuals' approach to religion has been understanding, sympathetic, and constructive" (p. 236).

If that be so, the religion of the intellectual is chiefly humanistic and this-worldly, concerned with ethical inquiry and moral achievement, more naturalistic philosophy than religion as religion is generally defined. Its roots are Confucian and it stops short, as the Sage did, with the ultimate questions of the future and immortality. Such a religion, without organization and essentially a private philosophy of life, is perhaps fitted to survive under the new masters of China but it affords little confidence that it can or will influence the future of the nation. — *H. E. VanMeter,* Kent, Ohio.

The Pattern of God's Truth

By FRANK E. GAEBELEIN

The author of *Christian Education in a Democracy* now turns his attention to the fundamental — and fallacious — idea that "sacred" and "secular" subjects are somehow distinct and governed by different truths. On the premise that *all* truth is God's truth, he lays down a plan for the integration of Christian education within the unifying framework of God's truth in these closely reasoned and dynamic chapters.

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Learning to Live with Others: Junior Camp Manual. By CARRIE LOU GODDARD. New York: Abingdon-Cokesbury Press, 1953. 160 pages. $1.60. *Junior Camper's Book.* 16 pages. $0.20.

This guide for junior camp leaders is long overdue. The church camping program with juniors has enlarged and changed so greatly in the last several years that it has been impossible to produce guidance material rapidly enough to keep pace with the changes. This guide will serve some long felt needs.

A good portion of the book deals with matters of administration and procedures in program planning. Guidance is included for director and the leaders who serve as both cabin counselors and guides in the daytime activities of a given group.

The section "Guidance for the Discovery Group" contains suggestions and directions for various program activities related to the theme of "learning to live together." There is guidance for discussion, suggested observation in the outdoors, biblical material, exploration and other activities which provide learning experiences in the area indicated by the title.

The Appendix is rich in resources — stories, games, poems — from which leaders may draw when the need arises.

For camp leaders who wish to have printed materials for each camper, an attractive camper's book has been prepared. Illustrated with delightful stick figures, it includes biblical and other material for worship, space for the camper to write some of his own ideas, and blanks for autographs.

Learning to Live with Others is the first of three pieces of program material for junior camps being produced by the Special Committee on Camps and Conferences, Division of Christian Education, National Council of Churches. It is specific enough in the guidance given that even the least experienced leader will find it adequate. It is expected that it may be used. — *LaDonna Bogardus,* Children's Worker, Board of Education, Methodist Church, Nashville, Tennessee.

The Church Around the World. By MABEL BREHEM. Teacher's book. New York and Nashville: Abingdon-Cokesbury Press, 1951. 125 pages. $1.50.

This volume is a leader's guide for two study units for juniors. It is one of the Cooperative series of Vacation Church School Texts. The first unit of ten sessions is entitled, "How the Church Came to Us." The second is of the same length and is titled, "Into All the World." Complete guidance is given so that a teacher can approach each session with confidence. A free approach is suggested, but the inexperienced teacher is given help in determining the amount of time which might be given to various activities.

The approach made has much to commend it but some questions can be raised. Recreation is suggested because "junior boys and girls require vigorous exercise" and for the attendant character learnings, but the integration of such activities with the unit is not suggested. The importance of integrating worship with the unit is not sufficiently stressed, either. Activities are viewed as "joyful expressions of what we have learned" (p. 10), but activity as a significant way of learning is not emphasized. In so far as they are not viewed as expressional they seem to be devices for primarily conveying information.

The author is to be commended for her emphasis on enlisting juniors in planning and in developing the unit (p. 29). — *Myron Taggart Hopper,* Dean and Professor of Religious Education, The College of the Bible, Lexington, Kentucky.

Youth at Worship. By ANNIE WARD BYRD. Nashville: Broadman Press, 1953. 167 pages. $2.00.

Here are thirty-six worship programs for teenagers classified under eight themes: God, Jesus, the Bible, the Church, Missions, Personal Christian Living, Living with Others, and Christian Leadership. Included in each program one finds scripture, music, prayer and meditation suggestions, and story or talk development of the central theme.

In all fairness to the author, the prejudice of this reviewer against the stream of "canned worship services" should be acknowledged. This book is better than the average, but it succumbs to the weakness of this type of book by doing the thinking, planning, and detailed carrying-out of plans for worship. Used as a resource for materials to be adapted for given worship services, this book will prove valuable. But, too many youth leaders will use it as the crutch it is designed to be, thereby losing the educational and spiritual value which comes from working it out for oneself.

This reviewer would take exception with one of the points of view which underlies the author's approach to worship for youth. She writes, "Since these programs are meant to bring about a sincere worship experience, they should be under the leadership of an adult. Few teen-agers are skilled enough in technique to create an atmosphere of worship. That art calls for a certain degree of maturity." Certainly any youth leader who has given young people a chance to lead will testify that teen-agers can do an effective job in worship leadership, and can provide "a sincere worship experience." Christian education of youth includes training in worship leadership. Books of this type help to continue the stereotyped approach of an adult "doing something for the young people."

Having said this, let me acknowledge that the author has some very fine and usable resources for worship in this compilation, and I can recommend its use (with the above reservations) as an anthology of worship materials. — *Hoover Rupert,* Pastor, First Methodist Church, Jackson, Michigan.

The Use of Resources in Education. By ELSIE RIPLEY CLAPP. New York: Harper & Brothers, 1952. 159 + 174 pages. $4.00.

This is an unusual, first person account of the author's experience in two rural school situations where she led the pupils and parents in utilizing their personal and community resources as means of education. She worked for five years in the Ballard Memorial School in Jefferson County, Kentucky and a shorter period in the school at Arthurdale in West Virginia.

Miss Clapp defines "resources" when she writes of seeing ". . . the abilities and capacities of the children and their families, their physical surroundings, the tools and skills they employed, their social relationships and associations, and the cultural milieu in which they lived as so many instrumentalities they possessed."

How the author and her fellow-servants, for such they were, worked with these resources is the story the book tells. And it is a narrative with an aura of implications, not a pedantic distillation of conclusions with illustrations. Fascinating, pathetic, stirring, it is also pregnant with suggestions as to the theory and practice that would give many a community the kind of educational opportunities we parents and citizens fondly wish our children could have.

For a somewhat more formal evaluation it seems best to quote John Dewey who wrote the introduction (it is a publication of the John Dewey Society): "Miss Clapp has not only given a full, vivid, and convincing description of the practical phases of the work, what was done and how; she has also given a clear and illuminating interpretation of the theoretical content and meaning: the purpose that inspired it, the leading principles that guided it, the educational philosophy of which it an expression and embodiment." — *Ralph D. Heim,* Professor of Christian Education, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

BOOK NOTES

Dynamic Psychiatry. By LOUIS S. LONDON. New York: Corinthian Publications, 1952. 3 volumes, $5.00 (separately, vol. 1, $2.00; vol. 2, $2.50; vol. 3, $3.00).

These three volumes are the case studies of some pathological deviations of a rather bizarre and unusual character. There is a section on Basic Principles, then reports on Transvestism, Desire for Crippled Women, and Frustrated Women. The studies of promiscuity and prostitution in women bear out the nature of these as serious illness. While the set is not without interest or value, particularly to the practicing psychiatrist, I see no point in carrying a review of it in a journal of religious education. The author himself gives no justification for the publication of these studies in his introduction. — *Paul B. Maves,* Department of Religious Education, Drew Theological Seminary, Madison, New Jersey.

The Interpreter's Bible. Vol. X: *I and II Corinthians, Galatians, and Ephesians.* Edited by GEORGE A. BUTTRICK and others. New York and Nashville: Abingdon-Cokesbury Press, 1953. 749 pages. $8.75.

Volume I, of this remarkable commentary series, on Genesis and Exodus, Volume III on Mark and Matthew, and Volume VIII on Luke and John have already appeared in publication. This volume on I and II Corinthians, Galatians, and Ephesians is being published at an opportune time, since the International Uniform Sunday School Lessons for April to September, 1953 are on "Paul and Some of His Letters." What more can one wish in a commentary series than the contribution of 146 outstanding scholars from twenty-two denominations and six countries in twelve volumes of 8,000,000 words? Likewise what more would one wish in a format for each biblical book with outstanding introductory articles, the King James Version and the Revised Standard Version of the Bible in parallel columns on each page, an exegesis by a Bible scholar and an exposition by a well-known preacher? This first full-scale commentary in the English language in more than fifty years meets practically every norm of excellence.

Volume X retains the high quality of the earlier volumes. Exegesis and introductory articles on the four books are done by Clarence T. Craig, Floyd V. Filson, Raymond T. Stamm, and Francis W. Beare; while the exposition is given by John Short, James Reid, Oscar F. Blackwelder, and Theodore O. Wedel. Maps of the Mediterranean World and Asia Minor, by Chester C. McCown and Jerome S. Kates, cartographer, are in this volume.

These commentaries make Bible study alluring. By this time, I presume, most religious educators are acquainted with this series. If not, obtain this volume and observe an outstanding aid for your profession. — *Thomas S. Kepler,* Professor of New Testament, Graduate School of Theology, Oberlin College.

Great Protestant Festivals. By CLARENCE SEIDENSPINNER. New York: Henry Schumann, 1952. 148 pages. $2.50.

Since the church year and other special days have been receiving increased recognition in so many Protestant churches, Dr. Seidenspinner has rendered a distinctive service to churchmen in his book on *Great Protestant Festivals.* After an elementary history of some of these special days of the church calendar, he describes the various festivals quite simply and interprets the purpose of each for the Christian community. One of the most helpful features of this useful volume is the description of programs, services and music used during Lent, Christmas and a few other days in some important churches around the country. Ministers, religious educators and laymen will find the material informative and often suggestive. This book has been needed for a long time. If it were more suggestive for the religious educator, its purpose could have been more adequately realized. — *Edna M. Baxter,* Professor of Education, Hartford Seminary Foundation, Hartford, Connecticut.

Making Our Group Christian. By NELLE MORTON. Richmond: John Knox Press, 1953. 132 pages. $1.75. Pupil's book, 50c.

This book, written as a vacation church school text for junior high age, is another in the series produced for interdenominational use by the Cooperative Publication Association.

Miss Morton, who did graduate work at Biblical Seminary in New York City, has had many years of experience in church work, both in the North and South. At present she is a free lance writer.

The purpose of this unit is to give "boys and girls an experience in Christian group living," for it is a firm conviction of the author that an individual can attain wholeness and maturity only in and through relationships. Her standards for such completeness of character development are, of course, Christian theology and faith.

The paper bound pupil's manual is interspersed with attractive sketches, charts and hymns which immediately catch the attention of junior high youngsters. — *John Schott,* Minister of Education, Presbyterian Church, Swarthmore, Pennsylvania.

Major Voices in American Theology. By DAVID WESLEY SOPER. Philadelphia: Westminster Press, 1953. 217 pages. $3.50.

David Wesley Soper, chairman of the Department of Religion of Beloit College presents a summary of the lives and writings of six leading American theologians: Edwin Lewis, Reinhold Niebuhr, Nels F. S. Ferre, Paul Tillich, H. Richard Niebuhr, Robert L. Calhoun.

For me, a liberal chastened by the neo-orthodox influences of the student movements of America with which I am in constant touch, this is one of the most useful books I have read. It analyzes the theologies of these theologians; notes their similarities and contrasts. The principal problems which

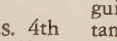
they confront are clearly presented with the result that the reader is helped tremendously in understanding their respective contributions.

The biographical notes which preface each analysis are interesting and illuminating.

Perhaps Dr. Soper over-simplifies, but this is a falt easily forgiven. — *Bryant Drake,* Department of Higher Education, Congregational Christian Churches, Chicago, Illinois.

And Peace at the Last. By RUSSELL L. DICKS and THOMAS S. KEPLER. Philadelphia: Westminster Press, 1953. 94 pages. $1.50.

This is another in the Westminster Pastoral Aid book series. It seeks to present material which will aid people to face the subject of death. Mr. Dicks has written a series of meditations around the theme of death, while Dr. Kepler has edited some material from Christian literature dealing with death. It is difficult to evaluate the usefulness in such a book in helping a person who is really struggling with the question of death. Many times the fear of death which brings people to talk with their pastor grows out of an emotional situation which needs to be relieved in a more realistic way than can be done through offering the person a book. However, for the person who wishes to contemplate the experience of death as a part of a regular devotional life in which other issues are also contemplated, this book may serve a real purpose. — *Carroll A. Wise,* Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Illinois.



The Jewish Holidays. By MORDECAI SOLTES. 4th ed. New York: National Jewish Welfare Board, 1952. 91 pages. $1.50 (paper, $1.00).

This valuable little pamphlet, published originally in 1931 and revised frequently, has been reissued in a new 1952 edition. Prepared originally for Jewish Center clubs and religious schools, the booklet contains a well arranged and authoritative outline of the principal Jewish holidays, their ceremonies and customs, and their contemporary significance. The formal facts are supplemented by a suggested list of holiday projects, reviews, games, contests and discussions.

The teaching value of the booklet is further enhanced by a series of 250 questions and answers dealing with the various phases and observances of the Jewish holidays. A glossary of Hebrew and Yiddish terms further increases the usefulness of the pamphlet.

While prepared originally for Jewish pupils and group leaders, the publication will also be of interest and value to non-Jewish students and teachers. — *Harry Kaplan,* Director, Hillel Foundation, Ohio State University, Columbus, Ohio.

Improving Teaching-Learning Processes. By RAY H. SIMPSON. New York: Longmans, Green & Company, 1953. 487 pages. $5.00.

Designed primarily to meet the needs of those concerned with methods of teaching in high schools, Dr. Simpson suggests a solution for the problem of meeting individual differences in mass education by giving great attention to the goals and purposes of the individual. To this end the teacher must strive to develop in the student "the continuing desire to acquire those learnings that he needs for happy living and learning; to help the learner develop those skills necessary for identifying and selecting wisely those problems he will work on during the learning; and to help the learner to practice the abilities needed in solving the problems he ought to meet." The text develops the theme that the teacher needs to relinquish gradually some of the monopolistic control of certain steps in the teacher-learner processes, to teach the learner how to teach himself. The major steps consist in identifying problems, selecting those most appropriate, and the improvement of techniques for attacking other problems.

Profiting by his own background as an elementary and high school teacher, Professor Simpson, of the University of Illinois, has produced a book replete with practical suggestions for stimulating growth in the ability to think. — *Louis D. Hartson,* Visiting Professor of Psychology, Ohio State University, Columbus, Ohio.

How to Work with Groups. by HARLEIGH B. TRECKER and AUDREY R. TRECKER. New York: Woman's Press, 1952. 167 pages, $3.00.

Americans are traditionally great organizers of groups. As our primary groups disintegrate or become less important in our culture, more and more of our time and more and more of our satisfactions will be gained (or frustrated) in formally organized groups. As we come to depend upon conscious group decision rather than tradition for the guidance of social living, it becomes more important that we find out how to function more efficiently in our group life.

This book is a primer for the lay leader, chairman, executive, or president of such groups. It deals with such things as leading discussions, working with committees, publicity, finances, and evaluation of the program. Qualities needed by the group leader are suggested and ways of getting to know the group are set forth.

The Treckers are highly qualified to write such a book. It is a valuable tool to put into the hands of lay leaders. However it has the weakness of most primers in that it tends to oversimplify group work. To some extent formulas and techniques seem to be emphasized more than personal relationships. In spite of this it serves its purpose well. Directors of religious education and ministers would do well to have a copy ready to loan. — *Paul B. Maves,* Department of Religious Education, Drew Theological Seminary, Madison, New Jersey.

Christian Stewardship and Church Finance. By H. W. ELLIS. Grand Rapids, Mich.: Zondervan Publishing House, 1953. 144 pages. $2.00.

The author is an honored Southern Baptist pastor who has written this book out of a deep sense of its need and out of rich experience. He is concerned, first of all, to make clear the Christian basis of stewardship and church finance. To do this, he disproves man's claim to ownership and establishes God's claim. He shows that in tithing man acknowledges God's ownership; yet he is quick to make it clear that tithing is not a legalistic requirement and that the practice of stewardship goes beyond the paying of tithes. The larger New Testa-

ment concept of stewardship includes God's right over all of life and the Christian's devotion to God of all life's resources. There is accordingly a vital relationship between the practice of stewardship and the enduement of spiritual power. Truly the author shows that much of the weakness of churches and church members today grows out of the failure to understand and to practice this basic Christian doctrine of God's ownership and man's trusteeship. Two final chapters deal with practical problems of enlisting God's people in the practice of God's plan and in setting out requisites to success in church finance based on Christian stewardship. Dr. Ellis has made a worthy contribution to the altogether inadequate recent literature on this great subject. — *G. S. Dobbins,* Professor of Christian Education, Southern Baptist Theological Seminary, Louisville, Kentucky.

Helping Older People Enjoy Life. By JAMES H. WOODS. New York: Harper & Brothers, 1953. 139 pages. $2.50.

Clubs for older people, often called Golden Age Clubs, are springing up at a tremendous rate across the country under the auspices of churches, and various social agencies. Leadership is crucial in determining the creativity and value of such organizations. This book is intended as a guide for the volunteers who work with these clubs. The writer is director of the Recreation Project for Older People of the Welfare Federation of Cleveland. In his background he combines degrees in divinity and in social work.

It is a very practical and useful book. Chapters on camping for older people, hobby shows for older people, and community centers for older people extend its scope beyond immediate concern with a club program. A group process narrative of what takes place in a typical Golden Age Club is illuminating and will give much reassurance to the new worker. Suffice it to say that this book is timely, useful, and well written. — *Paul B. Maves,* Professor of Religious Education, Drew Theological Seminary, Madison, New Jersey.

Two Vital Questions: Why Pray? and After Death — What? By WILLIAM POSTELL WITSELL. Boston: Christopher Publishing House, 1952. 172 pages. $2.50.

The two questions are, of course, distinct and separate. The author intended, indeed, to treat them in two books, but rather short, and the publisher's advice to deal with them in one volume, was doubtless based on business experience and readers' convenience. The advice was sound.

The point of view, the philosophy or theology of the author, gives the book doctrinal unity. There is no concession in it to the liberal schools of modern Christianity. It is thoroughly fundamentalist. It is addressed to the unbending, uncompromising believers, from whom it exacts much. Its interpretation of prayer is bold and daring, and it is indorsed by eminent churchmen. What it most vigorously condemns is the formal, insincere, perfunctory manner of praying — mere lip service signifying nothing of value spiritually or morally. The devout will be strengthened and uplifted, the indifferent perhaps given pause. Every aspect of prayer is considered, and many likely doubts and queries answered.

Equally candid and ingenious is the discussion of the hereafter and the Christian victory over death. Is Heaven a place or a state of mind? What *is* the Kingdom of God, and what the kind and quality of the existence in the kingdom, not alone of the definitely saved but also of the majority of the human race? In this part of the volume most surprising hypotheses are confidently advanced and ably defended. No page lacks interest, stimulation and challenge. — *Victor S. Yarros,* La Jolla, California.

The Man in Leather Breeches. By VERNON NOBLE. New York: Philosophical Library, 1953. 298 pages. $6.00.

Vernon Noble achieves two things in this biography of George Fox, the founder of the Society of Friends: he approaches Fox's life from a nonpartisan viewpoint, and he devotes serious study to the comparatively neglected realm of Fox's personal relationships with others. But the study is not a particularly penetrating one; the author seems to have missed the meaning of the religious experiences that gave heart to Fox's life and inspired men to follow him. He is unpartisan simply because he does not really grasp what Fox was analyzing. He is only perplexed — at most, irritated — by Fox's constant refusal to behave in conventional ways, either publicly or toward his friends.

Noble does well to relate Fox's life to the history of his period, but his view of history is mostly that of kings and wars; thus he suggests that Fox "could only view history-in-the-making from a remote position" (p. 103). He is at his best in describing the James Nayler controversy, where the problem was really one of personalities. This book is easy to read, and will be most successful if it whets the appetite to read more deeply about Fox. — *Vail Palmer,* Philadelphia, Pennsylvania.

The Game of Living; A Personal Philosophy for Our Times. By FLOYD VAN KEUREN. New York: Charles Scribner's Sons, 1953. 148 pages. $2.50.

This well-written book is one of the better efforts in the wide range of "self-help" books. Written by a retired minister of the Protestant Episcopal Church who had many years of experience in the field of social service, the book presents a philosophy of life using a scientific approach couched in modern, readable language. Using the analogy of games, the author writes well, and avoids the usual pitfalls of such analogous method. Here is no stilted language, but a fresh, down-to-earth style. The author reveals his own prejudices (example: he is definitely not a pacifist), but basically his philosophy is sound. His chapter on "A Reasonable and Realistic Religion" is very well done. The scientific framework of reference he used indicates a mind that has been well-trained in the sciences. In fact, it is this framework that distinguished this book from the run-of-the-mine books of self-help. Teachers will find the book helpful as background material for lessons as well as general understanding. Youth should find the book interesting and enlightening. Ministers will

find choice illustrations. Here is one of the most satisfying books of its kind this reviewer has seen. — *Hoover Rupert,* First Methodist Church, Jackson, Michigan.

Treasure of Free Men; Highlights of the History of the Bible. By MILLICENT J. TAYLOR. New York: Harper & Brothers, 1953. 88 pages. $1.50.

This little book is divided into two parts. The first recounts the story of the significant steps in winning our right to translate the Bible into English and the leaders in this movement. Briefly, but clearly, the author tells of the work of the translations from Wycliffe to the Revised Standard Version.

The second part is somewhat longer and deals with such topics as "The Romance of Bible Publishing," "The Work of Bible Societies," "Archaeology and Scholarship" and similar subjects.

The book should be helpful to the layman who wants to know more about the translation of the Bible and its spread throughout the world. It was originally published as a series of articles in the *Christian Science Monitor.* — *Theodore McDonald,* Grace Presbyterian Church, Detroit, Michigan.

Making Men Whole. By J. B. PHILLIPS. New York: Macmillan Company, 1953. 73 pages. $1.50.

The English cleric, author of *Letters to Young Churches* and *The Gospels Translated into Modern English,* is becoming well known to American readers. The volume before us contains five timely, provocative sermon-essays which laymen and ministers will want to read. To make men whole, Christians — and especially the clergy — need to recapture the certainty that "Christianity is the way." The author's skill in exposition, his talent for comparison and contrast, his choice of the right word and telling phrase, along with an occasional English idiom, have resulted in an excellent and stimulating volume. The preacher looking for nourishment for his soul will find here food for thought, leading to more wholeness for himself and his people. — *Wm. Cardwell Prout,* The Methodist Church, Howell, Michigan.

The Quest for Christian Unity. By ROBERT S. BILHEIMER. New York: Association Press, 1952. 181 pages. $2.50.

This volume on ecumenical Christianity is divided into two parts. Part I (124 pages) is by the above author. Part II contains nine very brief denominational sketches by representative spokesmen. These essays are good to have on hand to give to laymen desiring some appreciation of leading contemporary denominational attitudes.

Bilheimer offers his brief for the ecumenical movement. His zeal, however, produces too many platitudes, too much wordiness and at times too free generalizations. He has a spirit of Christian unity, however, which our generation needs to experience. — *Wm. Cardwell Prout,* The Methodist Church, Howell, Michigan.

The Church and Mental Health. Edited by PAUL B. MAVES. New York, Charles Scribners Sons, 1953. Pp. 303. $4.00.

This book was made possible by a grant to the National Council of Churches through which a group of students in the field of religion and health were permitted to work together for a period. This has resulted in a volume which has a high degree of unity in its presentation, in spite of the fact that it is written by fourteen different persons. These persons are psychiatrists, pastors, teachers and hospital chaplains.

The book first seeks to clarify the meaning of mental health from the point of view of the physician and of the Christian faith. This is followed by a brief but interesting account of the relation of religion in illness and health through the centuries. Another section deals with the potentialities within the Christian community for both illness and health. This is followed by other sections dealing with practical problems of fostering mental health through the church program, and the ways in which there can be a ministry to the mentally ill. The problems of the practical strategy of the church in relation to illness are discussed. The chapter on the mental health of ministers could be helpful to many pastors.

One can come from this book with a great deal of insight into some of the relationships of religion to psychological problems of mankind. He should also have a new appreciation of the resources of religion for helping people. It is a book which ministers might well get together to discuss with psychiatrists. It is written in a clear, understanding style, and it deserves a wide study on the part of religious workers. — *Carroll A. Wise,* Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Illinois.

The Life of Baron von Hügel. By MICHAEL DE LA BEDOYERE. New York: Charles Scribner's Sons, 1952. xviii + 366 pages. $5.00.

Students of mysticism will ever be deeply indebted to Baron von Hügel for his *The Mystical Element in Religion,* thought by some to be the finest treatment of this important subject. In this book is the fascinating story of this saintly figure, with many thorough documentations from the Baron's writings. Especially of interest is his relationship to the modernistic controversy, called the 'heresy of all heresies' by Pope Pius X on December 8, 1907; here we catch the meaning of his friendship for George Tyrrell and an insight into their correspondence. Baron von Hügel never left the Roman Catholic Church in this trouble, but remained within the church as a liberal spokesman. Also of interest is the story of Alfred Loisy and the relationship von Hügel held toward him. Baron von Hügel was a great man, a saintly figure, a world citizen, a man who won high spiritual character through the avenue of suffering. This volume is not only edifying, but inspiring; it is not merely an ordinary biography, but rather the story of a man told by one who writes with poetic beauty. It is the kind of a book which a person will wish to re-read for inspiration and knowledge. — *Thomas S. Kepler,* Professor of New Testament, Graduate School of Theology, Oberlin College.

Character Education
A SYMPOSIUM

Your reading of the editorial on the opposite page before you start on the articles of this symposium will be informative.

We welcome the opportunity to present these articles on this important topic, and we are indebted to the writers for their warm cooperation.

—The Editorial Committee

I

CHARACTER EDUCATION IN THE NAVY

GLYN JONES
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IT IS NOT easy to surprise people these days. A few eye-brows may be lifted, however, at the news that the Navy has issued a 187 page publication bearing the title *Our Moral and Spiritual Growth, Here and Now.*[1] Text-books on engineering, gunnery and navigation, yes — those matters are a legitimate interest of the seagoing service. But what are the admirals doing in the field of moral and spiritual growth?

A glance at the preface of the new book tells some of the story. "The Chief of Naval Personnel and those responsible to him for the training of individuals in the Navy are . . . aware of the importance of the positive growth of the whole man and woman. In this interest, the Chief of Naval Personnel has not only directed attention to the development of moral standards throughout the Naval Service, but has also directed that time be devoted to the matter in recruit training and certain of the service schools." Rear Admiral H. O. Larson, USN, writes with the terse accents of the service but he reveals no feeling of being in alien territory.

Nor should he, for *Our Moral and Spiritual Growth, Here and Now* is not a novelty among naval publications. It is really only one more item in a substantial and growing list of resource materials for the Navy's character education program. The scope of that activity now far exceeds Admiral Larson's modest claim. The Navy and Marine Corps require that all personnel receive moral instruction as an integral part of their training. In the current directive governing this program, promulgated by the Chief of Naval Personnel and the Commandant of the Marine Corps under the title "Protection of Moral Standards," each commanding officer is reminded that, "The protection and development of moral standards is a direct responsibility of every general and flag officer, commanding officer and subordinate officer. Noncommissioned officers and petty officers must be required to share in and assume this responsibility of leadership." Commanding officers in every echelon are further ordered to "insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned."

The new publication contains guide lines for character education presentations in the Navy's Class A schools. Prepared by six chaplains who had recently completed a year of study at Chicago, Columbia and Fordham under the Chaplain Corps' program of post-graduate training, the material will be used by Roman Catholic, Protestant and Jewish chaplains as well as by some who do not regard themselves as being within those traditions. It emphasizes the moral and spiritual values shared by all religious faiths, basing its instruction on the natural moral law. *Our Moral and Spiritual Growth, Here and Now* is aimed at a particular segment of naval personnel, as are all Navy character education materials, and is part of an expanding

[1] United States Navy and Marine Corps Character Guidance, Series II. Guide Lines for Discussion Leaders, Nav Pers 91962.

curriculum which will eventually function on several levels.

Perhaps the real significance of this volume lies outside itself in the unique venture of which it is a part. Though the Navy's character education program dates only from 1951 and copes with many unusual problems in that field, it does not represent a startling innovation to naval personnel. The modern stress on character education springs from a long history in the service. John Paul Jones, father of our fighting tradition, set the tone for naval officers when he wrote: "It is by no means enough that an officer of the navy should be a capable mariner. He must be that, of course, but also a great deal more. He should be as well a gentleman of liberal education, refined manners, punctilious courtesy, and the nicest sense of personal honor." In keeping with that dictum, the infant Naval Academy provided instruction in ethics. Steady progress was made throughout the 19th century toward improving the moral condition of Navy men. Abolition of the grog ration and flogging were important steps in that direction. In more recent years this trend has found expression in the extension of social service work among servicemen, the increase of wholesome recreational opportunities and the expansion of the Navy educational system. Moral instruction in Navy recruit centers was provided as early as 1921. Prior to World War II potential enlistees had to provide character references from responsible citizens before they could be considered for acceptance in the Navy.

Though the present character education program is merely an extension of "what previously the policies of naval establishment have implicitly required," it has received increased emphasis in our day in the face of moral problems of serious dimensions. The American people, in response to looming threats, are maintaining the largest standing armed forces in their history. Compulsory service is withdrawing thousands of young men, most of whom are under 21 years of age, from the formal oversight of church, home and school. They enter a new life which exposes them to novel and trying influences. They face moral stresses inconceivable to their elders. Their spiritual problems are not academic but intensely real. About 42% of them have no formal religious connection of any kind. Many others come from broken homes. There must be some organized attempt to meet their problem, and this the Navy is trying to provide.

It is not only a problem for the Navy but also a national need. The armed forces now constitute the largest single educational institution in our national life. "We are now enrolling as 'students' over 50% more than the anticipated annual enrollment of all our universities, colleges, professional schools, junior colleges and normal schools in this country." In 1952 alone, twice as many persons were discharged from the armed forces as were graduated from all our colleges and universities. The home and the church have nurtured them for 17 or 18 years and the school for ten or twelve. The service has them, by and large, for only two years, and those the most difficult of their lives. Then they return to civilian life, almost a million of them a year, affected for better or worse by their service experience. The infusion into our corporate life, directly from military service, of almost a million persons each year is a fact of staggering proportions. It is hard to evaluate its meaning for our society. Until that can be weighed, every precaution must be taken to assure that it does not become a cause for moral deterioration in the life of the nation.

The modest aims of the Navy program assume a challenging aspect against the perspective of our moral problem. The first objective is conservation of the moral and spiritual capital which these young people have accumulated in civilian life. Strong moral character must be reenforced where it already exists. Sound moral fibre must retain its tone. The service environment must be made hospitable to wholesome attitudes created in the home, church and school. The moral conviction of these young people is therefore encouraged and buttressed in their Navy learning experiences. Transformation is sought among those who are morally weak and ineffective. Instruction and enlightened leadership try to provide new insights toward

self-understanding and stronger motivation for moral living. In their religious ministry the chaplains seek conversion, which is the only remedy for many of these young people. The character education program, on the other hand, cannot cope with human behavior at this depth, nor does it make the attempt. It restricts itself to the slower tempo of growth while encouraging the individual to participate in the more profound realms of spiritual life to be found in the religious tradition of his choice. Finally, this movement tries to present to each individual opportunities for personal growth. These exist already, of course, and in many cases it is necessary only to make men aware of them. Many people, however, need assistance in liberating themselves for growth. Such guidance is now offered with increasing effectiveness in class discussions and personal counselling.

The Navy does not pretend to dole out character to interested parties by the gross or the bushel. That is a man's own achievement, formed as he grows in knowledge, resolves tensions, develops productive attitudes and makes morally right choices. Effort is therefore directed toward strengthening the powers, capacities and capabilities of each person in the confidence that, through the acceptance of worthy ideals, a developing self-awareness and commitment to high goals, he will commit himself to growth.

The methods of this curriculum are consistent with its aims. It seeks to educate, not to indoctrinate. It presents learning experiences rather than "party lines." The discussions begin with men where they are and offer pathways for moving in the right direction. Changes in course, beginnings in growth and new perspectives are considered more important than the ability to repeat even the best code. That is not to say that character education in the Navy contents itself only with subjective experiences. On the contrary, it attempts to relate the moral order to the felt needs and interests of the person. That process begins with the individual where he is and not necessarily where we think he ought to be. He will reach that point by his own choice and only as rapidly as he is able to learn.

Classroom techniques and goals are applied on that playing field. The word "classroom" is used, however, with considerable poetic license. Character education presentations are conducted on the decks of destroyers, in the messing compartments of larger ships, in the field with Marines and in various types of classrooms at shore installations. Techniques of instruction are necessarily flexible and responsive to teaching conditions. Depending on the situation, the instructor may lecture with the assistance of visual aids, lead a discussion, guide a project, present a problem-solving situation to a panel or show a movie. Teaching aids include a series of motion pictures ("For Which We Stand"), Black Magic or flannelgraph boards and transparencies. The ideal in every case is maximum participation of class-members.

The Navy character education program is not restricted to formal instruction. This is mentioned because our consideration in this article is generally confined to the instructional phase of the program. Commanding officers are enjoined to assure that the environment of their men conforms "to established moral standards." Ceaseless efforts, not always successful in our port cities, are devoted to that end. Many ships and stations have Character Guidance councils to advise the Commanding Officer in this field. Such organizations assist the command in making available a well-rounded program of religious, educational and recreational activities, functioning in correlation with responsible officers in the various areas. Furthermore, the very fibre of Navy life makes moral demands on personnel. Men and women are held responsible under Navy law and regulation, not only for high standards of personal conduct, but also for equating their professional performance with the moral imperative of duty. Daily confrontation with such responsibilities is an education in itself.

It is into such a program, indeed into such a way of life, that *Our Moral and Spiritual Growth, Here and Now* has come. Its preparation illustrates the care with which Navy

character education resource materials are written and tested. The six chaplain-authors were instructed to aim their work at students in the Navy's Class A schools. These young students, both men and women, are chosen for special training as dental technicians, communicators, radarmen and electronics technicians on the basis of their intelligence, education, adaptability, aptitude and attitude. They represent the cream of the Navy's enlisted personnel. Alert, well-informed and critical, these students are eager for moral insights and spiritual experiences.

Several questionnaires were prepared and administered for the purpose of discovering areas of felt need and interest. Following evaluation of the findings, six areas of concentration were chosen and the writing began. The topical headings selected were "Let's Look Around" (the environment), "Let's Look At Me" (the self), "How Important Is What I Want?" (values), "Can I Learn To Take It?" (constructively resolving tensions), "Let's Look At My Freedom" (responsible freedom) and "What Keeps Me Going?" (the power of a controlling purpose). After first drafts were completed, visual symbols were prepared for each presentation.

One by one, as they rounded into shape, the new subjects were inserted in the training schedule of the Service School Command at Bainbridge, Maryland. Class presentation placed student felt needs and interests in even closer focus, providing a guide for revision of the material. More trials brought further refinement until the content achieved considerable relevance to the expressed needs of the group.

Instructors gained a high predictability of student response from this process of class testing. Foreknowledge of student reaction simplified many problems of presentation. It is desirable, for example, that discussion be spontaneous and uninhibited, yet it is also important that the instructor exercise a degree of control and direction. Excessive or unwarranted intervention by the instructor, or the intrusion of authoritarian control, invariably puts a crimp in the exchange of ideas. The teacher who knows in advance how his students will respond maintains control without undue intervention. Furthermore, as the material was revised to reflect discovered needs and interests, student participation not only gained in spontaneity but also became relevant and purposive. On matters such as staying on the point and showing a positive attitude the students administered their own discipline.

Obviously the predictability of response cannot obtain with equal force throughout the material. Nor is that necessary to insure that the instructor retains control without the appearance of running the show. The occasional "maverick" class serves only to reenforce that conclusion. It is illustrated in the presentation on values, "How Important Is What I Want?" The instructor asks each member of the class to state what he now wants more than anything else. The instructor lists the first fifteen responses on the blackboard. Then he asks the class to select from this list the three items which they want most to possess ten years from now. The students are not aware that the instructor could have predicted twelve of their first fifteen answers (which, incidentally, included "a Cadillac, getting out of the Navy, a home of my own, a strong religious faith, a million dollars" among others) and all three of their later selections. Perhaps it's just as well that they don't know the dice are loaded.

These means for uncovering felt needs and interests will undoubtedly continue to be used in preparing future resource material. Other methods for achieving the same end are also being sought. One writing team has made a significant beginning in that direction in addition to their other work. Teams at San Diego, California, Sasebo, Japan, Newport, Rhode Island and Quantico, Virginia, are readying texts directed respectively at shore based Navy men, Fleet personnel in Asiatic waters, members of the Atlantic and Pacific Destroyer Forces and officer personnel.

Perhaps the basic question which may be asked about any character education program is, "How does it relate to religion?" The answer to that question reveals whether

character education programs are soundly rooted, whether they claim too much, indeed whether they are educative at all. *Our Moral and Spiritual Growth, Here and Now* takes a definite position, for better or worse, on that matter. It is that high religion produces exalted moral standards and provides the greatest motivating power for their observance. The presuppositions of this material are theistic. In the words of its introduction, the thought areas "have been developed by men . . . who are firm in their conviction that any presentation which . . . implies the despiritualization of ethical and moral principles would be an intolerable compromise." The good life is portrayed as one of obedience to God's law as a condition of union with Him.

These presentations do not purport to be a substitute for religion. On the contrary, they are intended only as a supplementary influence. Because attendance is compulsory at these discussions, they confront many men with the challenge to moral living who have otherwise chosen to deprive themselves of it. They reach many individuals who have divorced themselves from religion. Though not a substitute for religion, character education may be its strong ally. Where it has been effectively used in the Navy it appears to have helped the cause of religion. Aboard a large carrier, for example, church attendance tripled at services of all denominations within a few weeks after institution of the program. The chaplains of the ship reported a sharp rise in religious interest and a notable increase in devotional practices. It would be rash to suppose that such efforts can be laid to this cause alone. It is equally difficult to evade the conclusion that the need-satisfaction and interest experienced in character education discussions played their part in this religious renaissance. That is especially the case when similar testimony is received from many ships and stations.

This raises the question of evaluating results which may follow from the program. The Navy tends to be properly conservative about the consequences of this activity. To begin with, it is doubtful that any results which may accrue are susceptible to a known means of evaluation. Even if they were, it would be difficult to single out the character education program as a sole causal factor. It is conceivable, on the other hand, that agencies not remotely connected with the character education program may function more effectively in the improved moral and spiritual climate it has provided. There is now no trustworthy method by which results can be evaluated, even though there is a mounting volume of statistics proving to the satisfaction of some people that the advent of character education aboard a ship or station brings a radical reduction in absences without leave and in venereal disease rates and in disciplinary cases. And it must be admitted that these phenomena have followed with some consistency on the establishment of the character education program, though the problem of evaluation remains.

While shying away from the "heresy of specificity," one finds indications which appear of sufficient validity that they can be utilized as rules of thumb by personnel working in the program. We have mentioned improvement in church attendance and an apparent heightened interest in spiritual matters as consequences. Many chaplains report that the presentations have tended to increase the amount of counselling on moral and religious problems. It has also been a fairly general experience that the discussions cannot be confined to the classroom. In an environment where conversation frequently reduces itself to the discussion of the opposite sex, it is observable that character education discussions spill over into the barracks, living-compartments and mess-halls. The mere existence of these presentations, and of such supplementary organizations as the Character Guidance councils, exercises an immeasurable but positive influence on many unrelated activities of a ship or station.

A means of evaluation would be of the greatest help in enabling our material to hit the target. Without deprecating that need, we can recognize the accompanying danger of seeking tangible, material results as the only justification for this kind of effort. That is of a kind with the temptation of some students to seek predigested answers rather than

to embark on the painful process of thinking. Instructors in this program are forewarned of these over-simplications before they are assigned to conduct presentations. Their instructions read: "Even though the men are clamoring for 'specific' . . . pre-conceived and pre-arranged conclusions we must not move as coercive forces toward the making of decisions for them. Momentary compliance or agreement with us on the part of an individual does not mean the same as possession. The possession of a right attitude may come after weeks, months or even years of a rather painful and rebellious struggle. Our job is to plant the seed, open the door, present a new thought or show the lasting and dependable value of an old thought that is always new." Until the processes of evaluation can make significant measurements of that kind of experience, we must do the best possible job with what is available.

What are the implications of character education for the Navy and the civilian community? Though they are hard to weigh, some things can be said. The policy-making officials of the Navy and Marine Corps are committed to a serious, continued effort to strengthen the moral fibre of the young Americans consigned to their charge. An enemy who has mastered new techniques of demoralization merely adds a sense of further urgency to the task. We can expect, therefore, that the long-run impact of this program on the moral climate of the services is bound to be considerable.

On the other hand, success in this venture will come only to the degree that it is part of a co-operative moral endeavor involving the whole community. The Navy cannot salvage the failures of the home, the school and the church. It can, and does, try to build on the foundations they have laid in many lives, and devotes every effort to the assistance of the less fortunate.

The task of the civilian community seems clear. The churches have the obligation to reach the unchurched forty-two per cent of our people. If we must continue to conscript young men for armed service, it behooves us to prepare them for the moral and emotional stresses they will face. If moral instruction, prepared and delivered by clergymen of all faiths, can be offered to the men of the Navy, is it possible that the same thing can be done in our public schools? There may be many problems involved which cannot be seen by the layman, yet that possibility would appear worthy of consideration. We are faced with the fact that "we cannot make any active period of a person's life a time of merely holding the line." If the Navy is to do its part in safeguarding our most precious national asset, American youth, it must be done through this program, or a similar one, of aggressive moral education.

The task of making a moral impact on a whole generation of Americans is an exciting adventure. It is pioneering in a field which, while not new, has its own obscurities and difficulties. The obstacles are formidable, and any success must be relative. We are playing for great stakes, for the future of a way of life and the destiny of many souls. The game is indeed worth the candle.

II

HOW CAN WE INSPIRE A NEW GENERATION TO THE ACHIEVEMENT OF CHRISTIAN CHARACTER?[1]

ERNEST M. LEGON, POLLY PUTNAM and LEONARD A. SIBLEY, JR.
Character Research Project, Union College, Schnectady, New York

IN 1934, A series of lectures on Christian personality was made by Dr. E. M. Ligon at the Westminster Presbyterian Church of Albany, New York. These lectures were later published as *The Psychology of Christian Personality.*[2] Since that time, it has been our purpose, in the Character Research Project, to discover answers to the title question of this article: "How Can We Inspire a New Generation to the Achievement of Christian Character?" An incalculable number of hours have been spent by parents, teachers and young people all over the country and by staff members of the Character Research Project at Union College in an attempt to find some of these answers. More than a million dollars have been spent already in this quest.

As a result, we have developed a number of concepts which constitute our present answers to this question. Some of these concepts were basic to the structure of the Character Research Project as it was described in *A Greater Generation* in 1948.[3] Others have been developed since that time. Some of those have been modified. All have been enlarged and enriched since their original formulation, and will continue to develop as we carry on our work. Let us describe the major concepts which form the present framework of the Character Research Project philosophy. Note that we do not speak of "findings." That sounds too much like final answers. We present, rather, "concepts" which are progress reports.

1. *The Infinity Principle.* It is a basic tenet of Christian theology that God is infinite. If this is true, it has definite implications for any form of research. Belief in an infinite God implies the faith that research in any area of universal truth can never be exhausted, in the sense that we arrive at "final" answers. No matter how deep or useful our insights, still better ones lie ahead as we discover more of the nature of God and His will in the lives of our children.

It follows, then, that each new insight not only represents progress in itself, but also points the way to still more significant insights. Whenever a research worker makes a significant discovery, he must immediately look ahead to the next new truth which can probably be unlocked by use of this insight. This infinity principle runs through all that we have done and inspires us to search continually for better concepts.

A wide acceptance of the infinity principle would transform many of our bitterest conflicts in religious education from destructive cultism to creative progress. If we all believed that in our present curricula we see as in a glass darkly, we would never become ego-involved about them, but always be searching in our very differences for clues to new and more effective insights. For example, we have found that we must use many forms of learning and teaching procedures; direct and indirect, situational and instructional, project and lecture, child initiated and teacher initiated, problem solving and pure description, structured and unstructured. Such theoretical differences are not all-or-none and their values and limitations are to be determined by research, not by debate. It is quite as tragic to lose the values in a tradi-

[1]For a fuller description of these principles, see Ernest M. Ligon, *Adventures in Character Research,* An Outline of the Conceptual History of the Union College Character Research Project, 1935-1953. *Union College Studies in Character Research, 1954.*

[2]Ernest M. Ligon, *The Psychology of Christian Personality,* The Macmillan Company, New York, 1935.

[3]Ernest M. Ligon, *A Greater Generation,* The Macmillan Company, New York, 1948.

tional procedure as it is to retain it blindly, including its failures.

2. *The Christian Hypothesis.* Everyone develops a philosophy of life, a system of values, convictions as to the ultimate good and final source of happiness and power. In research, one must start with such a philosophy. Our research has been based on the Christian hypothesis. That is, we have sought to discover a Christian frame of reference, consisting of dimensions of personality by which one's adherence to the Christian philosophy of life can be evaluated. The eight dimensions first described systematically in *Their Future is Now*[4] have been revised and enlarged in many ways. The basic nature of the eight, however, has up to now been found adequate for our research. They can be stated briefly as follows: dominating purpose in the service of mankind, high vision for that purpose, love of right and truth, faith in the friendliness of the universe — a father God, sensitiveness to the needs of others, being determined to see that every man gets his full chance at happiness and success, being determined to make the world's conflict creative instead of destructive, and being determined to carry out one's mission in life, no matter what the consequences.

3. *Positive Potential.* A third concept has arisen from our study of the nature of character and personality. It states that a study of man's positive and creative feelings and activities is just as essential, and probably far more productive, to an understanding of the nature of man as is a study of his negative and destructive feelings and activities or the feelings and activities which are directed simply to the satisfaction of his egocentric needs.

Several insights hinge upon this concept and give it depth and significance for our work.

First, we seek to develop wholesome personality by exploring man's positive potential for goodness. This means that we wish to go far beyond merely meeting the needs of man to discover the good of which he is capable, and then help him to achieve it. This good is thought of not as merely the absence of evil; it is, on the other hand, positive and constructive. For instance, in looking at imagination, we have abandoned the common approach which pictures it simply as a source of projective fantasies which reveal hidden mental pathologies. Rather, we choose to look at imagination in terms of its potential for creativity, as a source of better answers to social and ethical problems for both the individual and society.

Again, as we seek dimensions which can be used to describe character and personality quantitatively, we work in terms of traits which allow for infinite development. We are convinced that man's maximum potential cannot even be fully described at present, for a few men have achieved heights which many men probably could achieve. We think of these traits, then, as the frames of reference by which to challenge man to reach toward his maximum potential, and judge our dimensional concepts in part by whether or not they do.

The potential of character development seems to be best represented by a positively accelerating curve, rather than by one which levels off or shows diminishing returns. This means that the greater one's past achievements, the greater one's potentialities for future achievement. This holds also for our insights into the principle of Christian character education.

Finally, through this concept, we have pretty much rejected the common clinical approach to personality which consists too often of trying simply to rid the child of maladjustments. Our approach has rather been to challenge the child to the more significant positive adjustments which, in themselves, prevent or eliminate maladjustment. There are a few who will need the clinical approach. A vast majority respond better to this positive one.

4. *Dynamic Concept of Personality.* Our fourth basic concept states that the characteristics of personality can be studied most effectively in terms of their dynamic patterns. Since the normal person usually behaves as a total unit, personality as such is best understood by seeking patterns of dynamic inter-

[4]Ernest M. Ligon, *Their Future is Now,* The Macmillan Company, New York, 1939.

relationships among its elements rather than by making a quantitative evaluation of the elements themselves. These dynamic patterns can be regarded as forces by which personalities derive their characteristics.

This concept has several ramifications in the development of our philosophy of personality. First, we believe that there is a basic quality in personality of a dynamic nature which is more than the sum of its parts or than simply the interiorization of social experience. Psychologists have referred to it as the "self," while religionists have called it the "soul." It is that part of man which enables him to be the master — or at least determiner — of his destiny. It follows that the growing child cannot be regarded as the "plastic clay" pawn of his environment. He himself is the chief determiner of how he will interpret that environment and what he will do in it. Children can and do transcend such things as lack of parental affection, but they can also lead useless and maladjusted lives even though they have had such affection. Furthermore, behavior does not have objective "rightness" or "wrongness" but must be considered in terms of the total situation of which it is a part. Each man's search for the constellation of dynamic patterns which constitute his maximum potential is equivalent to his search for the will of God. The degree to which he is successful in this search is probably more important than his native endowment, for it determines how effectively he will use that endowment.

In our work in the Character Research Project, we have been concerned with that aspect of the total personality dynamic which we call character. In attempting to determine how the constellation of dynamic patterns may be brought to fullest expression, we have sought to understand character in terms of a basic conceptual tool. We see the *attitude skill* as the best available unit of character. The attitude plus the ability to express it in behavior is the most effective frame of reference in which to describe character dynamically. Character, then, consists of the totality of one's evaluative attitudes as they are integrated with the rest of the personality. Strength of character is determined then both by the value system of the individual and by his ability to express these values.

5. *The Co-Scientist Concept.* Along with the concepts which concern the nature of character and personality, we have developed several concepts which have to do with the nature and amount of adult guidance needed for maximum character development. The first of these, the "co-scientist" concept, says that lay people (parents, teachers, and young people) can learn many of the basic skills of the scientific method and thus can become co-scientists with us. We have given them a part in our research, for example, by asking them to complete parent and youth reports and teacher's reports. We assume that they can and will learn some of the basic concepts of the scientific attitude.

The lay people who are participating in our research are willing to do so for several reasons. First they recognize that they are not being used as "guinea pigs" in an experiment but are working with us in a scientific endeavor to help challenge youth to maximum use of his potential. Second, the Project offers them the opportunity to accomplish a difficult task which they see as a challenge rather than as a frustration. Finally, our attitude toward parents and teachers is one of faith in their sincerity and intention. If they fail to carry out assigned tasks, we do not condemn them. Rather, we assume that we have failed either in convincing them of the importance of the task or have failed to teach them the necessary skills.

6. *The Home as the Central Institution in Character Education.* A second concept which is concerned with adult guidance says that the home is the central institution in effective character education. The home "climate" seems to be a most important element in achieving such education. We believe that effective character education takes place only in homes where there is effective parent cooperation.

In an attempt to cultivate a climate which is conducive to character education, we have encouraged the development of a family team spirit. We have tried to help each family think of itself as a team in which each member can have a responsibility of some im-

portance in every family project. Moreover, we believe that the chief determiners of home spirit are the basic ways in which various members of the family look at different things. We are exploring this important area in a very thorough investigation, which we call our *Home Dynamics Study.* We are finding that an analysis of consistent trends among dynamic patterns in parents and a study of their effect upon home life will lead to concepts of great practical value in helping the home achieve its maximum potential. It seems probable that this maximum potential is unique for every home. It follows, therefore, that every home has a unique contribution of its own to make to the social groups of which it is a part.

We have developed a positive concept of discipline. It is based on the concept of discipleship in discipline. We state it this way. Anyone can punish a child who has the right and strength to do so. Only those can discipline him of whom the child regards himself as a disciple. The main thing is to win and keep the child's discipleship. When this is achieved, it matters little whether discipline is strict or permissive. If it is not done, neither will be effective.

Wise discipline has four characteristics. It is creative so that the child is permitted and challenged to develop his own creative capacities to their fullest. It guarantees for the child the wisdom and understanding which comes from knowledge of "the heritage of the ages" and presents this to the child as a structure upon which he can build. It is firm enough to prevent the child from destroying his own best potential. This he often does because he is not mature enough to realize what he is doing. In other words, he must not be permitted to cut his own throat due to immaturity. Finally, it provides strong incentives, both positive and negative, to challenge the child to have the courage and skill to do what he knows to be best.

7. *The Learner, Not the Teacher, Has the Chief Determining Role in Character Education.* Many of our concepts have to do with principles of learning. We are more and more committed to a functional eclecticism. We recognize that there are many theories of learning, all of which have values, and we ask, therefore, concerning each learning task what kind of learning it involves and which theory of learning best explains it. We have come increasingly to believe, however, that the major role and major responsibility for learning belongs to the learner rather than to the teacher. Thus the main rule of a teacher is to creat a climate which is most favorable for such learning.

One of the characteristics of such a climate is that it helps the child develop the skills for expressing what he has learned and offers him the opportunity for practice. Thus attitude learning takes place not only in the acceptance of abstract ideas but in the acquiring of skills for expressing them in the relevant roles of his daily life. It is only in this way that he will be enabled to generalize his learning and to transfer it to the various life situations in which he finds himself. Parents can help in this procedure not only by teaching the attitude but also by showing in their own living the way in which the attitude may be expressed on the adult level.

8. *Adaptation Procedure.* A second concept which is concerned with the principles of education says that individual differences must be taken into account in all effective learning. Effective character education takes place only when curricular materials are adapted to the total personality of the individual child. A character trait has no meaning apart from the individual of whom it is characteristic.

This concept has several ramifications in our curricular procedure. First we emphasize the need for age level calibration. This means that lessons for each age level must be calibrated to conform to the level of maturity achieved by the age level and provide the maximum challenge for the age level.

We also utilize the Lewinian concept of *levels of aspiration.* Thus we attempt to lead the child to levels of achievement which are high enough to challenge him but which at the same time are within the range of his ability. Finally, we attempt to help the child choose his vocation both in terms of his native endowment and his faith that he, as a unique individual can make a unique contribution to our social order.

9. *Experimental Design in the Curricu-*

lum. "Send us a complete set of your curricular materials, so that we may compare it with other curriculums." This very frequent request reveals a common fallacy in religious education generally. A curriculum cannot be really evaluated by examining its texts. Its only evaluation is to be found in what and how much is learned by the youth who are exposed to it. For example, consider the statement, "There is not enough Bible in it." It is entirely possible, even probable, that most curricula today have so much Bible in their texts that almost none is learned in their church schools. Putting less in the texts, with more practice and application might well result in a great deal more being learned. The point is, a curriculum is for all practical purposes an experimental design to test some hypotheses about religious education and need to be tested in terms of how well they actually do this in practice.

Another concept in the area of education states that a curriculum ought to do two things. First, it should set forth the best judgments of its creators as to how effective character education is to take place. Second, it should be so structured as to contain within itself an experimental design for testing its validity and for discovering insights which lead to new levels of Christian achievement.

Our lesson plans are the embodiment of our educational hypotheses and thus may be described in terms of the experimental design in which they play a central role. Rather than being concerned primarily with content learning, they consist essentially of instructions to parents, teachers, leaders, and youth on how to achieve the potentials of Christian character. Our materials, too, are strongly influenced by the infinity principle, especially in that part of their design which provides for the use of the powerful tools of science. As part of each "lesson hypothesis" we include materials which form a basis for obtaining evidence with which to evaluate that hypothesis.

The format of the lesson plan is as follows: The lesson plan begin with an *Introduction* which attempts to achieve four purposes, all related to our over-all research design. First, it describes a specific hypothesis and implies a validation criterion. The attitude goal of the lesson, which constitutes the hypothesis, is the statement of an area of growth which a child or youth can be challenged to learn and master. Along with this is described the nature of the data which would constitute valid evidence of the extent to which the child has or has not learned the attitude. The second purpose of the Introduction is to describe to parents and teachers the psychological and educational principles involved in the teaching and learning of the attitude goal of the lesson. The other two purposes of the Introduction are concerned with the integration of the specific lesson objectives into the ultimate goal of Christian personality. Specifically, the Introduction attempts to show how the integration of the attitude into the total personality is to be achieved and also how the attitude relates to the whole Christian hypothesis.

The second section of the lesson plan is entitled the *Church School Lesson* and includes the instructional material to be used in teaching. Materials such as stories, biographical and historical materials, Biblical and other religious content are used in this section. They are not designed to be used primarily for content learning but to help set before the child a vision for the attitude objective of the lesson. Three major purposes have come to be included in our concept of this part of the lesson plan. First, the attitude, with its religious implication, must be translated into the setting of modern life. Second, each element in the lesson should be so constructed that it can easily be adapted into the individual child. And third, a criterion must be established by which the effectiveness of this portion of the lesson can be evaluated.

The third section of the lesson plan is the *Church School Project.* The major purpose of this section is to give each child in the group an opportunity to practice the attitude (using the necessary skills) in terms of his own particular abilities and interests. It is a kind of laboratory exercise in which each member of the class has an opportunity to practice the attitude (learning and using the necessary skills) in terms of his own particular abilities and interests. The significance of the project grows out of our increasing con-

viction that learning rather than teaching is the main element in education.

The final part of the lesson is the *Home Guide.* The purpose of this Guide is to provide parents with effective methods for teaching the lesson at home throughout the week. It allows for individual differences and suggests practical situations in which the attitude can be applied. The Home Guide also includes criterion questions which make it possible for parents and youth to give us evidence of sufficient validity to enable us to measure the effectiveness of the lesson.

Along with our curriculum structure, there are several other concepts which are basic to our curricular philosophy.

First, since an attitude is not only a function of the total personality but is also related to all other attitudes, a curriculum should provide as much cross reference and interchange among specific attitudes as possible. Second, the concept of individual differences does not eliminate the possibility for standardized curricula but does presuppose curricular methods and materials which allow for the full range of individual differences.

We make an effort to train our teachers to carry out the process of individual adaptation by encouraging the teacher to confer with the parents at the beginning of each unit and to discuss with them the child's position in relation to each attitude.

10. *Experimental Design in Real Life Situations.* The scientific method is a powerful form of prayer. Any true scientist is searching to learn more about the will of God. The powerful tools of the scientific method are being brought more and more within the range of religious educators generally. Small sample statistics and factorial designs now make it possible for every educator to do valid scientific investigations. No longer must there be hundreds of cases. No longer is it necessary to set up the artificial control-group designs. It is possible to observe a number of interacting factors influencing personality and social behavior in the process of the normal everyday life of individuals and groups. These results can be interpreted by these new statistical tools. To be sure, competent statisticians ought to be available as consultants. The fact remains that the scientific method is now available to educators everywhere and research can be conducted in the ongoing life of individuals and groups.

While these concepts have arisen out of the work of the Character Research Project, and have been used in that work, perhaps you can see their implications for all those who are interested in character development. In our work since 1934, our major purpose has been to develop principles and methods which can be used in many ways fostering the development of strong character. At the present time, we are publishing a series of technical publications entitled, *Union College Studies in Character Research.* These articles describe specific research projects which have been done, and the results achieved.

Perhaps the most important aspect of our work at the present time is also an illustration of the Infinity Principle. We have research projects now going on which will transform our next curricular revision far more than has been done up to now. We have progressed far enough in one area to know that we shall be able to describe home climates dynamically. We shall have methods in our new home guides which will make it possible and challenging for parents to improve their own homes in this regard. No guilt and shame motivations are involved. Methods will be set forth in interesting and chewable bites.

In still another research project we have already identified literally thousands of positive, creative things children can do at the various age levels. In our next curricular revision we shall be able to challenge them to a genuinely adventurous religion which will be far more exciting and thrilling than the present antisocial adventures of children and youth can possibly be.

This is only the beginning. This is no time for religious educators to become ego-involved about existing curricula. We can make progress in the next quarter century to compare favorably with that made in the natural sceinces during the last half century if all of us will pool our best brains and take full advantage of the powerful tools of the scientific method.

III

RELIGION AND CHARACTER EDUCATION

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Introduction

WHAT CAN be more important than the *motives* of men? The reflections on religion and character to follow are so permeated by this question that it seems appropriate to have it become the first impression encountered by the reader.

Numerous "straws in the wind" seem to indicate a genuinely reawakened interest in matters of religion and of character. Books and journal articles dealing with these subjects are appearing so frequently that their reading appeal may be presumed. "A Psychiatrist Discovers God: We Are Born to Believe," by M. Arthur Kline, M.D., in Woman's Home Companion, April, 1954, could be cited as a case in point. Concerned with a new theory of psychotherapy, "Logotherapy," in which religion is considered essential, this article deserves serious consideration; it is both interesting and challenging.

To what extent this interest may be due to the crisis aspects of contemporary life is a matter of speculation. Wars and the rumors of wars, the unforeseeable possibilities of the A- and the H-bombs, the extent of crime and juvenile delinquency, general social unrest, dust bowls, dwindling natural resources, the stresses accompanying a fluctuating economy, are matters of such import as to force themselves upon the mind of anyone given to even a modicum of reflection.

Whether man's ability to unleash the tremendous power of nuclear energy will prove bane or blessing depends upon the use to which he puts this energy, the channels into which he directs this power. If used constructively, the future benefits to mankind can at least be dimly envisaged; if destructively as an instrument of war, the possible consequences are truly terrifying. Little wonder, then, that matters of such gravity arrest the atention of thinking people and give rise to serious considerations of the whys and wherefores of life; questions of profound religious significance on the one hand, and the import of human conduct as manifested in character, on the other.

Attractive though it may be, would it not be a mistake to emphasize unduly the crises aspects of life in any calm and serious consideration of the importance of religion and character for, and in, the every-day activities of human beings? Is religion an important factor in the daily lives of people, not only in times of unusual stress and strain, but also in the common currents of human experience. No doubt there is much truth in the oft-heard saying that most of the people some of the time, and some people all the time, experience a real need for religion. Is character, too, a matter of importance regardless of age or clime, past, present or future? May it not, perhaps, be the inherent challenge of such questions that is responsible for an observable rekindling of interest in religion and character.

At first glance it may appear that there are two problems here involved: that of religion, and that of character. The questions previously raised may seem to divide a subject which in the present analysis is intended to be united. What is here specifically proposed is to inquire into the nature and importance of discoverable relationships between religion and character formation. This problem is difficult enough in its own right. The difficulty is certainly not lessened by the varied views regarding the nature and meaning, both of religion and of character. Yet, it seems hardly necessary to say that the relationship between the two will be conditioned, partially at least, by the nature and meaning of each.

Religion

First, then, what is the nature and meaning of religion? Taken in world-wide perspective, there are many religions — Con-

fucianism, Buddhism, Mohammedanism, Judaism, Christianity, to mention only some of the most prominent forms. Obviously, no attempt to make a detailed analysis of these several systems can properly be here undertaken. To do so would require volumes. It must be noted, however, in some systems the naturalistic and evolutionary features are emphasized. Frequently the view is expressed that religion is predominantly an emotional experience and that it is rooted in fear, fear of forces beyond human control, be they natural, preternatural or supernatural — such as flood, tornados, droughts, wars, sickness and death. Unquestionably, any system of religion in which these are basic elements is fundamentally naturalistic; it is a religion from the bottom up.

Christianity, contrarywise, is definitely from the top down; it is characteristically supernatural in nature. This distinguishing feature alone is so vitally important that it may never be discounted nor disregarded. According to the Christian concept, God, the Supreme Being, has revealed the manner in which He is to be served by man during his temporal existence. Hence, Christian tenets, beliefs and practices have their origin in, and stem from, Divine Revelation. These are succinctly set forth in the Ten Commandments.

Inherent in the Christian concept, too, is the notion of Original Sin, resulting from the disobedience of Adam and Eve in Paradise, the Garden of Eden. In consequence of the Fall, man lost his position on the supernatural plane and could not unaided regain it. Out of His Infinite Compassion and Love for man, however, God promised and sent a Redeemer in the Person of Jesus Christ, through the merits of Whose redemption it again becomes possible for man, created in the image of God, endowed with the power of self-determination (free will) and destined to immortality, to regain his supernatural life. The sacraments, instituted by Christ and conferred by the Church, are the ordinary channels through which supernatural aid (grace) is obtained. In His Infinite Goodness, too, God wishes to assist man in his efforts to live the good life. But to obtain this assistance he must freely cooperate by seeking and utilizing the proffered aid. Grace, as St. Thomas rightly says, does not supplant nature but only supplements it. The Church, functioning as a social institution, is the repository of divinely revealed truth and the dispenser of the tenets, beliefs and practices pertinent thereto. Thus, perhaps so condensed as to be misleading, is a brief statement of the Christian religion. That this view of religion will have vastly different implications for character formation than the previously expressed naturalistic view is not difficult to foresee.

Character

Turning now to the nature and meaning of character, a variety of differing views will also be found. In the Tenth Yearbook of the Department of Superintendence of the National Educational Association — one of the most comprehensive surveys of character education ever undertaken — no less than seventeen different "objectives" of character, gleaned from the then-extant relevant literature, are presented, briefly explained, and critically evaluated. The major objectives range all the way from character as esthetic appreciations to character as the inhibiting of impulsive tendencies. Conformity to the mores of society; conformity to religious tenets and beliefs; conduct in conformity with ethical values and natural virtues; are others that are mentioned and evaluated. Rather a bewildering array of varying notions indeed! The outcome of this critical appraisal is the formulated definition of a good act, as follows: the good act is one that produces the greatest good for the greatest number of people over the longest period of time. The strongly relativistic leaning of this definition is immediately sensed. Without at the moment further evaluating this definition, it need hardly be said that the "good "act has moral import. Hence, too, it is intrinsically related to character, at least to good character.

Essential Components

What, then, is character, and what are its essential components? To answer this question with reasonable accuracy it is necessary to explore carefully the range of human dynamics. Based upon a critical psychological

analysis, the proposition is here advanced that the essence of character is found in, and an expression of, the individual's acquired person value-preferences. That is, his personal value-preferences direct his actions, and determine thereby his typical mode of behavior which constitutes his style of life. Although composed of constituent elements, character is not a volatile mosaic of these elements. Rather it is a dynamic unity within the person functioning as a directive force within the sphere of his personal values, especially as these values pertain to moral, spiritual and religious matters. Incidentally it is this emphasis upon the moral that distinguishes the concept of character from the broader notion of personality.

The crucial significance attributed to value-preferences for character may give the suspicion of an over-emphasis upon the role of the intellect in behavior. This is not necessarily so. For man is a feeling as well as a thinking and acting being, and the fact that feeling and emotions influence behavior in a number of ways is simply taken for granted. Affective experiences, that is, feelings and emotions, may directly affect the will, as in strong emotional states of anger, hatred, or fear, or indirectly, through the coloring, as it were, of the intellectually perceived values. Thus, for instance, in so far as an individual enjoys the invigorating activities in swimming or skating, he comes to value these recreations. The feeling elements enhance the personal values related to these activities, and their dynamic force is correspondingly increased. It would be a serious mistake indeed to belittle the potentially dynamic significance of the feelings and emotions.

Truly, the phenomena of human psychodynamics are numerous and varied. The student of Dynamic Psychology or of Mental Hygiene will experience a familiar ring to the terms "fundamental needs, urges, or drives," and he recalls at once that these needs greatly influence an individual's scheme of values. The imperative physiological need of food to satisfy hunger and liquid to satiate thirst is directly responsible for the great value people ordinarily attach to these substances. The value accorded sex is universally recognized, although the need differs greatly from that for food and drink.

The psychosocial needs, though frequently less imperious, are nevertheless of the utmost motivational significance. It is common observation that, generally speaking, everyone seeks some measure of social recognition, and approval; sympathy and understanding; new experiences; personal achievement; and independence, to mention a few; and that these are valued so highly as to motivate strenuous efforts for their realization. Without a recognition of the dynamic significance of such forces, an understanding of human conduct is simply impossible.

In the complete scheme of human psychodynamics, the highest position is reserved for *motives.* This is not at all to be construed in the sense that motives are necessarily the most powerful motivators to action, nor that they are unrelated to the "needs" previously presented. Intrinsically, motives are intellectually apprehended goods. As such they are distinctively human. Included in the category of motives are interests, wants, desires, sentiments, attitudes, ideals, values and principles. Motives and character are therefore inseparably related.

Relationships

Having surveyed, however inadequately, the essential nature and meaning of religion, on the one hand, and of character on the other, we are now in a position to come to grips with our main purpose, namely, to explore some possible relationships between religion and character education. Can character be taught independently of religion or are religion and character formation inseparably related? Can character be taught in our public schools in which denominational religious instruction is by law prohibited? Specifically, what possible contributions to character formation may religion provide? Such pertinent questions serve to point up the issues now to be considered.

Before entering directly upon a discussion of the major issues, it may prove helpful to comment briefly upon the cultural aspect of religion. Sociologically speaking, religion constitutes an important part of the cultural heritage. Despite the presence of many an-

tagonistic and disruptive elements, fortunately the "climate of opinion" of Western civilization still remains predominantly Christian in nature and tone. Notwithstanding the existence of secularistic philosophies, relativistic and pragmatic systems of ethics, agnostic and atheistic ideas and attitudes, the Christian elements maintain a "balance of power" as it were, however precarious that balance may be. Thus it is seen that our culture is a flux of Christian elements and others that are non- or anti-Christian in nature. Clearly recognized by every serious student of the subject, the presence in the culture of such conflicting values and behavior patterns intensifies the need for staunch character but increases immensely the difficulties for realization.

Motives, the determiners of action, and consequently of character, cannot be developed *in vacuo*. The sources of motives are found in the existing culture. Honesty, truthfulness, kindness, sympathy, cooperation, punctuality, cleanliness, and a host of other natural virtues, are considered desirable modes of behavior because they are accepted values in our culture. As an aside, it may be interesting to note that not all of these are looked upon with equal favor in all existing cultures. Nevertheless, most of the abovementioned virtues reflect their distinctively Christian tone.

Because religion is such a potenially fruitful source of worth-while interests, attitudes, sentiments, ideals, values, and principles, the character educator will do well to explore thoroughly the valuable resources inherent in it. Regretfully, a few examples only for the sake of illustration must here suffice.

Beautifully expressed in the Eight Beatitudes are such enobling ideas and sentiments as: Blessed are the clean of heart for they shall see God; Blessed are the merciful for they shall receive mercy; blessed are they who suffer injustice for My sake, for their reward will be very great in Heaven. Certainly, it is not difficult to see that such distinctively Christian concepts are the sources for the most sublime ideals, enobling sentiments and wholesome attitudes that can be discovered within the scope of Western culture.

To forestall possible misunderstanding, it may be well to remark, incidentally, that the mere presence in the environment of such worthy motivating forces gives no absolute assurance of their becoming functional in the lives of people exposed to them. Only in proportion as they are introcepted and assimilated by the individual as he interacts selectively, i.e., in a self-determining manner, do these become dynamically significant in his own conduct. What teaching procedures may prove most effective in developing desirable motives is a pedagogical problem of the utmost importance. But it is not the problem here involved. Rather, an effort has been made to show that man's most noble motives have their roots in religion. It is undoubtedly true that the follower of any form of religion will find therein his highest ideals and his most cherished sentiments.

To present a list of specific ideals, sentiments and attitudes that originate in and are sanctioned by religion would be a truly rewarding exercise; such an analysis is prerequisite to the devising of a sound pedagogy of character.

A few examples will here serve to illustrate the general principle. Truthfulness, honesty, purity, temperance, justice, fortitude, prudence, are examples, of abstract ideals. Such abstract ideals are referred to as virtues, and a virtue is simply a habit. The habit of acting prudently constitutes the virtue of prudence. Likewise, it constitutes the ideal of prudence. Mother love and patriotism are familiar examples of noble sentiments. Tolerance, kindliness, cooperativeness, respect for proper authority, a sense of duty, are a few wholesome attitudes that may be mentioned. All these motivating forces are highly significant for character, and all are directly related to religion.

Values

What now about values? Undoubtedly values occupy a pivotal position in any adequate consideration of human motivation. Psychodynamically speaking, men seek through their actions to realize the things which they value. In other words, values are the goals toward which action is directed. Of course, it must be recognized that all values

do not have an equal attraction for the individual. Only personalized and experienced values possess such an appeal and those become genuinely dynamic forces significant for action. Accordingly, it must be recognized that values, especially personal and experienced values, are predominantly subjective in nature and unique for each individual.

This is not to deny the objective reality of values, nor to accept the all-too-prevalent view that values are purely subjective phenomena. A necessary distinction can, and must, be made between objective values, on the one hand, and personalized values, on the other. But it is the personalized values that have genuine dynamic force. Expressed in a slightly different manner, personalized values are relative to the self. It is the self that is the agent of action as well as the recipient and controller of its own scheme of values.

Especially noteworthy in the present context is the powerful influence exerted by the self-concept, sometimes designated the "phenomenal self," upon the individual's personal values as well as upon his general conduct. The behavior of every individual reflects to a great extent the manner in which he regards himself, that is, in accordance with his self-concept, or as McDougal phrased it, his "sentiment of self regard." In a recently published work by Snygg and Combs, entitled *Individual Behavior,*[1] the authors express the view that every act of an individual is an attempt to defend or to enhance the concept of self. Whether or not this generalization is wholly admissible, the great importance for behavior of the self-concept is not open to question. "Feelings" of inferiority, of insecurity, of inadequacy, of unworthiness, indicate distorted and unfortunate self-concepts, clearly recognized by every student of human behavior as of vital importance in the genesis of personality and an understanding of human conduct. Remembering that the concept of self develops as a result of personal experiences as the individual reacts to his cultural milieu, does it not seem evident that religion may contribute to the development of a wholesome notion of self, especially by increasing immeasurably the idea of the dignity of the human person?

All Loving God

For a person to realize amidst his disappointments, defeats and failures that there is an All-Loving God Who is not unmindful of his sufferings and sorrows, is a comforting experience that may exercise a salutary effect upon the concept of self. When parents and teachers injudiciously make disparaging and belittling remarks to children, or compare unfavorably one child with another, show dislike for and rejection of a child, these and many others of a similar nature, exert a poisonous effect upon the growing and functioning concept of self. As is well-known, such harmful procedures are contrary to sound religious principles. Aside from this fact — which is chiefly significant for parents and teachers in the proper handling of children — for the child himself to know that there is One who genuinely understands and cares may discover therein sufficient consolation to neutralize in some degree the hurt to his notion of self. Self confidence and courage may thus be bolstered. And for strength of character, courage and self confidence are essential ingredients.

Respect for Persons

Although all too frequently only lip-service is rendered and serious violations do occur, in general it is true that in this country respect for the dignity of the human person remains a highly-valued notion in current thought and practice. Remarkably enough, it is stressed even in materialistic philosophies, though the cogency of the reasoning in doing so is not clearly apparent. It is strongly emphasized in humanistic philosophies, such as those expounded by Adler, Hutchins, Elliot and others of this schoool of thought. It is inherent in, basic to, infinitely elevated and profoundly enhanced in the interpretative concepts of a supernaturalistic philosophy. In religion alone is to be found the substantial basis for a true notion of the genuine dignity of the human person. Accordingly, religion may contribute much to the development, as well

[1]Donald Snygg and Arthur W. Combs, *Individual Behavior.* New York: Harper and Brothers, 1949. P. 58.

as the maintenance, of a wholesome concept of self.

That internal mental conflicts may also arise, such as experiences of unworthiness, "guilt" feelings, self-depreciation, and kindred undesirable phenomena, is neither denied, ignored, nor their significance for character belittled by failure to include here a discussion of them. These unfortunate experiences, be it carefully noted, are not necessary outgrowths of religion. They are, rather, the results of faulty understanding and defective application of religious beliefs. The wholesome influences, emphasized above, are inherent in religion, characteristic of it, and to be found nowhere else.

The Whole of Reality

Following this necessary, but brief digression, the main thesis may now be resumed. Reference was previously made to the philosophies of materialism, humanism, and supernaturalism. Can anyone seriously doubt that a philosophical system, to be properly regarded as such, must encompass within itself the *whole* of reality. Now, if there be a Supreme Being, if God exists, must not this fact be included in any real interpretation of the Universe? But with the inclusion of God, as is necessary, matters of profound significance for human life and human behavior will readily be discovered.

The substantial basis of all morality is found in proper relationships obtaining between God and man. Likewise, that the highest of objective human values stem from this same relationship seems virtually obvious. Does it not seem reasonable, then, to suppose that an intelligent and intelligible approach to the meaning of life must include an honest effort to comprehend objective reality as it actually is, and to formulate a philosophy of life consistent with it. Needless to say, a genuinely comprehensive philosophy of life, which can be found only in Christian humanism (i.e., supernaturalism), will differ essentially from a purely naturalistic and even humanistic system regarding many matters of vital concern. Hence, too, the values within the several systems must differ greatly; often they are truly irreconcilable. That these differences have great importance for conduct, and consequently for character, is so readily appreciated as to require no further comment.

Mental Hygiene

Every authority in the field of mental hygiene stresses the importance for mental health of a sound philosophy of life. And it may be remarked, somewhat casually, that sound principles of mental hygiene and sound principles of character formation have more in common than is, perhaps, popularly recognized. Be this as it may, in any list of "Mental Hygiene Precepts," one of them is almost certain to be: "Formulate a sound philosophy of life." Only within the framework of a carefully formulated philosophy of life can there emerge an hierarchial scheme of values with a dominant value at the pinnacle, and becoming thereby the directive goal in the life stream, thus enabling the individual to subordinate other more transient values to it, and serving as an anchor in the swirling waters of enticing temptations, or the threatening shoals of discouragement. That there is need of some supreme value to give genuine satisfying meaning to life is not a modern observation; it is, nevertheless, one that is as true today as it ever was in the past and as it will ever remain in the future. In the very nature of things, then it is difficult to see how anything can surpass religion in giving to life a humanly intelligible meaning together with values of supreme significance and abiding personal appeal.

Faith

Inseparably associated with religion, and directly relevant to the notion of a supreme value as a directive in life, is Faith. While not an immediate product of the intellectual faculty, who can honestly question the dynamic force of faith in the lives of men. But for the faith of Washington in the righteousness of the cause amidst the seemingly hopeless conditions of Valley Forge, is it likely that those sufferings would have been endured? How often is heard the expression: "The faith that moves mountains." May it not be rightly said, then, that any efforts, however sincere they purport to be, to undermine, distort or to destroy the vast potential for good inherent in religious faith are, at

best, misguided and regrettable ones; and that such a procedure must be considered a tragic disservice to mankind, especially in the general sphere of human aspirations. Faith in the worth-whileness of life in spite of its experienced buffetings; Faith in the ultimate triumph of good over evil; Faith in the Goodness and Providence of God; Faith in the general goodness of people everywhere; Faith that bitter but inescapable injustices may somehow, sometime be rectified; these and many others, are inexhaustable sources of inspiration and courage as experienced by everyone and as witnessed by the actions of great men in every walk of life throughout the course of human history.

Sanctions

Another feature significantly germane to human motivation is the matter of sanctions: rewards for the performance of good acts; penalties, for bad acts. Again sticking to bare essentials for the sake of brevity, the problem may be presented in this way: Are purely temporal sanctions adequate for the molding of worthy character and for the maintenance of strong character in its functioning throughout life? Based upon common experience and observation, the obvious answer is "no." And this is no doubt a correct statement of fact. This is certainly not to say that temporal sanctions — and the natural virtues with which these sanctions are necessarily related — may therefore be regarded as of only minor significance. Quite the contrary, they are of very real value. But they are not in themselves adequate motivators for all the demands of real life, especially in situations regarded by the individual as of great personal importance. No matter how reluctantly admitted, it is simply a fact that because man is capable of self-determined action, not even the supernatural sanctions prove effective in all situations. Otherwise sin and evil conduct could not occur. Awe-inspiring indeed, is the realization that through his power of self-determination, man is capable of acting in opposition even to the Divine Power.

To avoid any possible misconception of an extremely important point, it may be well to note the difference between psychological and moral freedom, in so far as both aspects are involved in the preceding questions. As a free agent, man's nature is so constituted that through his power of self-determination he is capable of freely doing wrong. But he is certainly not thereby morally free to do so. He can; but he may not. Deliberate violation of the moral code necessarily brings to the fore the sanctions attached thereto.

To give point to the consideration of sanctions, it may now be said that temporal sanctions are inadequate both theoretically and practically. Religious sanctions, on the other hand, are theoretically adequate, though, admittedly, their potency for the individual's behavior depends upon the extent to which he appreciates them and makes them a part of his own personalized values. That religious sanctions are of a higher order and that potentially as well as actually in practice they possess greater dynamic force, must be conceded. This is a vital distinction. It points to the imperative need of including religion in the program of character formation as conducted informally in the home as well as in the process of organized education as conducted formally in the schools.

Formal Education

The process of formal education serves a number of functions by means of which certain objectives, goals and aims are sought. These may be variously stated as: the development of good citizenship; the development of mentally healthy, wholesome personalities; the cultivation of the intellectual virtues of knowledge, understanding and wisdom; the formation of desirable character. To be sure these are not mutually exclusive objectives. One function, without which education could not even begin, is the transmission of the cultural heritage or, as commonly designated, the social inheritance. Only as the social inheritance is transmitted does the individual come to know the nature of the environment that surrounds him, to which he must succeed in adjusting, and in interaction with which his life will be lived.

Explicitly stated or implied herein, two major phases of the process of formal education may now be singled out for brief mention, and to which the closing remarks of

this paper will be directed. The one major phase involves the intellect, that is to say, the acquisition of knowledge, the coming to know about the social heritage as it is contained in the formal organized subject matter that together constitutes the curriculum. The second major phase points more specifically to conduct, the acquisition of the moral virtues, the formulation of desirable character. In order to pin-point the remaining discussion, the specific problem is: What is the distinctive bearing of religion upon these two major aspects of formal education, namely: (1) knowledge of the social inheritance; (2) conduct consistent with the standards of Christian culture, i.e., desirable character.

Regarding these two major phases, the general function of formal education is so well expressed by Shields[2] that in substance it deserves to be reproduced here. In order to bring the child's conduct into conformity with Christian ideals and the contemporary standards of his civilization, the child must be put into possession of a body of truth derived from the following sources: 1) Divine Revelation; 2) Nature (i.e., natural science); 3) the concrete work of man's hands (i.e., social science and the Fine Arts); 4) the content of human speech (i.e., especially Philosophy and Literature). Otherwise expressed, one major function of education is the transmission from generation to generation of a body of truth as contained in, and derived from, the social inheritance for the enlightenment of each individual. Inseparably related to the knowledge function but pointed more specifically to action, the second major purpose is character formation, the attaining of desirable conduct. That religion is significantly related to the realization of both major purposes may be quickly demonstrated.

Complete Education

In doing so, some additional light may be thrown upon this interesting matter by comparing Shields' view to that of the renowned former President of Columbia University, Nicholas Murray Butler. Butler makes a five-fold division of the social inheritance into the scientific, the institutional, the literary, the esthetic, and the religious. By scientific is meant man's accumulated knowledge regarding physics, chemistry, biology, astronomy and allied subjects — the natural sciences. The institutional inheritance is roughly equivalent to the social sciences. Philosophy, poetry, drama, novels, short stories are examples of the literary inheritance. The Fine Arts, such as music, painting, sculpture, etc., represent the esthetic inheritance. Finally, the Church and its embodiments constitutes the religious inheritance.

Of particular interest is Butler's observation that for a complete education, all five aspects of the social inheritance must be included. The exclusion of any one of them results in a "crippled education." Such is the considered judgment of Butler, one among many other noted American educators of like mind on this vital point. Yet, in our public school system, religion may not be included in the curriculum. Parochial schools, of whatever denomination, exist because of the conviction that a complete education necessitates religion as one of the essential curriculum components. The conviction may involve either or both of the two major aspects: intellectually as knowledge of religion; or, conatively, the psychodynamics of conduct in general and religious sanctions in particular.

The Need of Religion

Amidst the turbulent conditions that prevail in our own country as well as throughout the world, many serious-minded people have wondered if substantial moral conduct can be achieved in the absence of religious instruction, together with the supplementary force of religious sanctions. Regarding this point, the comment of Bear[3] is sufficiently noteworthy to deserve special mention. He says that although it may be possible to foster morality in our public schools without religion, to accomplish this in actuality has not yet been effectively demonstrated. Upon a moment of serious reflection, everyone will

[2]Thomas E. Shields, *Philosophy of Education*, Catholic University Press, Washington, D. C., 1921. P. 171.

[3]Robert M. Bear, *The Social Functions of Education*. New York: The Macmillan Company, 1937. P. 198.

readily agree with the accuracy of Bear's penetrating observation. Unfortunately, unless it becomes functional through faithful practice, religious instruction will not prove a panacea for moral ills. Still, as a potential source of powerful motivating forces for moral conduct, religious sanctions cannot reasonably be omitted. Certainly the omission cannot be reconciled with present-day knowledge of human motivation.

To be consistent with the Christian concept of life, religion is essential in the process of formal education. Constituting a fundamental aspect of the cultural heritage, a knowledge of this heritage is necessary if education is not to be seriously defective through being incomplete and "crippled." It is essential, too, for the full development of the volitional aspects of personality, for the formation of worthy character. Since inspiring ideals, noble sentiments, wholesome attitudes and sublime values are rooted in religion and since these constitute the fundamental motivating factors in character, is it not difficult to see how education for character can be complete if religion be excluded? Good character results from good motives and religion is the best possible source of good motives.

In the light of these facts, may it not be fitting that the beginning and the end of this article be exactly the same, namely: What can be more important than the motives of men?

IV

THE PRACTICES IN JEWISH SCHOOLS That Are Related To CHARACTER EDUCATION

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NO MATTER how opinions may differ with regard to the meaning of character education — morality, ethical behavior, good citizenship, social participation, wholesome personality, etc. — there is general agreement that the school cannot be held responsible for the development of all desirable attitudes and forms of behavior that are essential elements of good character. Educators have, of course, realized that much of character education lies outside of the domain of the school. The home, in particular, is an important agency in the molding of a person's character. The child's parents, his brothers and sisters, the family circle in its broadest connotation, all have a great share in the formation of his personality. Then, too, there is the environment outside of the home — friends, the gang, the playground, the movies, radio, television, — which exerts a tremendous influence upon the growing child. On the other hand, no one doubts the important role that the school, notwithstanding its limited possibilities, plays in the character formation of the individual. And the religious school, even though more limited in many ways than the general school, certainly carries a heavy responsibility for the character development of those who come within the scope of its influence.

Religious leaders have maintained for many years that the very fact of teaching religious concepts, ethical values and moral precepts, is likely to make for effective character education. The Jewish religious school, heir to the tradition of "Study for the sake of study" emphasized subject matter education, not only because it sharpened one's wits but also because it was a prerequisite to good and pious conduct.

With the spread of knowledge of educational psychology, it became apparent that learning about ethical behavior was not necessarily a guarantee for the practice of ethical behavior. In the light of this conviction the Jewish religious school has been making a very serious effort to rectify the situation by (1) establishing closer relationship with the home and with other agencies that bring to bear their influence upon the child; (2) introducing into its program co-curricular activities, designed not only as motivation for effective and meaningful study, but also for personality development and social participation, and (3) making provision for the creation of the kind of school atmosphere that is conducive to character growth.

But before we elaborate on these relatively new departures in the Jewish school program, it is important at this juncture to point out those areas of our formal education program which have some bearing on character education. It is believed by many Jewish religious leaders and teachers that even for this day and age such subjects as Bible, Prayers, Jewish History, Post-Biblical Hebrew Literature, Jewish Customs and Ceremonials, are replete with ethical content. To teach these subjects, as Rabbi Eugene Kohn puts it, is "to widen the intellectual horizon of the child so that in his behavior he can respond not merely to the stimuli of his immediate social environment, but to the much larger social environment of the whole modern world." (*Jewish Education*, Vol. 3, No. 1.) Study of the Pentateuch,

Prophets, Psalms is the sort of education that is apt to develop both knowledge of what is right and wrong, and in addition, foster an attitude of wanting to do what is right. Jewish history, also, because it records the Jewish struggle for survival and reflects the deeds of great souls of Israel, is another subject which, if properly taught, may affect the moral attitudes of children. To study the Ethics of the Fathers is to learn moral judgment. Te become acquainted with the Hebrew words that connote ethical conduct such as Bikur Holim (Visiting the sick), and Pidyon Shvuyim (Redemption of Captives) constitutes to some extent an introduction to moral behavior. The same is true with regard to Prayer, Customs and Ceremonies, etc. If an inspiring teacher teaches these subjects with the goal of developing character in mind and includes in the content of her teaching the kinds of situations which involve honesty, loyalty, social responsibility, sense of justice, self-discipline, etc., the future behavior of the child may be influenced, provided, however, the child sees the relationship to his own interests and to his real life experiences.

Upon surveying the Jewish educational scene we find that during the past two decades courses and materials have been designed which organize subject matter into units of instruction aimed at teaching Jewish values to children and youth. The units on ethical and religious values developed by Morris Leibman deserve to be mentioned first. These units had as their objectives the development of "a proper understanding and appreciation of the fundamental Jewish values functional in our life at present and sanctified by tradition, in the hope of arousing within the children a desire to identify themselves with these values and to live in accordance with their principles and ideals."[1] The values chosen by the author are: 1. The Sabbath; 2. The Dietary Laws; 3. The Family; 4. The Idea of God and of Reward and Punishment; 5. Palestine; 6. Ethical Ideals, Social and Individual Virtues (Justice, Truth, Peace, Co-operativeness, Responsibility, Kindness, Pity, Tact, Manners, etc.); 7. The Ideal of Learning; 8. The Ideal of Zedakah, or Care of the Under-privileged; 9. Messianic Ideals; 10. The Sanctity of Life and the Importance of Human Personality and 11. Love of Labor.

The units of instruction were compiled from relevant passages in the Bible, the Aggadah, sources dealing with Customs and Ceremonies, the prayerbook, and modern literature. The units represent the fundamentals of Jewish thought and practice and, "because of their relationship to live and interesting issues, are studied more eagerly."[2] These materials (taught in the original Hebrew) have been used successfully in the higher grades of our elementary schools in Chicago, Los Angeles, Minneapolis, and other communities. In New York City Hebrew high schools and in the higher grades of some of the elementary schools a similar approach in constructing materials based on Jewish ethical values was developed by the late Mr. H. Sacks.

Another attempt at integrated teaching of Jewish values at the New York Park Avenue Synagogue is described by the late Milton Steinberg and Moshe Davis in an article in *Jewish Education,* entitled, "Modern Jewish Problems in the Light of Jewish Tradition."[3] This course included such topics as social justice, mercy, war and peace, the good society. Each of these topics was discussed informally in its present-day expression and in the light of Jewish thought as recorded in the Bible, Talmud, and Modern Jewish Literature.

Then, too, there is the program of teaching Jewish values through the festivals, by Dr. Jacob Golub which, for example, serves as excellent content for the effective study of such an ideal as freedom, in connection with the celebration of Hanukkah, Passover, and Lag BeOmer. In the Ramaz Day School, too, an attempt has been made to integrate Jewish values and general social studies[4] through correlating and integrating Jewish

[1]Morris Leibman. "Jewish Values as Basis for Curriculum Organization," *Jewish Education,* Vol. 9, No. 3, pp. 163-168.

[2]*Ibid,* p. 167.

[3]Vol. 13, No. 3, pp. 194-198.

[4]See Samuel Goodside's article in *Jewish Education,* Vol. 23, No. 2, pp. 29-32.

content materials with those bearing on American ideals and practices. There are other attempts at reorganizing the traditional subject matter of the Jewish school curriculum in order to have Jewish ethical concepts exert a more lasting impact upon the lives of our pupils.

We shall now discuss the more significant practices in our Jewish schools related indirectly to our subject but which, as noted previously, have a bearing on character education, but were introduced primarily in order to improve the quality of work in the Jewish school.

I. *Contact with the Home*

The PTA of the Jewish school is by now an accepted institution for bridging the gulf between home and school. Through the PTA the parents are informed of the school's work and their cooperation in meeting their share of responsibility for character training is solicited. While it is true that in many schools the PTA's work is limited to obtaining financial support for non-budgetary schools projects, a high percentage of these groups enlist the assistance of the home in supplementing the program of the school. Some PTA groups are actually engaged in the study of religious lore, history, etc. and thus have a better appreciation of the content of their children's study. In other groups, parents hold special workshops in Jewish festival celebrations, in child psychology, and in the Jewish fine arts. Practically everywhere the individual child's problems are discussed, there are occasional teachers' visits to the home and the more intelligent parents have already learned to invoke the help of the school in coping with the child's behavior problems. We know of many homes that have introduced rituals and ceremonials in order to avoid the dualism in the lives of the children caused by the home's disregarding the religious practices taught by the school. Many a home has learned how to conduct the Passover Seder, to kindle the Sabbath lights, to recite certain prayers, etc.

School and home have come to appreciate the mutuality of interests in the character training of the children. The same holds true as far as other institutions serving the child are concerned. The progressive Jewish religious school seeks to enlist the cooperation of the public school for the discussion of common problems and for joint action. Many a principal of a public school situated in a Jewish neighborhood discusses the question of attendance on Jewish holidays, the problem of the "frequent cross-purposes to which the Jewish child is exposed by reason of his receiving part of his education in the public schools and part in the Hebrew schools." (See "Character Training in the Jewish Schools" by Rabbi Eugene Kohn, *Jewish Education,* Vol. 3, No. 1). The progressive Jewish school has also developed a working relationship with the Jewish community center where some of the children come for recreational activities. While there is need for more intensified effort in this area, it is worth noting that much has already been done to eliminate some of the serious disadvantages which arise from fragmentation in the education of our children and the stimuli of a variety of agencies.

II. *Co-Curricular Activities*

As noted above, no course of study, no matter how effective, can be depended upon as the sole factor in character training. The development of appropriate moral reactions to social situations through experience is a much more effective way of stimulating good conduct. The law of exercise, which applies to all learning, stems from the proposition that learning is experience. The individual child forms the habit of choosing to do the right thing as a result of his own direct experiences, when he himself is involved in a given social situation. Hence the emphasis on co-curricular activities which afford opportunities to acquire information, to engage in discussion and to have experiences that approximate the realities of life. His character is, as it were, molded through guided wholesome group activities.

We shall at this point describe some of the co-curricular practices prevailing in Jewish schools:

A. Keren Ami (Fund of My People) is a children's project which trains for participation in Jewish community life, for voluntary

contributions to communal institutions and for the development of proper attitudes towards the ideal of Zedakkah (charity). To quote from the account of the late Dr. Edidin, who together with his colleagues in Chicago developed this project, the following are some of the highlights:

"This preparation for Jewish civic life cannot be accomplished by mere 'learning.' If the child is to grow up a regular and generous contributor, he must be habituated to do so. Similarly, if he is to develop into a community-minded individual, he must be provided with practical community situations in which he will take part as leader or follower. The ideas and information essential for participation should be acquired in the process of doing, for such learning is bound to be more vital and more lasting, because it is learning with a definite purpose, to fill an immediate need created by a practical situation.

"Introducing the Keren Ami into the school requires adroit motivation. Usually a few active pupils are spoken to first and their interest aroused. Then the idea is presented to the whole school at an assembly, at which Jewish needs and the means used for meeting these needs are conveyed to the puipls. While the assembly is being prepared an attempt is made to create Keren Ami 'atmosphere,' by means of special posters and pictures and by exhibition of standard K.A. materials — boxes, reminders, ballots, news letters, etc. . . .

"This first step at the assembly is reinforced the next day in the classrooms through a discussion of the K.A. and the symbols on the Keren Ami box and by initial organization of the class for the conduct of the work in the room. The class elects a treasurer, who takes charge of the box, collects the contributions, posts announcements, reads the news letter sent to him weekly from the K.A. office, and takes care of other details. . . .

"Contributions are accepted only once a week, on a day and hour determined by the school. This insures greater regularity and efficiency. . . . On Keren Ami Day proper about fifteen minutes are devoted to reading the news letter and to discussing its contents. . . . Following the lesson the children drop their coins into the box as it is passed among them. . . .

"It is the distribution of Keren Ami monies which arouses greatest interest among the children and makes of this project an educative school activity. To the teacher these activities are excellent opportunities for realizing the aims of the Keren Ami to a degree not possible at other times. The allocation of the monies collected takes place three times a year. . . . For each period the steps of distribution consist of (1) choosing the funds, (2) balloting by all pupils, (3) electing delegates to the conference, (4) the conference proper. But democratic principles are maintained throughout, that is, all pupils are given a voice in the apportionment of the sums.

"Both teachers and pupils have a hand in the choice of funds. . . . Teaching about the funds is effective, since to the pupils it is learning with a purpose, that of preparing themselves for the intelligent distribution of the monies. The content of all these activities deals, of course, with the central idea and with the funds chosen for the period.

"A week or two before each conference all the pupils, with the exception of the very young, are given the opportunity to express their judgment on the relative importance of the funds selected. A special ballot is printed on which all pupils vote. . . . The management of the voting is usually given over to the pupils, under the guidance of the teacher.

"Like balloting, election is not only an instrument of Keren Ami, but also a method of training for citizenship. . . . Each class, from the fourth grade on, elects by open vote two delegates to the conference. . . . . The school representatives elected then meet two or three times to decide on their stand at the conference and to frame resolutions for presentation there. . . . To the pupils (as well as to the teachers) the conference is the culmination of months of work and teaching. The preceding activities in the school-balloting, electing delegates, discussions, etc. — cause the pupils to look forward to the conference with eagerness. . . . .

"Therefore every precaution is taken to make the children happy and to stimulate their interest in the project. The very setting is intended to create an atmosphere of decorum, efficiency, and cheerfulness.

> The auditorium is decorated appropriately with special designs, pictures, greetings, placards with names of participating schools, etc. A reception committee of children receives the delegates and ushers them into the seats assigned to their school. All other arrangements are made with a view of enabling the delegates to participate in this children's convention in a free and cheerful manner."[5]

This Keren Ami project has developed into a permanent institution in most of our schools. In the better schools it is related not only to the study of contemporary Jewish life but also to the study of Bible, Hebrew, Customs and Ceremonies and Prayer. The by-products of Keren Ami activities, insofar as character training is concerned, are as follows:

(1) It habituates the child to become responsible, to be in reality his brother's keeper.
(2) It fosters communal solidarity and loyalty to one's group.
(3) It encourages seeking the truth, discussion, self-criticism, self-confidence, readiness to cooperate, and mutual help.
(4) It trains in good citizenship.
(5) It promotes understanding of one's place in the larger scheme of things.
(6) It develops the habit of performing charitable acts, as the will of God and as the responsibility of man.

B. Children's Clubs. In some of our religious schools, children are encouraged to engage in club activities. The program of the club is related to the school curriculum and offers added incentive for effective study. It also affords ample opportunities for self-expression, cooperative group life, and democratic procedure. Thus in the club for arts and crafts the children not only learn Jewish life through their sense of touch, but make all abstract, bookish ideas concrete, simple and pleasant. In preparing for an exhibition of their work, they learn cooperation and participation in a common endeavor when all differences of group affiliation and social stratum are erased; because "art had welded all children into one unified whole."[6] The dramatic club, and the chorus, too, serve as media for better learning and above all as integrative forces in Jewish community life. Through the arts our children not only become identified with the past but develop a feeling of belongingness with all Jewry and all mankind.

Within the confines of a brief article one cannot elaborate on all phases of the club program which make for sound character training. Suffice it to say that if one learns best by doing, the arts constitute a most significant medium for all education, including character education.

C. The Junior Congregation. Another activity related to the very core of the curriculum is the Junior Congregation, which in the last few years has become a permanent institution in the Jewish school. The children congregate on the Sabbath and on the Holidays in a chapel of their own and conduct their own service. The teachers are in the background. The children themselves chant the prayers, deliver the sermons, read the portion of the week from the Scroll of the Law, serve refreshments after the service, elect their own officers to conduct the affairs of the congregation and thereby establish themselves as real junior members of the religious congregation. The Junior Congregation makes acceptance of religious services a matter of fact. It creates an atmosphere of solemnity and awe, radiates warmth, brings joy and exaltation to the children who express in prayer their reverence for God, their belief in Divine guidance and their humility before Him. The effect of these experiences on character cannot be measured objectively.

The school assemblies, too, at which celebrations of festivals are held, also play their part in character training. They not only constitute preparation for living a wholesome and worthy Jewish life; they are actual living.

III. *School Atmosphere*

Few indeed are the schools where chil-

[5]Ben M. Edidin, "The Keren Ami Project," *Jewish Education,* Vol. 2, No. 2, pp. 68-77.

[6]Temima Gezari. "They Work Together Through Art." *Jewish Education,* Vol. 23, No. 3, p. 56.

dren feel at home, where cooperation and tolerance take precedence over competition and rivalry, where teachers are big brothers and set patterns of good conduct, where children voluntarily accept obligations and responsibilities and where the spirit of fellowship and cooperation permeates the entire school program. But fortunately there are such Jewish schools in the country which are so organized as to constitute a children's community. We point with justifiable pride to the Bet Hayeled in New York, to similar schools in Chicago, Philadelphia, and other cities where the school atmosphere is conducive to educational growth and the development of proper social attitudes that make for good character.

From the description that has been given of some of the more desirable practices prevailing in Jewish schools, one should not be led to conclude that we have even approximated the goal of providing the kind of character training which all of us engaged in religious education regard as necessary. We do maintain, however, that we have taken a few needed steps for broadening the base of our school's functions to include elements which we hope will tend in the right direction.

THE PRESIDENT'S PRAYER

Almighty God, as we stand here at this moment, my future associates in the executive branch of the Government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere.

Give us, we pray, the power to discern clearly right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

Especially we pray that our concern shall be for all the people, regardless of station, race, or calling. May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs — so that all may work for the good of our beloved country and for Thy glory. Amen

V

CHRISTIAN CHARACTER

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Introduction

CATHOLIC education has a very definite objective which it attempts to realize. It is always in terms of a man, a human individual, a completely integrated person. It strives, moreover, to produce a very definite kind of man — a man of Christian character. In doing this, it educates, as Martindale says, "the whole man for the whole of life."

The best description of this product of Catholic education has been given by Pope Pius XI in his celebrated Encyclical on the Christian Education of Youth. Speaking of the objective of Catholic education, Pope Pius XI says, it is "the true and perfect Christian . . . in other words, to use the current term, the true and finished man of character."[1]

This concept of character comprises the widest possible extension, and the fullest sweep of human development. It includes, as Pope Pius XI says elsewhere in this same Encyclical, "the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it in accordance with the example and teaching of Christ."[2] It involves in a word, a development of man that is fully human. It implies a formation that is thoroughly liberal and humane. It holds up an ideal that includes, yet transcends the temporal, the material and the secular and envisages the eternal, the spiritual and the religious. All the beauty that Plato tells us — in the words of Alcibiades — he admired in Socrates is contained in this ideal — and something more!

[1]Pope Pius XI, *Encylical on Christian Education of Youth* New York: The American Press, 1936, p. 32.

[2]*Ibid.*

Integration

There is a personal aspect involved in this formation of Christian character which implies a complete integration of all man's powers and capacities. The multiplicity that characterizes his nature is reduced to an ordered unity. The complexity by which he participates in all the orders of creation — mechanical, physical, chemical, biological, spiritual and supernatural — is reduced to a beautiful simplicity. All the elements that make up his being, the endowments of heredity and the manifold influences of his environment, are disciplined. His bodily temperament and physique, his emotional drives and sentiments, his instinctive urges, his inclinations and tastes, his imagination and memory receive a distinctive mark and quality. It is his intellect and will particularly, under the dynamic influence of the true, the good and the beautiful, that bear upon themselves and impress on all his conduct a form, and a quality. The result is that a clear cut moral profile emerges.

In as much as he is a Christian, the man of character has assimilated the ascetical ideal of Christian perfection. This impels him to complete and to perfect all that is merely natural in his being, and insistently to pursue his goal by a constant participation in the sacramental life of the Church and in the complete and consistent practice of all the Christian virtues. His purpose in doing this is to strengthen his own interior life, intensify the development of the Divine life of grace in his soul, strive for the highest level of personal perfection — to imitate the peerless life of Christ. The perfectly formed Christian is satisfied with nothing less than the perfection of His Heavenly Father and his whole life and all that he does is transformed by the effort to achieve it.

It is not, however, a selfish, self-centered objective that the man of Christian character

pursues. *Bonum est diffusivum sui.* Philosophers tell us that goodness cannot be self-contained. It must share its goodness with others. Hence, the man of Christian character is imbued with what Pope Pius XII called, "the sense of the collective responsibility of all for all." He is aware of his obligation to do something which reaches beyond himself. He has an interest in his neighbor and the world. He realizes and accepts his role of sanctifying the temporal order by helping to heal the schism of secularism. Christ must come to the modern world. His principles must penetrate the temporal, secular, profane order. His truth must illumine the dark places of men's lives. This is the work of the man of Christian character — to exert an influence precisely as a Christian: to inject the Christ-like spirit and the Christ-like way into all the departments of human living. Normally this activity will begin with the sanctification of the home. Then it will move out into the office, the factory, the store, the halls of our legislators.

This demands that the individual has first impressed the specifically Christian quality or form upon the whole of his own life, so that it colors and controls all his actions. The result is that he not merely is a Christian who is an office worker, or a lawyer or a physician or a stock broker who is a Christian, but he is definitely and decidely a Christian business man, a Christian lawyer, a Christian physician, a Christian stock broker. As such, he endeavors, as far as possible and, wherever he can, to achieve the Christianization of the sphere of life in which he lives and moves and works. In this way, the Christian physician sanctifies the medical profession; the Christian lawyer, the legal profession; the Christian teacher, the classroom. Thus, the man of character truly becomes the "leaven in the mass" of humanity.

This, briefly, is the objective which Catholic education proposes for itself in forming the man of Christian character. The process, however, does not begin in the school. It is the home that must inaugurate the moral and religious training of the child during the pre-school period. His awakening powers of observation and his conduct are not to be neglected. He is essentially imitative by nature and, therefore, affected by all he sees and hears in his environment, by the example of others as well as by their precepts. Gesell has shown that even the 40 week-old infant is not self-contained, but tends to imitate the gestures, facial expression and sounds which he experiences. Throughout all the early pre-school years, the child's "adaptive behavior reflects a new sensitiveness to imitative models." The important point to be noted in this connection is the tendency on the part of the child to imitate the parents who serve as models and exemplars. His moral development is dependent to a large degree upon the moral, status of the parents or those who are their substitutes. Allers concurs with this position when he says:

> In the genesis of the personal ideal, the character ideal, decisive importance attaches to the figure of the parents. The child knows, to some extent . . . that he will grow up and will one day be called upon to take his place as a fully-grown adult. By observing his parents, the child seeks to learn and experience how this place in life is conditioned, and how he ought to behave when he has attained it. Consequently, the ideas given by the parents to the small child of the conditions, obligations, rights and duties of man's estate, indicate the direction he himself must take to assume this position.[3]

Pre-School Education

Unfortunately, the ability of the pre-school child to understand, his interest in things religious, and his power of forming habits and attitudes are all too frequently underestimated. Pre-occupation with the physical aspects of the child's health, his diet, his recreation, and his general well-being have overshadowed the importance and the possibility of his early moral and religious training. Valuable time is lost and precious opportunities are wasted if his moral and religious training is deferred until his entrance into school. So important is this period considered by the Church that it explicitly states

[3]Rudolph Allers, *The Psychology of Character* (New York: Sheed and Ward, 1943), p. 194.

in its Code of Canon Law: "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being."[4] Pope Pius XI is no less explicit in his Encyclical when he says: "Disorderly inclinations must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses."[5]

Experience as well as various studies have shown that the basis of some of the most fundamental and necessary concepts of moral formation can be laid early in the pre-school period. Ideas and ideals of obedience, of truthfulness, of right and wrong, of parental love and affection can be inculcated in the young child. Simple habits of conduct, of self-control; correct attitudes towards brothers and sisters, companions, parents and God; simple practices of virtue and of prayer can be formed. Assuredly, these are elementary in nature and necessarily limited in scope and spiritual depth because of the child's immaturity, but it would be difficult to overstate their importance as the foundation of later character development.

Primary School

The child's entrance into the Catholic school introduces him to a new phase of his character formation. The viewpoint which the Catholic elementary and high school takes of the child and the basis on which they attempt to build their character program is his complete being — a human person, whole and entire, soul united to body in a unity of nature, and possessed of powers both physical and spiritual. He has within him a conscience which reveals to him the dictates of his reason and guides him in distinguishing between right and wrong. He is, moreover, a child of Adam, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of an adopted child of God, though without the perfect control of all his appetites. His human personality is endowed with certain rights that are inalienable, as well as with certain duties that are imperious. He has, moreover, a unique and inviolable individuality, which as perfected, will bear the seal of his own originality.

The character training which the Catholic school provides does not differ essentially from the moral and religious training he received in his Catholic home. Throughout his entire formal education, from the kindergarten onward, the ultimate goal of his education is, as we have seen, the formation of the man of Christian character. It is for this reason that the Catholic school is not satisfied, simply nor precisely, with piety or culture or cleverness or learning, the social graces or vocational preparation. Each of these, as far as possible, is cultivated. The Catholic school, as every school, strives to help the child to increase his knowledge, to develop his intelligence, to improve his judgment, to strengthen his memory, to increase his energy and enterprise, to heighten his refinement and culture. But, ultimately, the issue of the Catholic school should be character. And, since it may not make an abstraction from revelation and the supernatural economy in which the child lives, the result should be Christian character.

Elementary and High School

The immediate efforts of the elementary and the high school are directed to produce a youth who conforms to order. It is to develop a free youth, who, conscious of being master of his actions, finds within himself the principle of his actions. One, consequently, who realizes he is responsible for his own perfection, and who strives to enrich his gifts, natural and supernatural with the aid of Divine grace. He recognizes that the natural law, which is but the impress of Divine Wisdom and Love upon his nature, far from being a limitation to the exercise of his free-will, is rather only a sign-post indicating to him the right way. He knows that an objective order exists and that his liberty has been given to him precisely in order to enjoy the glory and merit of having conformed himself to that order, and by

[4]Pope Pius XI, *op. cit.*, p. 10.

[5]Pope Pius XI, *op. cit.*, p. 20.

doing this, more surely reach his highest natural and supernatural perfection, and make his fullest contribution to his fellow men.

It is obvious that, while an informed intellect is required in all of these elements of character formation, the most important factor is the will. What is required is a youth whose will has been formed, developed, educated and fully fashioned by a free yet habitual responsiveness to the highest motives that reason and revelation can supply. It is a will that has become habituated to self-control by self-discipline, and by consistently and courageously following one's convictions.

Values

The key to the development of the will is the cultivation of values or motives. Psychology has conclusively shown that that which alone moves the will is that which has an appearance of value. Whenever an object appears to contain a value or a growth towards it, a desire for this object arises and a resolution is made to acquire it unless some obstacle intervenes and prevents it.

It is not the value that is imposed upon the child or youth that is effective. Neither is it the value of greatest objective worth. Rather it is the value that is self-chosen, that is freely accepted by the whole personality and the value that has the greatest subjective appeal. The important work of the school is to have the youth gradually realize that there is a whole hierachy of values. Briefly, these might be classified as bodily or sensory which satisfy merely segmental drives, such as hunger or thirst or sex; those which are vital, which satisfy the total bodily needs, such as health or recreational games; those which are social, such as affection for one's parents, or the enjoyment of social relations; those which are intellectual, such as knowledge and discovery; those which are aesthetic, such as the various forms of beauty; those which are moral, such as the different virtues; and finally, those which are supernatural. He must realize, too, that some values are transitory in nature while others are permanent; that some are proximate and immediate while others are remote and delayed.

These values must, moreover, be made permanent. Although, at the outset, they are presented concretely, appealing primarily to the child's senses and feelings; they can lead to more general, abstract ideas of virtue, perfection and goodness. They must become so ingrained by word and example and habit that they will be consciously recalled when school and books and teachers are forgotten. This is achieved by presenting an object of value that will beget a permanent motive for the will — an object that is of such a nature as to remain a valuable aim for every age.

These values must also be comprehensive, extending their influence to every sphere and aspect of human living and human conduct. It is the supernatural values alone that are able to satisfy this important element in character formation. It is not that these are to be used exclusive of all other values. The ideal method is to combine them with other values. They are not to be taught or assimilated as single, isolated, unrelated values, but woven into the warp and woof of the youth's thought pattern and conduct habits.

The unique power of character formation in the Catholic elementary and high-school is its ability to present to the youth *all* the values that enter into the complete life of man. It reinforces their appeal by the religious atmosphere of the school and by the consecrated lives of the teachers. It insists that they are not merely truths demanding an intellectual assent but dynamic principles capable of transforming and enriching human lives. It inculcates these values not in a cold, intellectual, abstract fashion thus appealing only to part of the child's nature. Rather it clothes them with flesh and blood, with human feelings and human emotions. It breathes into them the breath of life by presenting the living personalities of all the Christian heroes and heroines of every country and color and race and age and condition of life — the saints of God with their lovely Queen and Mother. It brings all the virtues to a focus in the transcendently, fascinating and beautiful life of the One Ideal Man of all times — the God-Man, Jesus Christ.

VI

ARE YOU AN OBSERVING PARENT?

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TWO LEADERS in religious education were discussing parent responsibility in the religious education of children. One of them expressed skepticism. "It is very nice to agree," he said, "with the idea that parents ought to take a primary responsibility in guiding the religious growth of their children. But can they do it? Do they know where or how to start in?"

Here is a crucial problem in the field of religious education today. No one can answer this man's question now, but it will be answered one way or another by parents themselves in this or future generations.

In any event we all know that effective involvement of parents in the religious life of their children does not come about simply by a willing spirit on the part of the parents. Take the case of the Wentworths. They are fine, conscientious church people. Recently they went to a meeting of parents at their church where a visiting religious leader spoke persuasively about the importance of parents to the religious growth of their children. They agreed with all the speaker said. But when they got home they felt dissatisfied. Mr. Wentworth was the first one to express his feelings. "It was a nice meeting. I enjoyed it. But what will come of it? What can we do as far as Jane is concerned? Are we supposed to tell Jane ten times a day to be a good little Christian?" he inquired sarcastically.

Mrs. Wentworth was not so impulsive. She thought that they should talk with Jane's church school teacher. Maybe she could give them some practical helps.

About the first thing which Mrs. Leonard, Jane's teacher, suggested to them was that they think of helping Jane with one religious idea at a time, not religion in general. She opened up her lesson booklet and gave them an example. "We are now having a unit on helping Juniors to feel the importance of showing sympathy and consideration for the feelings of younger and weaker children. Could you help Jane along in this attitude?"

Again the Wentworths were bewildered. "It seems to me," said Mrs. Wentworth, "that if we are going to help Jane grow in such an attitude we need to know what her experiences are with younger and weaker children and how she feels toward them. I don't feel that I know. Maybe we are just unobserving parents."

Unobserving parents! Somehow the description doesn't exactly fit. Even the best of parents observe only a fraction of what they could observe of their child's behavior *if*. Isn't that a way to end a sentence? But the *if* is important and shouldn't be omitted. Let's see what it means. Parents observe only a fraction of what they could observe of their child's behavior *if* they knew what they were trying to observe. The Wentworths hadn't been thinking about the question of Jane's relationships and feelings toward younger and weaker children and therefore hadn't noticed her behavior in this regard.

Mrs. Leonard was very reassuring. She told them that most parents would be equally at a loss to know a thing as specific as this about their child. However, she encouraged the Wentworths to keep this matter of younger and weaker children in mind for the next few days and see if their insights about Jane increased.

Two days later Mrs. Wentworth, bubbling over with enthusiasm, called Jane's teacher. "Mr. Wentworth and I can scarcely get over the marvel of the experience we have had," she said excitedly. "We did just as you said and focused our attention on Jane's relation to younger and weaker children. We made a note of each instance as it occurred. And guess how many we recorded! Twelve! If you had told us that we would run across that many, we would not have believed you. We feel that we are aware of a whole area in Jane's life which we had not even noticed

before. And we are already hatching ideas on how we can take advantage of these daily experiences to help in her religious growth!"

The Wentworths had gained some new insights. They had learned that good observation is a matter of focusing attention. They had learned that observation becomes easy after they once select some segment of Jane's life to observe. They had learned that the number of instances in which some one religious attitude is involved seems to multiply as soon as you set your mind to observing this area of a child's life.

We can illustrate these points from our own experiences. Think of the people we have met in the past two days. Most of us can easily do that. How many of them had brown eyes? We don't have the slightest idea because we didn't focus our attention on the color of their eyes. Someone might object, "But what difference does it make whether people have brown eyes or green eyes?" That is a good question. It doesn't make any difference.

But there are important things which *do* make a difference and these we want to observe. We parents are concerned with the religious education of our children, and therefore we need to focus our observations on those things which relate to or contribute to their religious growth.

One important area of focus has already been described. If you do not know what your child's typical behavior and attitudes are in some area of his religious life, do as the Wentworths did. Focus attention on this area for a few days and your increase in insights will surprise you. Equipped with this information you will be better able to decide what you as parents might do to bring about further growth in a particular religious attitude.

Focusing of attention on a particular religious goal also helps parents to see many daily life opportunities for helping their children apply more fully this religious idea. Take, for example, a child's relationships to other people: reaction to teasing, being a good or poor loser, being friendly or unfriendly to certain children or ignoring some, developing friendly or hostile feelings toward teachers, developing friendly or hostile feelings toward minority groups. Or take daily opportunities to develop a more mature understanding of God through nature: watching bugs, worms, butterflies, birds, wild animals, flowers, trees, lakes, sunsets. Parents can add enormously to such lists. Rare opportunities are presented to parents daily.

The next step in observation is to look for results. What are the results of a child's church school experiences? Of efforts of parents to nurture particular religious ideas? Focusing of attention on results enables parents to find out, with some accuracy, whether their efforts, the efforts of the teachers, and those of the child himself, are bearing fruit.

Observation with particular purposes in mind also helps parents to be more accurate. How commonly we hear a parent make some sweeping statement about his child such as, "Jimmy, our oldest boy, is always fighting with his little sister." Is it really true? Observe for a few days the occasions when they fight and the occasions when they get along happily. The results may surprise you.

Focusing of observation on some serious problem which occurs in a child's life will help parents discover its cause and find solutions. A Primary child may develop a streak of sullenness. He may suddenly try to avoid his usual playmates. Or he may just seem to be very disagreeable. He may not know what causes this change in his behavior. Chances are that you can get some good clues by observing his life experiences more carefully.

We can also very profitably focus our observations on the good forms of behavior exhibited by our children. It is so easy to give them attention only when there is trouble. But how often do our children exhibit commendable behavior — the kind that we hope will occur more frequently and more consistently? We don't know. We have daily opportunities to nurture the good traits of character which they already have — if we can only remember to focus our attention on the good things they do and let them know how pleased we are.

Are you an observing parent? We hope you are, for it is lots of fun. What's more, you will surely become a more effective guide in the religious growth of your children.

VII

THE CLASSROOM OBSERVER

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DURING A LULL in the discussion going on in a teachers' meeting Mrs. Buck's voice came clearly to the ears of all, "Do you have trouble keeping attention in class? Sometimes my children are perfect angels and not only listen attentively but enter into the discussion with enthusiasm. Other times they seem just possessed."

It was a simple question, but it started the whole group off on discussing their problems. "That isn't my main problem," said Mr. Vane, "I just don't seem to be able to stir up any enthusiasm. My class is dead. The kids behave well, but there is no spark, no enthusiasm."

"There's spark in my class," chimed in Miss Lawrence, "several of them in fact. I think I have things under control and bingo — a couple of the children are in the midst of a first rate wrestling match. How do you handle a class like that?"

"My chief worry," said Mrs. Andrews, "is one boy. He seems to be miles away most of the time. I don't think he is happy in our class."

If you had been in this teachers' meeting, you could probably have mentioned other problems which teachers face. This article will not presume to give solutions but it will suggest how teachers can go about finding some answers by careful observation.

The idea of a classroom observer, other than the teacher himself, may be a new idea to many. And in many churches this extra personnel is difficult or impossible to secure. Helpful suggestions will be made in this article for such situations. However, much that follows assumes that there is a person devoting his time primarily to that of classroom observing. It is hoped that this article will stimulate churches to see the great values in classroom observation and to add classroom observers to their staffs as a means of making their education program more effective.

It is important to realize from the outset that a classroom is a complex situation. It is impossible for a teacher or an observer to observe or record everything there is to observe. When one begins to think of the variety of things he could observe, he is overwhelmed. Which children are usually late? Which ones are more alert and responsive to the lesson ideas? Which children like discussions? Which ones do not? Which ones have strong musical interests and abilities? Mechanical? Artistic? In which parts of our classroom session are the children most interested? Which children have the greatest amount of self-confidence? Which least? Which ones are the natural leaders of the group? Which ones get left out? Which ones are popular? Which not? The list can go on and on. It is no wonder that one person acting as an observer of a pre-school age classroom said at the end of the first session, "I was completely confused. The children reminded me of a bunch of mice running around in a cage. I would start to watch one child and then about the very next minute I would realize that I was watching another child. It was like that the whole session. I realized at the end of the session that I really didn't know anything about any of the children."

The first step, then, in your efforts to solve your classroom problems is to decide which problem you are going to tackle first. This makes it possible to eliminate a lot of things which you will not have to bother to observe. Even so, it is usually possible to deal with only one problem at a time. After you have decided this point, you must then decide what kinds of information relate most directly to this problem. Then it is usually easy to see what things you will need to observe in order to get the needed information.

Some actual examples will illustrate the possibilities. Let us say that a teacher real-

izes that the members of his class get along well at times, but poorly at other times. He wants to know why. The simplest kind of observing would be to use initials of children to record where each one is sitting in relation to the others, whether around a table, in a circle, or in a worship service. If there is free activity or project work where children can choose several different associates during the period, keep a record of which ones play or work together. The teacher or observer should also make as complete a record as possible of how the children get along with one another during the different parts of the class session. The observer's records should be dated so that comparisons can be made from session to session. From this data a teacher should soon get some clues, if not real answers, to his problem. For example, does the class get along better when a certain child or when certain children are absent? Which children have trouble with one another and which do not? The record over several sessions should give some evidence as to whether trouble occurs with the same children over and over again and whether over the same issues. It should also tell you whether and how frequently difficulties occur in different parts of the classroom session. You may find, for example, that difficulties occur only during the project or while the class is going to the worship service.

Another teacher feels that his most serious problem is the poor adjustment of one boy in his class. Since this is a different problem from the one already discussed, it calls for a different procedure in observing. The observer will want to keep a careful and extensive record of all that happens to this pupil during several church school sessions. The observer will want to record how each one of the class members treats the child and how he treats each of the others. The observer will want to note who sits beside this boy. Most of all, the observer will want to record all of the occasions when he participates in the activities of the class. What clues do you get about his strong interests? Does he lack interest in some parts of the session, but show interest in others? What are the hints of high aptitudes? Evidence of strong musical ability, for example, is something which a teacher can capitalize on in the future. Does he seem to be mentally above or below most of the others in the class? When a teacher finds answers to these questions, he is in a much better position to take steps to help this child and to help the morale of the whole class thereby.

By far the most important purpose of classroom observation is to help find out how much the teacher is accomplishing in his teaching efforts. There are several ways in which an observer can do this.

One way is to make careful records of use of time during class sessions. One Kindergarten teacher came out of every classroom session realizing that she hadn't done many of the things she had planned to do. One Sunday she said, "I feel I am a complete flop as a teacher. The most important things that I had planned to do, I didn't even get to. I didn't even have time to talk to the children about their home assignments. When the bell rang, all I could do was to hurridly give each one a booklet I had made for them and let it go at that." A wise supervisor suggested that a good observer might help her with this problem.

The observer's records were a revelation to the teacher. They showed that usually less than half of the children were there at the time the session was to begin. Many were as much as fifteen minutes late. The observer's records also showed that the play period lasted about thirty-five minutes. The teacher thought it lasted about fifteen. In every session there were recorded unexpected delays because some necessary equipment was missing. One Sunday there were not enough chairs. Another Sunday there was no chalk. Another Sunday the juice for lunch did not arrive in time. These problems were easily solved. The problem of the children arriving on time was discussed at a meeting of the parents. A marked improvement was noted. The teacher, recognizing that she had a poor time sense, timed the play period and after fifteen minutes guided the children into other activities. The

teacher and supervisor secured the willing services of one of the parents to check on classroom supplies for each Sunday. By these simple steps the teacher was able to "save" thirty to thirty-five minutes. After these changes had been effected, the teacher said, "I feel as though I am accomplishing two or three times as much in a class session as I used to. And what's more, I feel good at the end, rather than upset."

The contribution of the observer did not end here, however. After basic changes had been made in the time schedule, he kept track of the attention span of children in the various activities. His records for three successive Sundays showed that Larry seemed to lose interest in the group story in about three minutes. Within another minute he began to disturb others sitting close to him. Sally's interest waned at about four minutes. Acting upon these clues, the teacher planned to tell a story in such a way that she could ask Larry a direct question at about the three minute point. She planned to include him in the conversation at fairly frequent intervals. She planned also to include Sally in the conversation at fairly early points. By these simple methods the teacher kept the children's interest in the story-telling and conversation and helped them gradually to increase their span of attention.

The contribution of an observer in better use of classroom time is not limited to lower age-levels. An observer in a Junior High class discovered the class always grew restless after forty-five minutes or so. The teacher, looking at this record, was puzzled at first. Then a happy thought struck him. "Class periods in public school are forty-five minutes. Should we have some kind of a break at about that time?" The teacher arranged for some pupil to bring cookies for the class each Sunday, which they ate after they had been in session for about forty-five minutes. Commenting on the results afterwards, the teacher said, "I think that the five or ten minutes we 'lose' in having cookies actually saves us at least twenty minutes during the rest of the period. Things go much more smoothly, and the kids are much more alert and responsive."

Among the most valuable notes which an observer can make for a teacher is a record of children's responses — especially those which give evidence of the effect of the teaching on particular children. Here are some examples:

Teacher's goal for Jane: since she has an interest in boys but is shy, suggest that parents or older brother could coach her on asking boys to dance at their school dances.

When the teacher suggested that her brother could coach her on asking boys to dance, she groaned and wrinkled up her nose.

Teacher: "But do you ever ask his advice on anything?"

Jane: "No."

Teacher: "Why not try it once?"

Jane: "Well, maybe." Seemed a bit reluctant.

The observer's record of the next Sunday contained this note: Teacher asked Jane how she came out in getting advice from her brother.

Jane: "Pretty good. He told me what to say and let me practice it with him.

I guess the practice helped me because I wasn't half as scared at the dance Friday night as I used to be."

These are only brief excerpts from extensive observation notes on Jane. Any teacher would recognize that he would be able to remember accurately only a small fraction of what the observation notes contained. The notes are not only a great help to the teacher in evaluating the success of class sessions: they also help the teacher build future lessons on the foundations of former ones.

An observer's record for a Kindergarten class gave the teacher ideas for planning her next session. The lessons were on learning to get satisfaction from good things we do.

When the teacher asked class who had little sisters, four raised hands, but not Ronnie.

The teacher asked Ronnie about his sister, but he shook his head. When the teacher asked what her name was he

was silent. Finally said, "Martha."

During an individual conversation with Ronnie he resisted the teacher's suggestion that he plan pulling his sister on sled as a surprise or plan to show her his picture dictionary. Instead, he suggested that he could do these things for Bobby, a neighbor boy."

The next Sunday the observer recorded: Teacher asked Ronnie whether he had done anything to please his sister.

Ronnie: "I showed her my picture dictionary." Seemed pleased and proud.

What if the teacher had not thought of asking Ronnie this question? What if the teacher failed to follow up on this encouraging trend? As it turned out, the observer's records for the succeeding eight weeks had six accounts of ways that Ronnie had found to have a happy time with his sister.

Was Ronnie's teacher getting anywhere? She read over all the notes the observer had made on Ronnie and suddenly felt very warm in her heart.

One of the difficulties which one faces in carrying out any of the observation processes described here is the mechanical one of getting all of the desired information down quickly enough so as not to miss the next event or remark. If you can get an observer who writes shorthand, you are indeed lucky. However, any person can develop some forms of abbreviation all his own. One of the easiest ways is to leave out most of the vowels. See if you can read the following shortened sentence: "Int gd esp whn tlking abt undrstdng childn's feelings." In complete form, the sentence would read, "Interest is good especially when talking about understanding children's feelings." This simple shorthand is almost a 50% decrease in the number of letters. In addition, "T" can be used for teacher, "M" for mother, "F" for father, "bro" for brother, "sis" for sister, and initials for each child. Another short-cut is the use of symbols. An observer can devise a system all of his own, using circles, curves, lines, squares and other figures.

The above techniques are mere aids to more efficient observing. In using them care should be taken to avoid making the process a cold, mechanical one. There often is no substitute for the actual words of children. Here is a child's response during a lesson on the friendly dark, "At night on the farm the lights light and light up the whole farm. My father and I were up in a plane and we saw all the lights and we never got stuck: we kept on zooming right up to the stars." A lesson on developing confidence brought this response, "One day a big bomber came over and it was so big and heavy it almost knocked all the smokestacks off our house." In a high school discussion on the effects of fear one pupil said, "I have a problem. I explained it to my mother and she didn't understand me at all. I explained it to my father and he understood me perfectly but neither of us could put it into proper words. I think . . . and I concentrate on this one problem. It may sound silly but I say, 'Who am I? and what am I doing here?' and I think back and I think 'this is me, sitting right here, thinking this thing' and I can't explain it but it gets me awfully frightened and I think about it for five minutes and then I shut my mind." How could such thoughts be put in symbols?

Do you think now that you could suggest an observation plan for Mrs. Buck? For Mr. Vane? For Miss Lawrence? How about your own teaching problem? These simple principles should guide you:

1. Decide which problem you are going to investigate and then temporarily forget all others.
2. Decide what kinds of information will be most helpful in trying to solve this problem.
3. Focus your efforts on observing this problem until you feel that you have enough information from which to draw some conclusions.
4. Decide what you should do in the effort to solve the problem in the light of your observations.
5. Try out your new plans.
6. Observe carefully to see whether the new plans helped to solve this problem.

VIII

PHILOSOPHY OF LEARNING AND CHARACTER

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PSYCHOLOGY is not yet a single integrated science. One cannot expect to turn simply to *the* science of psychology for insights into such complexities as that of character and character education. He must instead consult various special and restricted psychologies for various special and restricted insights. For understanding character, the psychologies of learning, motivation, attitudes, perception, personality, social, and abnormal behavior each may be helpful, but the findings of each will, for the most part, be separate and not integrated with others. This paper presents a sample of the contributions the psychology of learning can make to an understanding of character.

Certain assumptions about the nature of character must be made in order for an appraisal from the viewpoint of most current psychology to have relevant meaning. These assumptions do not seem unwarranted and are in common with assumptions which psychology generally makes in order to pave the way for an approach to a subject.

1. The character of a person is not apart from his behavior. This is not to limit character to overt muscular activity nor to a mechanical combination of reflexes. Behavior includes higher mental processes as well as simple muscular reflexes. We assume that character is not something static, a condition or state or structure or faculty. It is in activity, or behavior, that phenomena occur which may be regarded as character.

2. Character involves the behavior of a single individual. It may involve more than this, the relation of a single individual with some larger group or with his perception of the total cosmos, for example. But if the behavior of a single individual is not involved, we cannot consider that we are dealing with character. The fact of wars between nations, for example, is not of significance in the study of character unless this fact be related to attitudes or other behavior of single individuals. This is to say that character is to be regarded as a psychological and not a sociological or a theological phenomenon.

A central problem for any view of the nature of character and for any method of character education is that which may be described in generalization, integration, synthesis, or transfer of training. If character is taught, for example, as verbal affirmations, the problem is to make these influential in actual behavior. Or, if character is a collection of a few traits, how can a child actually apply each trait to the many different situations to which it is presumably relevant? If character is acquired through everyday experience, how can responses learned in one experience be useful in subsequent different experiences? Theories of character differ in the degree to which they ascribe to it some integrating function, but to every theory, this necessity for "transfer of training" is more or less of a problem.

To this problem, the psychology of learning can give at least two general answers: (1) Make the training and testing situations, the conditions for learning and for performance, as much alike as possible. (2) Reduce the effects of "retroactive inhibition," the interference of those experiences which occur between the time of learning and the time of performance. These two rules are derived from well-verified empirical findings and also from theoretical systems. The discussion of these two possible answers to this one special problem comprises the rest of this paper.

1. The conditions of learning and of performing can be made similar in two different ways: (a) by making external stimuli — such as other people, their gestures and words, furniture — similar in both

situations, and (b) by providing certain "internal" stimuli which will be carried by the individual into various performance situations from the learning situations and thereby provide the basis for generalizing from the one to the other.

A. The conditions under which an individual will be "performing" character are far beyond the manipulation of any educator. Most conceptions of character, in fact, would exclude any tailoring of the environment to fit the person. If the performance conditions cannot be controlled, the alternative is to control the learning conditions to make them similar to performance.

From this point of view, any training situation must be considered fruitless insofar as it presents a child with stimuli or incentives, or utilizes motivation, or requires responses different from those which will be encountered in actual situations for which character is being learned. Most typical classroom situations are liable to this criticism. A child is surrounded by other children who are not acting in their normal roles and who may not be even the same children he encounters in normal outside activity. The motivations in the classroom are usually learned drives for conformity or for avoiding particular punishments — quite different from drives which generally operate outside the classroom. The responses which are encouraged may not be at all appropriate in later experience, particularly if they consist largely of general verbal affirmations. Even if the child is encouraged to rehearse verbally some recalled or anticipated experience and to fit new responses into this situation as he experiences it in imagination, such rehearsal is still artificial and lacks most of the significant stimuli and motives of the experience itself. Any method of character education which is able to utilize actual life experiences as the basis for learning can be assured of much more significant transfer into "performance" situations than can other methods.

The particular stimuli, incentives, and rewards in life situations, of course, are constantly varying. It can be expected that the learning experience will at best duplicate only the general type or average conditions. But this very variability is a significant characteristic of performance situations and should be specifically trained for. It is possible to train children deliberately in situations of varying stimuli and rewards so that they will come to expect variation as the normal.

B. A hungry infant will tend to make eating responses to objects which it has never before encountered and which are quite unlike any it has encountered. The dominant stimulation in such cases is from the hunger, and it is to this "internal" stimulus that the eating response has been attached. An individual appears to be generalizing his response from one situation to another which may be externally quite different. Actually, he is making the responses to "internal" stimuli which are carried by him from one situation to another.

The educator, of course, will not use physiological drives as the internal mediating, generalizing stimuli, but will use words or thoughts for this same purpose. These thoughts may be in the form of values, ideals, or meaning.

Take, as an example, the simple habit of working independently on a test. In terms of simple overt behavior, a child in a particular classroom can be taught not to look at the paper in front of him by punishing him every time he makes this particular response. Similarly, he can be taught not to make the responses of looking at the paper beside him, or behind him. Now, what will happen if the wind happens to blow a page of the teacher's answer sheet onto the floor beside this child? This will present a new situation to the child which he is not trained to meet.

Suppose, however, another child has been trained to recognize and express certain meaning or value or ideals in the taking of a test. Perhaps he uses the expression, "This test is to show me and the teacher just how much I know." If this "internal" expression has been acquired along with the training not to look in front, beside, or behind, then the child is better equipped to cope with the novel situation. When the

answer sheet blows onto the floor, this may evoke the same internal expression, to which has already been attached the response of performing independent work.

In simple stimulus-response terms, the function of the verbal expression may be described in this way: A great variety of different stimuli are able to elicit the same covert verbal response, which in turn serves as a stimulus to which has been attached a certain overt response.

The internal expression can serve not only as a stimulus eliciting a response, but also as a drive or as a reward. In the above illustration, the verbal expression serves as a learned reward. The expression must previously have been associated with other rewards, perhaps the satisfaction of seeing certain accomplishments recognized by the teacher, and thereby has acquired the secondary rewarding function. In this case, the child requires no additional reward for his act of ignoring the answer sheet, but carries his own reward around with him.

The example here is fairly trivial and might be regarded by some as not even in the realm of character, but it illustrates the primary mechanism here postulated. The actual operations of the mechanism are undoubtedly complex beyond any present powers of analysis. Individuals acquire such values and ideals at several levels of abstraction, and they interact in many complex ways. The extent to which such internally expressed values and ideals are developed probably determines the degree to which an individual is usually considered to possess an integrated, consistent, and personally "autonomous" character.

The content of various values and ideals which will be utilized in the operation of character will not be considered here beyond mentioning two important types of such mediating verbal expressions.

Perceptual distinctions and groupings may be largely based in our culture on verbal responses. Thus, men may be divided as friends or strangers or else grouped as brother under a common Father. One verbal tag sets off a whole pattern of responses and attitudes which have been attached to that label. Character education should be able to use this principle and attach appropriate distinguishing or grouping labels to various types of stimuli.

In addition to what might be called descriptive or evaluative verbal responses, there are also higher level responses which might be termed more "directive" or "functional" — "procedural" rather than "substantive." For example, an individual may learn to respond to situations demanding decision with the response of thinking through the consequences of the alternative acts. Obviously, the content of these thoughts will differ on each occasion, but the response of thinking-through-consequences can be learned and consistently performed.

Symbols are of special importance as mediating stimuli where meanings are not fully articulated. A person may respond to a situation with a perceptual image, such as of a cross, or with a simple symbolic word. In turn, certain responses have previously been attached to the stimulus of this symbol. But such symbols will function much less generally than expressions of well-articulated meaning. Association of external stimuli with symbolic response will have to be learned specifically for each stimulus. Expressions with meaning tend to attach themselves to new appropriate external stimuli without specific training.

It should be stressed that these internal, generalizing response-stimuli can function only when they have been learned. They can be learned under the same conditions as any overt responses by being properly rewarded when they occur. It so happens that in the course of much of our social life, many of these responses are elicited and rewarded — and therefore learned — even though they are not deliberately taught.

2. "Retroactive inhibition" refers to the interference in recall or performance on account of activities or stimuli occurring in the interval between the original learning and the performance. Retroactive inhibition may be lessened, among other ways, by frequent retraining or rehearsal, or by keeping activities during the interval as unlike the learned activities as possible.

The requirement for dissimilar intervening stimuli has some special implications for character education. Where character training is in a formal classroom situation, the similarity of all other classroom situations will produce much retroactive inhibition and greatly diminish recall or performance — unless, of course, some character training is repeatedly associated with *all* of the classroom experiences. When a child is taught certain arbitrary rules, they all appear of similar form and generalize onto each other a great deal, interfering with each other. The uniqueness of any type of character-building experience must be recognized and stressed if it is to avoid such inhibition.

One interesting implication is that special training early in life could be effective preparation for a situation to be encountered late in life, if that situation is sufficiently unique so that similar experiences will not interfere in the interval. For example, a young parent might benefit greatly from learning experiences in "parenthood" received as a pre-adolescent with dolls and mock homes. There would be relatively few similar experiences in the interval to interfere.

In summary, this paper has briefly suggested some of the contributions the psychology of learning might make toward the more rigorous understanding of character and its formation. The generalization of responses — which we have assumed is the mark of a mature, independently functioning character — is facilitated (1) if conditions of training provide external stimuli which most closely approximate the external conditions of the actual "life" situation; (2) if they provide the individual with certain internal verbal expressions which will mediate generalization; and (3) if the training is unique enough to avoid inhibition from irrelevant intervening situations.

Most of the other areas of psychology which might have been considered in such a paper — emotions, motivation, attitudes — could be oriented into these same general principles insofar as the phenomena in each of these areas usually involve learned responses.

THE METHOD OF CHARACTERISTIC DIFFERENCES

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THE METHOD of Characteristic Differences is an exceedingly useful form of experimental design which can be used with a minimum of technical training and which is, in addition, a highly powerful tool in the exploratory stages of many problems. We have made frequent use of it in our work in the Character Research Project and have been able to solve some very complex problems with it. When the Professors and Research Section of the Division of Christian Education in the National Council of Churches met in February of 1954, this method was used in a demonstration study of the factors determining successful committee meetings. Members of the section were first introduced to the method and then attempted to acquaint themselves with the procedure by interviewing delegates in other sections at the Council meetings. Analysis of the results was carried out as far as time permitted.

The basic principle is a variation of the traditional control group method of experimental design. The fundamental form of that design as applied, for example, to such a problem as forms of training, would be as follows:

I	II	III
Experimental group Initial test	Training period	Experimental group Final test
Control group Initial test	No training	Control group Final test

In this design, if there are significant differences in the final performances of the two groups which were equated for ability in the initial test, this difference is ascribed to the effect of the training, since that is the only apparent way in which the groups differed in their experience.

In the Method of Characteristic Differences, essentially the same design is used except that the choice of groups which are different is made at stage III of the procedure.

I	II	III
Experimental group A	Variables showing significant differences	Performance of Experimental group A
Experimental group	Variables showing significant differences	Performance of Experimental group B

Here two groups are chosen on the basis of contrasting performances as shown in III. They are examined carefully in order to either eliminate the possibility of differences at stage I, or to estimate the significance of any differences. Then a number of different variables are studied in both groups. Many of these are variables which seem likely to account for their performance differences while others, called irrelevant variables, are those which do not seem to relate to these differences.

Tests, experiments, or interviews may be used in such studies. The third of these methods has often yielded significant findings for us.

If the two groups are alike at stage I, significant differences found in II would seem related to the performance differences by which the groups were selected in III. If the groups are different at stage I and alike at stage II, the differences in stage III are obviously due to sampling. If differences are found in both I and II, interpretation becomes much more difficult, and can be studied only by means of statistical tools.

The Method of Characteristic Differences can be illustrated by the demonstration experiment previously referred to, although the limited time involved made exhaustive analysis impossible.

This was an interview study of the factors contributing to successful and unsuccessful committee meetings. It was anticipated that some of the hypotheses set forth in the research of group dynamics would be studied.

The experiment itself consisted in a number of interviews conducted by members of the Professors and Research Section. Each interviewer was instructed to interview some other delegate attending the National Council meetings. The interviewee was asked to recall a highly successful committee meeting which he had recently attended in which five or more people were present, and in which he was not the chairman. He was then asked a series of thirty-eight questions about that meeting, ranging from number present, length of meeting, comfort of chairs and so on, to questions about the success of the meeting, the members' feelings with regard to its importance, and the methods of conducting the meeting.

The same interviewee was then asked to recall a very unsuccessful committee meeting which he had attended recently, with the same conditions prevailing. The thirty-eight questions were again asked.

It will be noted at once that the groups in stage I were equated because each interviewee was questioned about both kinds of meetings. However, the groups chosen at stage III represented contrasting performances. This is the heart of the method; differences in the answers to the thirty-eight questions about the successful and unsuccessful meetings should relate to this contrasting performance.

After the interview data had been collected, the answers to the various questions were given to members of the section for analysis. The procedure following was used with each question. Members studying a single question were asked to read all the answers relating to the successful meetings and note specific characteristics. This process was repeated for the unsuccessful meetings. Next, an attempt was made to identify characteristic differences between the two groups. Members were urged at this point not to consider the fact that the data related to successful or to unsuccessful meetings. Indeed, under more controlled conditions, they would not have been told that this was the case. They would simply have been given the two sets of answers and asked to discover characteristic differences between them.

Having identified such differences, if any were observed, an attempt was made to grade the resulting differential categories along a scale. (Such scales can have from two to a number of points.) In the demonstration experiment, most of the scales ranged from two to five. Each answer was then scored in terms of its scale so that the distribution of scores in the two groups could be compared for statistical significance.

A general score sheet should then have been prepared on which all the scores could be entered. This was not done in the demonstration experiment because of insufficient time. This made it impossible to study the data for differences among dynamic patterns. However, the score sheet on the following page was suggested as a model.

The advantage of this type of score sheet is the fact that totals can be obtained for successful and unsuccessful meetings in terms of each category. Even more important is the fact that these scores can be transferred to punchcards and interrelationships among the variables can then be studied by correlation techniques. Inspection of such a chart often leads to hypotheses as to probable dynamic patterns.

In the demonstration experiment, only totals were obtained for the various categories. This made it possible to identify differences with regard to each of the individual questions, but made it impossible to study the dynamic interrelationships among them. Even this elementary analysis of the data revealed a number of interesting trends which could be further explored in order to interpret their meaning. Some of the interesting findings in the study are listed below. Those conducting the research felt that many of these findings could not have been predicted in advance. Although they can hardly be regarded as a philosophy of committee work, they do suggest factors which might well be taken into consideration when dealing with committees.

I. Items revealing no differences between successful and unsuccessful meetings (numbers refer to questions used in the interviews)

A. Physical conditions
  5. Number of persons on the committee
  7. Length of meeting
  10. Time of day
  9. Comfort of seats
  11. Temperature of room

B. Nature of the meeting
  2. Purposes of meeting
  4. Whether a regular or special meeting

C. Advance preparation
  23. Advance information of the members as to the purposes of the meeting. (This is especially interesting in light of a later finding as to how members felt about the importance of the meeting.)

D. Constitution of the committee
  5a. Average age of the members
  16. Relative importance or influence of the various members of the committee
  15. Whether members were paid workers or volunteers

E. Interpersonal relations
  19. How well the members of the committee knew each other
  20. Presence or absence of efforts to get them acquainted

F. Participation
  26. How much each member of the committee participated
  36. How the discussion was brought back on the track when it got off on tangents unrelated to the purposes of the meeting

II. Items revealing differences between successful and unsuccessful meetings

A. Physical conditions
  8. Place in which meeting was held
  Meetings held in churches or schools tend to be unsuccessful, while those held in homes, hotel rooms, or other special places tend to be successful. (However, this is an example of a difference which must be related to other factors in order to explain its meaning.)

B. Nature of the meeting
  27. How fully purpose was achieved

	S	*U*
fully	27	0
partially	13	13
not at all	0	25

Interviewee	Question 1 5 4 3 2 1	Question 2 A B	
Successful meeting 1 Unsuccessful meeting	1 1	1 1	etc.
Successful meeting 2 Unsuccessful meeting	1 1	1 1	
Successful meeting 3 Unsuccessful meeting	1 1	1 1	
etc.	Significant differences	No differences	

(This difference is so one sided that it seems probable that it reflects the choice of successful or unsuccessful meetings.)

C. Advance information

28. Extent to which members were convinced of the importance of the meeting

	S	*U*
fully convinced	24	6
not convinced	3	15

(This may not have always been advance information, this feeling of importance could have been gained during the meeting. This is the largest difference between successful and unsuccessful meetings.)

D. Constitution of the committee

6. Number of men and women
Where women members outnumbered men, meetings were successful 8 to 2. If men outnumbered women, meetings were unsuccessful 10 to 16. There were no differences when committee members were either all men or all women.

3. Local church groups were unsuccessful 11 to 20

5a. Mixed youth and adult meetings were successful 11 to 4

17. Choice of members
When members were appointed, meetings were successful 16 to 13. When members were elected, meetings were unsuccessful 5 to 9. (While these differences are not significant, they show an interesting trend, in light of democratic theory.)

E. How the meeting was conducted

21. Parliamentary procedures
Meetings in which no parliamentary procedures were followed were unsuccessful. Meetings tended to be unsuccessful when dominated by one person. Meetings of informal nature tended to be successful.

30. Contributions of members
Meetings were more successful if each member made his maximum contribution

31. Chairman's role in bringing out maximum contribution of members.
In successful meetings the chairman brought this about by overture to individuals 22 times. The chairman was permissive with skill in preventing over-participation and in eliciting contributions from non-aggressive members 6 times. General questions were used in 3 instances. In unsuccessful meetings the chairman made no effort 14 times, was not permissive 8 times and actually prevented contributions 7 times. In 6 instances the chairman was permissive but lacked skill in preventing over-participation or under-participation.

III. Items showing unilaterial differences between successful and unsuccessful meetings
In some ways these proved to be the most interesting of the findings. There were some conditions which showed a strong trend in the successful meetings, a similar trend but much less strong in the unsuccessful. There were others which showed a strong difference in regard to the successful meetings but no difference with respect to the unsuccessful ones, while one showed a difference in unsuccessful but not in the successful.

A. Physical conditions

12. Physical conditions noticed by members
In successful meetings the room arrangement was noticeably good, 11 to 2. In unsuccessful meetings there was no difference. (This seems to imply that while room arrangement is important in a successful meeting, it apparently has little effect when the meeting is unsuccessful.)
Lighting was of little importance in the successful meetings but

poor lighting was noticed frequently in the unsuccessful meetings.

The same was true of distractions. Their presence or absence had no effect on the successful meetings but were frequently mentioned in connection with unsuccessful meetings.

(These three finds seem to suggest that successful meetings cannot be attained by an improvement of the physical conditions, but unproductive meetings will seem worse if the conditions are unsatisfactory.)

C. Advance preparation

22. Preparation by chairman

In the successful meetings the chairman had made adequate advance preparation, 29 to 11. In the unsuccessful meetings the difference was not significant, 18 to 20.

24. Preparation by members

The same trend showed for advance preparation by the committee members. Such preparation had been made in successful meetings 28 to 11; in the unsuccessful 18 to 20.

(The closeness of these two sets of results might indicate that the interviewees could not distinguish between them. They do indicate, however, that advance preparation is important for a successful meeting, but will not prevent a meeting from being unsuccessful.)

D. Constitution of the committee

Two conditions existed here which were similar in direction in both the successful and unsuccessful meetings. In the successful meetings, however, the direction was more apparent than in the unsuccessful meetings.

29. Qualification of members

The first of these was concerned with the qualifications of the members for contributing to the problem at hand. In the successful meetings members were qualified to contribute thirty-two times, as compared to one instance in which this was not the case. In the unsuccessful meetings the relation was 24 to 12.

37. Personal gain

The other had to do with whether some of the members of the committee had more to gain from its decisions than others had. Thirty-six successful meetings in which none had more to gain than others were listed as compared to four in which some had more to gain. In the unsuccessful meetings the relation was 22 to 16.

(This data, however, indicated that there were more meetings in which one condition prevailed than the other. If these figures had been reduced to percentages of both types of meetings, the difference would have been striking. It would indicate that where some did have more to gain than others, the frequency of unsuccessful meetings would be much greater.)

33. Chairman's knowledge of problems under consideration

In successful meetings the chairman was better informed as compared with the rest of the committee with regard to the problems at hand, 32 times. He was equally well or less well informed 5 times. In the unsuccessful meetings, however, this ratio was 19 to 18. Again it seems that this is a condition which is vitally important for a successful meeting but which will not guarantee success.

E. Interpersonal relations

32. Feelings of acceptance

Committee members felt accepted 39 to 1 in successful meetings and 25 to 12 in unsuccessful meetings. Again a condition

exists which is almost indispensable for a productive meeting but which has little effect in making a meeting successful.

38. Ability to put group interests first

Committee members were able to put group interests before their own in successful meetings 33 to 6. In the unsuccessful meetings the relation was positive 13 times, neutral 14 times, and negative 10 times.

34. Attitude of members toward chairman

This showed a similar trend. In the successful meetings the attitude was positive 36 times, neutral or negative 4 times. In the unsuccessful meetings it was positive 13 times, neutral 14 times, and negative 10 times. If these were reduced to percentages, the difference would be more pronounced.

F. How the meeting was conducted

25. Number of members who participated

There was a strong tendency for all or almost all of the members to particpate in a successful meeting. The ratio was 35 to 5. However, the ratio in the unsuccessful meetings was 24 to 12. It follows, therefore, that wide participation will not make a meeting successful.

35. Number of times meeting got off the track

The frequency with which the meetings got off on tangents unrelated to the purposes of the meeting was a significant factor. In successful meetings the members stayed on the subject 31 to 4. In unsuccessful meetings this ratio was 13 to 10. This seems to indicate that while it is important to keep the meeting on the track, doing so will not guarantee success.

No attempt will be made to summarize these findings into a philosophy of successful committee sessions. Since many readers, however, may find it interesting to do this, it should be kept in mind that many of the committee meetings used in the demonstration were of a religious nature. Further research would be necessary before making generalizations about different types of committee sessions.

Finally, let us examine some other steps which could be taken with the Method of Characteristic Differences. In the Cincinnati meetings we were limited by lack of time to a study of how the individual items differed between successful and unsuccessful meetings. Even though these differences were interesting, they were mere surface scratches in terms of the possibilities of further research.

1. The next step in the analysis of such data would be a search for fruitful categories or dimensions by which to describe the data. This is the core of the modern scientific method. Categories, dimensions, traits — these are not absolute qualities of the data, but productive ways of discovering the meaning of the data. Whether a particular set of categories is better than another is not determined by the data. It is determined by what is learned by organizing the data in this way. It may be necessary to try a dozen ways before finding one which has significant values.

2. Each of the categories would then be studied in terms of the other categories. Such statistical techniques as correlation, cluster analysis, and factor analysis can be used in this type of study. The procedure is as follows. Take one of the questions, such as No. 5, number of people in the meeting. Divide it into four categories. These might be: large number-successful, large number-unsuccessful, small number-successful, small number-unsucccessful. Take each of these four categories and divide them in terms of some other related question, such as No. 7, No. 9, No. 28 or No. 36. Repetition of this procedure with different combinations of items, often reveals relationships which are not apparent in the study of individual items. Moreover, the ex-

perimenter with even a minimum statistical knowledge can do some interesting and productive things with this data.[1]

3. Next, make a chart in which the column headings are the chosen categories. Then place the data on a single question in these columns. This type of chart permits the interrelationships among the items to be easily studied.

4. After some characteristic differences have been found, whether as a result of studying individual items or by determining interrelationships by methods 1, 2, and 3, try to formulate reasonable hypotheses by which to explain these findings. Hypotheses are often the result of asking the question, "What theory can I conceive, which if true, would explain the trends found in the data?"

5. Then consider deductions which would follow if these inductions were true. Search for deductions which can be tested with the data. For example, if a particular hypothesis explaining the relationships between items No. 5 and No. 26 is true, then a particular relationship should exist between items No. 10 and No. 22. Study these two items to determine the presence or absence of this relationship.

Steps 4 and 5 are two of the most interesting and fruitful parts of the scientific method. Very little scientific advance is made by sheer deductions from data. Great progress is made by courageous inductions which are then checked by existing data or by further research.

This is a very brief description of this method. We regret that more spectacular findings did not appear in the item analysis of the Cincinnati data, so that all could have seen the great power of this technique, the Method of Characteristic Differences. Try it out with some of your own problems. You will be well repaid for your efforts. It is the most powerful scientific tool which can be used with some competence by those who do not classify themselves as scientists.

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[1]Darrell, Huff, *How to Lie with Statistics.* W. W. Norton, New York, 1954. This delightful little volume will be of inestimable value for giving the non-statistically trained person the flavor and value of modern statistical thinking. Religious educators who think they have no statistical competence ought to read it.

Administering the Church
BY STAFF-CONGREGATION DYNAMICS

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THE ORGANIZATION and contents of of this discussion have been suggested by an article published in the field of industrial management.[1] Definite implications for religious organizations can be made. Business and industrial executives are highly concerned with the problem of satisfactory administrative-staff relations. No one will deny that the running of our churches is also a "business" enterprise, demanding people with executive ability for successful operation. The question may then be asked: Is the kind of spiritual leadership found in our churches taking into account their responsibilities for staff and congregational motivation and satisfactions? Similar questions may lead to the realization that often ecclesiastical knowledge is going forward at a very rapid pace and outstripping what might be termed "human technology." Perhaps, church leadership may be lagging in terms of personal motivation and satisfactions. If ministers and other church administrators or leaders can become more aware of their role in promoting such goals as good Sunday School teaching, better attendance, and greater group* satisfactions by the use of certain psychological methods in dealing with people, then the purposes of this discussion may be stated as an attempt: (1) to describe the dynamic nature of group behavior, and (2) to discuss how a psychological approach, or the use of the newer democratic techniques by spiritual leaders, will facilitate higher and better performance and greater satisfaction for all concerned. The question is simply this: How can the various religious administrators operate in certain ways so that their people will not only work at a higher level but will also be happier and more satisfied with their work and with their church program?

What Are Group Dynamics of Behavior

Elementary and secondary level teachers especially seem to be more aware of the dynamics of behavior (or at least in actual practice) in their relationships with their students. Even the use of newer methods of teaching in the classrooms are based on psychological principles. A cursory survey of the literature will show the emphasis given to such topics as "teacher-student planning," "group rapport," "social climate in the classroom," and numerous others suggesting a wider acceptance of democratic teaching methods in our schools. Thus, it becomes clearer that psychological leadership means the consideration of the needs and the feelings of the group. This approach also means there is the "we" feeling instead of the "I" kind of management. The key words then are "working with."

Motivation emanating from the top levels, *i.e.,* the minister, is not centered in telling or ordering people how and what to do, but it is *working with* in the process of getting people to do things. Bellows puts it this way: ". . . to arrange the situation in such a way that he will do it because it is the natural thing to do, because he wants to do it."[2]

The psychological or democratic way of leadership is characterized principally by the manner in which decisions are made. The group participates in the making of certain decisions, and especially in those areas directly affecting them. In specific terms, the psychological approach by the church ad-

[1]Bellows, Roger M. "Employee Dynamics and Engineering Technology," *Advanced Management,* Vol. 17:11, Nov. 1952.

*The use of the word "group" will mean staff and congregation.

[2]*Ibid,* p. 11.

ministration means: Group concurrence on decisions, recognition of the problems and feelings of individuals as they participate in decision making, and concern with the social climate that exists for the total group. Important too are the methods used by the minister, staff, and the congregation in reaching solutions to problems.

A negative way of stating what is meant by group dynamics in behavior can be illustrated by listing what is often the common approach of many ministers and other church leaders in the administration of church affairs. It is the autocratic mode of management in the reaching of decisions. It is characterized chiefly by:

1. little or no participation by the group members;
2. concurrence practically unknown or totally disregarded;
3. decision making the prerogative of the minister, superintendent of the Sunday School, chairman of the board, elders, and others;
4. feelings of the group unknown or disregarded;
5. social climate of the group ignored;
6. orders handed down and understanding disregarded.

Illustrations in cases of decision making by group participation have been studied and reported in both industrial, educational, and religious fields. A study by Bavelas[3] dealing with an industrial problem may be more pertinent in terms of management-staff relations and illustrate how applications can be made in church settings. Bavelas found that the production goals of certain female sewing machine operators on an incentive pay plan would serve as an excellent setting in discovering if group participation in decision making made any differences in production and attitude. He met with the group and discussed the matter of production with them. They were allowed to establish what they as a group felt should be their own production goal. Before this series of group discussions these operators produced 70-78 units per hour. After group discussion and agreement 84 units per hour became the new goal. When this goal was exceeded, another group discussion changed the goal at 95 units. Finally, a third meeting decided a more realistic goal would be 90 units of work. In a follow-up study over a six month period of production the average was 88 units per hour. Increased production did not mean any increase in fatigue. Bavelas concluded group participation and mutual decision making were responsible for their change of attitude.

In summary, when the staff is allowed group participation in the making of decisions and when there is a flexibility in the communicating of decisions, there is a degree of motivation that will contribute to better teaching in the church, more personal satisfactions, and even more "production" by church members as a whole.

What Is To Be the Attitude of the Church Leader?

An analysis of the attitudes of church leaders toward their staffs is pertinent to the present discussion. Leaders can generally be divided into two kinds: production or work centered and staff-centered. The production-centered church official tends to be concerned only with the "how much work have you turned out," or certain technical aspects of the job. Important as these factors are, the group-centered leader is first concerned with the total welfare of his co-workers. If each kind of administrator is asked to state what is the most important part of his job it can easily be seen how his particular attitude is reflected in the following answers: the production-minded person thinks the biggest thing is getting the reports into the office or getting the work done. The group-minded leader will ask for these things too, but he is more interested in keeping things running smoothly, keeping the staff happy, treating everyone impartially, and the like. Incidentally, he usually has a higher production or work out-put with this kind of motivation or attitude.

Discipline, motivation, and the control of people should be based on psychological

[3] *Ibid.*

principles. The group-centered administrator knows that organized behavior must be *goal seeking* behavior. He is a successful church executive when he has helped every member to be concerned with the achievement of goals. Everyone not only knows what to do, but their interests, attitudes, and feelings have entered into the picture as well. The goals of the minister and total group now become *common goals* that have been cooperatively set up and are now mutually sought after. It becomes quite clear now what is meant by dynamics in behavior: group participation and group discussion cause work-planning teamwork, and even cooperative problem solving, led by a minister, or the appropriate leader of the occasion, whose attitude is provocative but primarily group centered.

What Is the Role of the Spiritual Leader?

Under the psychological form of motivational procedure the leader adopts membership in the "in" or "we" group. In the autocratic form he is particularly concerned with holding membership in the management or "out" group. As a member of the "in" group the administrator becomes a group discussion moderator, an expert for certain situations, even a morale analyst and a non-directive counselor in all aspects. In contrast, the "out" group kind of spiritual leader maintains a social distance with no regard for a social climate suggestive of mutual solutions of problems. Prestige is based on identification with authority at the top levels. His role is to see that administrative satisfactions are the goals to be reached above anything else.

The newer role of the staff-centered leader will mean the development of certain leader skills. These skills will be based on:

1. the social psychology of staff motivation;
2. the learning of those techniques used by a group discussion moderator;
3. the acquisition of an objective approach;
4. the use of non-directive counseling techniques.

It should be emphasized that the principles of leadership and situation know-how are still much in demand. Still, the psychological form of motivation does suggest a different kind of orientation toward the group. Control of the situation is not abandoned, and neither is every individual member given his wishes. If it is a clever way of manipulating people, it still must accomplish results without creating new, insurmountable problems.

Summary and Recommendations

1. Church administrators must consider the needs and feelings of the group by adopting the "we" approach that takes into account the social climate of the group.
2. In areas affecting the group there should be participation in decision making, concurrence on decisions, and a flexibility in communicating decisions.
3. Motivation coming from top levels is to be centered in working with people in the process of getting them to do things and not in telling or ordering them.
4. The attitude of the religious administrator is to be that of a group-minded person who will get work done primarily because of his genuine interest in the total welfare of his co-workers.
5. The group will seek to achieve goals that have been cooperatively developed with the executive body of the church.
6. The principal role of the church leader will be that of participating as a member of the "in" group. He does not sacrifice leadership and know-how, but he uses those leader-skills that depend on the psychological form of motivation.

It is probably obvious that church people are not motivated alone and primarily by the need for the spiritual necessities of life. Dynamic forces control their behavior. Spiritual leadership can learn to use the psychological methods in staff relations and in turn expect and get such things as better teaching in the church school and church work in general, accompanied by greater personal satisfactions.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, *and used by permission of that periodical. The abstract number is* Volume 27, Number 9, September, 1953.

I. TRENDS IN METHODS AND THE EVALUATION OF METHODS

Under what conditions are religious attitudes most resistant to change? Scientific method is beginning to provide answers to this question, and like atomic energy, the answers can be used for good or bad, to strengthen desirable religious attitudes or to weaken them. If we may extrapolate from this study of Boy Scout attitudes, it would seem that religious attitudes are most steadfast in the children whose religious membership means the most to them, and in private rather than in public.

6475. KELLEY, HAROLD H., & VOLKART, EDMUND H. *(Yale U., New Haven, Conn.)* THE RESISTANCE TO CHANGE OF GROUP-ANCHORED ATTITUDES. *Amer. sociol. Rev.*, 1952, *17*, 453-465. — 12 groups of urban Boy Scouts were exposed to a contra-norm communication, a talk on the unimportance of camping and forest lore in Scout training; attitude change was measured by before-after tests under conditions of private and public expression. The hypothesis that resistance to change is greater under public conditions than private conditions was not confirmed by the evidence. Two other hypotheses were confirmed, however, that greater resistance to change is manifested by Scouts who value their membership more highly and that this relationship is more evident under private than under public conditions. — *W. W. Charters, Jr.*

Religious educators have to take group factors into account. Just as the last study shows the importance of group factors in holding fast to attitudes, the next study shows that some group characteristics are important determiners of behavior. In fact four characteristics made possible a rather close prediction of how each girls' cooperative house worked in a contest to "plan for better cooperative living in the village." (There were five cash prizes.)

6472. DARLEY, JOHN G. *(U. Minnesota, Minneapolis.)*, GROSS, NEAL, & MARTIN, WILLIAM C. STUDIES OF GROUP BEHAVIOR: FACTORS ASSOCIATED WITH THE PRODUCTIVITY OF GROUPS. *J. appl. Psychol.*, 1952, *36*, 396-403. — The groups studied in this investigation were 13 small residence units organized as a cooperative housing project at the University of Minnesota. In each house participant-observers prepared a narrative account of each house meeting held concerning the contest, reported on the attendance at each such meeting, and rated every participant at these meetings on a five-step scale for specified behavior. Of the 18 predictor variables investigated, an estimated R of .88 was obtained by use of the following four variables: enthusiasm as estimated by the judges who read the participant-observers' reports; evidence of personality conflict as seen by the same judges; efficiency of house organization for the contest; and amount of leadership judged to have been exercised by the counselor. — *W. H. Osterberg.*

This survey of recent child psychology comes out with a conclusion important for classroom and home and wherever else discipline can be used.

6462. WEISSKOPF-JOELSON, EDITH A. *(Purdue U., Lafayette, Ind.)* EARLY CHILDHOOD. In *Brower, D., & Abt, L. E., Progress in clinical psychology*, (see 27: 6521), 344-360. — Progress in child psychology during the past six years reflects a trend toward the multidisciplinary approach, stressing cultural environment, parent-child interaction, ego functions, etc. On the whole, the pendulum appears to be swinging away from "modern," permissive ideas in child training toward more disciplined and restrictive attitudes. 91 references — *H. P. David.*

TV is becoming more important in children's lives. Here are some suggestions for utilizing it.

6465. WITTY, PAUL. *(Northwestern U., Evanston, Ill.)* CHILDREN'S INTEREST IN COMICS, RADIO, MOTION PICTURES AND TV. *Educ. Adm. Superv.*, 1952, *38*, 138-147. — Summaries are presented of a number of studies on children's activities and interests in connection with several mass communication media. In 1950 and 1951 TV was preferred over radio at all school ages; also movie attendance and reading were reduced. Educational implications of these media are pointed out and suggestions for utilizing the child's interest are made. — *C. M. Louttit.*

II. CONTENT

Why aren't teachings against gambling more effective? Why *will* people gamble when so often they know it is wrong and they lose more than they win? This experiment throws some light on the problem. The groups that had been occasionally rewarded (reinforced) showed a much stronger "gambling habit" than the group that was never rewarded.

6400. LEWIS, DONALD J. *(George Washington U., Washington, D. C.)* PARTIAL REINFORCEMENT IN A GAMBLING SITUATION. *J. exp. Psychol.*, 1952, *43*, 447-450. — Ninety-five children pushed one of four buttons after which they received or lost toys on the basis of various reinforcement schedules. One group (25 S's) was given continuous reinforcement, the second group (255 S's) 50% reinforcement, the third group (25 S's) 60% reinforcement, and the fourth group (20 S's) no reinforcement. The 2 partially reinforced groups were significantly more resistant to extinction than the continuously reinforced group. There was no difference in resistance to extinction between the continuously reinforced group and the non-reinforced group. — *F. A. Muckler.*

This is material for religious thought, for curricular units on helping one's neighbor, and on missions.

6481. UNITED NATIONS. DEPARTMENT OF SOCIAL AFFAIRS. PRELIMINARY REPORT ON THE WORLD SOCIAL SITUATION, WITH SPECIAL REFERENCE TO STANDARDS OF LIVING. New York: Columbia University Press. 1952. v, 180p. $1.75. — In order that the world community can help less fortunate members, their needs must be understood. This survey, based on data already available to the U.N., shows that more than "half the population of the world is still living at levels which deny them a reasonable freedom from preventable disease; a diet adequate to physical well-being; a dwelling that meets basic human needs; the education necessary for improvement and development; and conditions of work that are technically efficient, economically rewarding and socially satisfactory." There are also chapters on population trends, social conditions in Latin America, the Middle East, and the South and Southeast Asia. — *G. K. Morlan.*

III. PSYCHOLOGICAL BACKGROUND

For a close-up study of how human beings withstand extreme conditions, this material on social effects of the concentration camp should give the religious educator a new appreciation of what Christian martyrs of old and of today have suffered. It prevents one from taking lightly the hero stories and heroic ideals we preach to our children.

6368. HELWEG-LARSEN, PER; HOFFMEYER HENRIK; KIELER; JORGEN; THAYSEN, EIGIL HESS; THAYSEN, JORN HESS; THYGESEN, PAUL; & WULFF, MUNKE HERTEL. FAMINE DISEASE IN GERMAN CONCENTRATION CAMPS: COMPLICATIONS AND SEQUELS. *Acta psychiat., Kbh.*, 1952, Suppl. 83, 11-460. — This work is based mainly on a medical and social examination of 1282 Danes interned in German concentration camps during World War II. Omitting direct murder the average duration of survival in these camps was little over six months. The study aims to shed light on the immediate reactions of the human organism to exposure to starvation, the pathological and social sequelae of deportation and repatriation on the surviving Danish ex-prisoners, and the late complications up to six years after the liberation. — *D. Prager.*

Few westerners realize that western psychology is not the same as psychology in India. As our Judeo-Christian heritage has come in part from oriental mysticism, some of the viewpoints of Indian psychology are relevant to an understanding of Christianity as well as of Far Eastern religions.

6239. SEN, INDRA. THE STANDPOINT OF INDIAN PSYCHOLOGY. *Indian J. Psychol.*, 1951, *26*, 89-95. — The principal elements in human nature are the subconscious, the conscious and the superconscious. The exploration of the superconscious is of crucial importance. The approach must be fuller integration, greater freedom from prepossessions, acceptance of the truth and a realistic interest in the present and the past. That involves a dispassionate introspection. Yogi psychology should be investigated by the universities, for the teacher of Yoga is able to impart into the psyche of the student the detachment he is seeking. — *G. E. Bird.*

It is a temptation to make sweeping generalizations about the way the Russian Communists control science and religion, but the truth is more complicated, and our religious ideals compel us to seek the truth, particularly about a country so important to

the future of our earthly life. These papers point out that the unscientific nature of the official Communist version of genetics is not closely paralleled by official relations with some of the other sciences.

6228. ZIRKLE, CONWAY, & MEYERHOFF, HOWARD A. SOVIET SCIENCE. Washington: American Association for the Advancement of Science, 1952, vii, 108 p. — Nine papers discussing aspects of science in Soviet Russia presented at an AAAS symposium in December 1951 are presented in this volume. The papers deal with genetics, physiology and pathology, psychology and psychiatry, social science, soil science, physics and chemistry, mathematics, and intellectual freedom. In the final paper Zirkle appraises Soviet science and points out that political interference or control is very extreme in genetics, but is least so in physical science and mathematics. Each paper reviews scientific contributions in Czarist Russia as a background for the states in the USSR. — *C. M. Louttit.*

Implications of developmental psychology for religious education are many. Rating scales and age-grading through senescence should make this book much more practical than most books on developmental psychology, even those giving explicit educational implications.

6438. HAVIGHURST, ROBERT J. *(U. Chicago, Ill.)* HUMAN DEVELOPMENT AND EDUCATION. New York: Longmans, Green, 1953, ix, 338 p. $4.00. — Theoretical and applied aspects of the concept of the developmental tasks are discussed in terms of the nature of the task, its biological, psychological and cultural bases, as well as the educational implications for the individual. Part I deals with the period of Infancy and Early Childhood. Parts 2 and 3 consider the developmental task as objectives of education, and present behavioral descriptions of success and failure in the developmental tasks of middle childhood and adolescence. Part 4 discusses adulthood and old age, and Part 5 describes an empirical test of some of the hypotheses about developmental tasks, including a set of rating scales for estimating the achievement of developmental tasks at ages 10, 13, and 16. — *E. L. Gaier.*

Although based on only 10 cases, this study makes one realize the importance of individual differences, and of multi-disciplinary study for an overall picture of the individual.

6443. BIBER, BARBARA; MURPHY, LOIS B., WOODCOCK, LOUISE P., & BLACK, IRMA S. LIFE AND WAYS OF THE SEVEN-TO-EIGHT YEAR OLD. New York: Basic Books, 1952. 658 p. $4.50. — This is a second printing of "Child Life in School" (see *16*: 4569). It is an investigation of ten boys and girls using the techniques of the psychologist, the sociologist and the teacher to study the children's actions, their capacities in group work and in individual situations, both in the classroom and at play. The study includes skills and attitudes in school experiences, social relations, behavior in experimental situations such as performance tests and problem-solving situations, play situations, and the Rorschach test. Summaries and conclusions for each child are given. This is followed by conclusions and implications for education in general as it pertains to the seven-year-old. — *S. M. Amatora.*

These two abstracts should help to dispel the idea that symbols in dreams have the same meaning regardless of who dreams them. They help to point out that dreams depend on many things, from nearby noises or the distended bladder of the dreamer to his worries and hopes. Dreams need not be regarded as just a vicarious wish fulfillment or horrible nightmare; they can also help us.

6413. HALL, CALVIN S. THE MEANING OF DREAMS. New York: Harper, 1953. 244 p. $3.00. — A large scale study concerning the meaning of dreams. Approximately 10,000 dreams of people of all ages and professions are analyzed. The thesis is propounded that dreams are the embodiment of the person's whole personality; that they deal with inner problems that the person is facing. Dreams are creative and may be used as starting points for creative thinking about these inner problems. The symbolic nature of dreams is accepted, the symbolism, however, being a purely personal one. — *J. A. Stern.*

6414. HALL, CALVIN S. *(Western Reserve U., Cleveland, O.)* WHAT DREAMS TELL US ABOUT MAN. *Pastoral Psychol.*, 1953, *3*(30), 34-38. — The function of dreams is to reveal, not to conceal, what is in a person's mind. Dreams reveal the person's self-conceptions, his conceptions of other people and of the world, as well as his own impulses and conflicts. As a person comes to pay attention to his dream-life he is better able to understand his personal problems and learn from this how to proceed in working toward solutions. — *P. E. Johnson.*

BOOK REVIEWS

Education into Religion. By A. VICTOR MURRAY. New York: Harper & Brothers, 1953. 230 pages. $3.00.

This is a challenging and delightfully readable book which deals in mature and scholarly fashion with the elements essential for a philosophy of religious education. Here are penetrating insights into the nature of religious experience, the proper relationship of the Bible and of church doctrines to such experience, and the educational and theological foundations with which the religious educator must be concerned. In the background of the author's thought is the dilemma caught up in the very term "religious education" with its troublesome question: "Can religion be *taught?*"

Readers of this journal will find especially interesting the implications for a philosophy of general education which seeks to find the proper relationship between religion and the public school. Dr. Murray is the President of Cheshunt College, Cambridge and writes from within the English setting of this problem. The Education Act of 1944, which improved the conditions under which Scripture might be taught in the national schools, gave encouragement to a movement initiated some twenty years earlier for the development of an Agreed Syllabus of Religious Instruction in each of the English counties. Such a Syllabus is locally agreed upon by representatives of the Church of England, the Free Churches, the teachers, and the Local Education Authority. Some sections of President Murray's presentation, such as the chapter on "The Bible in Education," are directed to the teachers in these day schools who are responsible for religious instruction. He emphasizes the distinctive task of the church but finds wide opportunity for the school to teach the Bible and to discover its "high correlation value" with such studies as geography, literature, and history.

Education into Religion will have its greatest value, however, for those Christian educators who are seeking to develop a consistent philosophy of method in which sound educational procedures may be utilized in moving toward the goal of full fellowship within the historic Christian faith. The author indicates in his Preface that the title of the book contains his thesis: Christianity is an attitude to life *into* which the pupil has to grow. He then proceeds to attack the most difficult and basic problems of method.

Fundamental to the treatment of these problems is the analysis of the nature of the Christian religion. Five elements are suggested: "There is something to know, something to feel, something to choose, something to do, and something to belong to. Knowledge, feeling, morals, action and belonging are all involved." To meet these demands Christian educators must properly relate their understanding of the stages of growth and the vital experiences of growing persons to their use of the great resources of the church: the Bible, Christian doctrine, and the worship and fellowship of the Christian community. While the methods suggested are rooted in the deep realities of human life and of the Christian faith and are not in the nature of specific techniques, Dr. Murray has constantly in mind very practical situations and illustrates both his critique of existing methods and his own proposals with mose refreshing realism.

Elton Trueblood, in his excellent Foreword for the American edition, comments upon the author's clarity of style, which results in "the high quotability" of so many sentences. This reviewer had exactly the same experience and predicts that you, too, will be underlining sentences throughout the book and re-reading much of it to enjoy again the beauty as well as the stimulating thought presented in every chapter. — *Frank W. Herriott,* Professor of Religious Education, Union Theological Seminary, New York City.

Quackery in the Public Schools. By ALBERT LYND. (Atlantic Monthly Press Book.) Boston: Little, Brown & Company, 1953. 282 pages. $3.50.

Here is a book written by one who believes in the saying of a character in another author's book that "It is difficult to gauge the growth of ignorance since education became scientific." "That is a fact which is the whole thesis of the present book" (p. 256).

The author, a former teacher of history in a college, and later a businessman and school board member, arrives at the conclusions (1) that we are fast becoming a nation of illiterates, (2) that succeeding generations are developing a weaker sense of our cultural heritage, (3) that the new curriculum is not meeting the needs of pupils, (4) that teachers are denied a genuine education in the teachers' college, and (5) that public education can be helped by attracting a greater number of good minds, by paying higher salaries, and by greater public interest in the schools.

The author seems to be apologetic about his criticisms judging from his defense screen in the introduction and throughout the book. Perhaps this frame of mind is generated by his lack of objective evidence for assumed failures. His evidence is based largely on opinions and writings of a few critics such as Fuller, a botany professor; Clapp, a professor of languages; Roelofs, a professor of philosophy; Bestor, a history professor; Bell, a religious educator; and Thompson, a columnist.

No careful analysis is made of objective test results or scientific studies. Opinions of 106 persons representing eighteen types of business and three professions are stated to show that "the present high school generation is less well trained than that of twenty-five years ago." These opinions are combined with the author's informal club-car talks with other businessmen on train trips between Boston and New York. One might wonder what the results would have been if he had missed the train and had questioned, without bias, another group of

traveling citizens or the local community groups, or even members of the P.T.A. whom one of the professors labels as a lobby.

Without defining terms, not even "quackery," the author brings a new vocabulary, forms of slang and vulgarisms, and a different style into educational nomenclature. The book lists such epithets or terms as blackmail, smutty company, educationdom, neopedagogues, palaver, legerdemain, confecting, academic millinery, zealots, brand of change, spiritual credentials, pedagogical ignorance, tripe, trade jargon, intellectualization, superprofessionals, intellectual osmosis, "damn well please," governance, ex-acolytes, tautologies, educationese, deader, niggling, imprecise, lyrical listings, researched, bedoctored, poke deeply, fleshpots, drivel, bamboozle, turgid, gimcracks, kudos, educationized states, spate of courses, fuddy-duddy, oceans of piffle, "tutor has no truck."

The author of the book expresses doubt that educators welcome criticism and thereby doubts the sincerity of educators. Let the public judge. Let it be known that educators must also be on guard against attempts by certain individuals to use the educational process for indoctrinating pupils with their particular beliefs, prejudices, or even ideologies foreign to our American way of life.

It is unfortunate that (1) the author minimizes research in education, (2) renews the old feud between liberal arts colleges and teachers' colleges, and (3) accuses universities of operating "intellectual bargain basements on their premises."

It is also unfortunate that teachers are accused of credit chasing, yearning for professional prestige, and, when underpaid, are "overly concerned with psychic compensation in symbols of status" (p. 118). Few teachers are credited with professional pride and scholarly pursuits. Is there no such thing as love of teaching? Education courses are questioned as to values. A solution for this "quackery" in public education is for parents to work for endowments which will benefit the children.

An interesting fact is that the author pays very little attention to moral and spiritual values in the school program.

It would require another book to refute all the author's misconceptions about public education. Until the author can recommend more constructive criticisms to improve the educational machinery and processes, the book has only nuisance value. No one denies the right of criticism, but with that right go responsibilities which a citizen must assume when he passes judgment on a basic institution in our democratic way of life. To tear down is one motive but to help build is another. Is there a perfect institution — one which has no room for improvement? What attitude shall either the lay public or the educator assume when the author states on page 35, " 'Democracy' is the recurrent chant in the litany of the new schoolmen. They use it as often as the Russians, and with about the same meaning. That is, something the self-accredited experts have decided is good for us."

By a mixture of generalizations, sarcasm, humor, labels, and distortions, the author has attempted to discredit the public schools. His backward look indicating that the curriculum of long ago would meet the needs of children living in an atomic age may be good history but lacks comprehensiveness for a modern educational program.

To the enemies of public education this book provides comfort and unconfirmed, incomplete evidence. To friends of public education it offers very little help toward any improvement. — *Charles E. Manwiller,* Department of Curriculum of the Public Schools, Pittsburgh, Pennsylvania.

A History of Education in American Culture. By R. FREEMAN BUTTS and LAWRENCE A. CREMIN. New York: Henry Holt & Company, 1953. 628 pages. $5.75.

This book commends itself by the interesting and un-technical way in which the authors have dealt with a very complicated matter. One is never conscious of any professional "jargon" which so often makes otherwise good writings tiresome.

The book is a history of education in America, and more. The authors have attempted to combine three approaches to history, the chronological, the cultural, and the problem: "If we are to know ourselves, our problems, and our society, we need to know our culture." Hence the cultural approach becomes of prime importance in this study of education. Culture involves historical events, political thinking, and philosophical and religious influences. Educational thinking and practice is viewed in the light of these factors in each of the four chronological periods into which American development from the Colonial period to the present is divided.

In the discussion of each of these periods a common pattern is followed: "The first chapter — deals principally with the political, economic, social, and religious institutions that most vitally influenced education. "The second chapter — deals with the intellectual, philosophical, psychological, religious and scientific outlooks —. The third chapter — treats the educational points of view that marked each period. — the fourth chapter — treats the educational points of view that marked each period." Within this organizational scheme one finds presented some of the more important factors within the whole life of the people which have a bearing on educational development with an especial attention given to the backgrounds of the many problems being faced today.

Manifestly it is impossible to review in any detail the content of this extensive and scholarly work. One can only indicate some of his prejudices and express real gratitude for the work which the authors have done.

One of the prejudices of the writer is with regard to the point of view which seems to be taken many times, that the religious forces in their concern with education tended to be a hampering force. While it is undoubtedly true that oftentimes the church did put more emphasis upon conservation than upon going forward it is hardly fair to write as though there were no differences among these forces and that the whole result of their concern was to be a drag upon educational development. This is never so stated, but is an evident point of view at many places.

Again, the authors tend to fall into the common position with regard to Calvinistic thinking and to

assume that one can take a present day view for a criticism of it. It is true that the view held with regard to the child seems to much present day thinking at least harsh, but the authors do not appear to have gotten into any real understanding of the total situation of the Colonial period nor of Calvinistic theology. Their point of view is always from the side of man and not from the side of God.

Again, e.g., pages 547 and 549, the authors lump Protestants together and speak of a Protestant view" or of "Protestant groups." This is manifestly an over-simplification of the facts. Fortunately or unfortunately there is no "Protestant view" with regard to sectarian instruction in the schools; there are many views each held by some Protestant group. It is doubtful if there is even a view which is held by all in any Protestant denomination. The result of this failure to understand some of the common facts of the day is to impose upon Protestants, as a whole, views which are held and promulgated only by some.

On page 112 there is an error which should not have occurred in so scholarly a writing — the "log college" of William Tennent it placed in Neshaminy, *New Jersey.* Rather it was at Neshaminy, *Pennsylvania.* If such an obvious error as this occurs one cannot but wonder if there are others which are not so easily caught.

But in spite of the prejudice and the error, discovered and possible, this is a book which will be of great value to educators, secular and religious, for careful reading and for classroom use. It is heartily recommended. — *J. S. Armentrout,* Professor of Christian Education, McCormick Theological Seminary, Chicago, Illinois.

Guiding Workers in Christian Education. By FRANK MCKIBBEN. New York: Abingdon-Cokesbury Press, 1953. 160 pages. $1.75.

The finest contribution of the new book by Frank McKibben, *Guiding Workers in Christian Education* is in the chapters "Developing Common Understandings" and "Guidance Through Group Activities." In these two chapters he shows especially well how one who is responsible for supervision or guiding workers in Christian education can do so.

"Group thinking" is suggested as one of the best ways to arrive at common understandings of basic concepts of Christian education, Christian beliefs, understanding the Christian nurture process, clarifying objectives, setting up special objectives (this is very important), and the nature and scope of the program.

The basic principles for guiding workers are now well established, though not known or followed by many in the churches, and Dr. McKibben has outlined these very well. The professional worker and the trained volunteer worker will recognize, be reminded, and be encouraged to try harder to make their supervision really effective.

For the person less familiar with the ideas of "supervised teaching," the book may need more specific suggestions. Certainly for such projects as the use of the laboratory school, the observation school, how to use leadership training visual materials for training and guiding workers, more specific help should have been given. They are probably the most effective means we have discovered for helping teachers to acquire a pattern of work.

While many of the suggestions made can be carried out in the small church, very little guidance is given in the book as to *how* to adapt the suggestions to small church situations. We would also have welcomed a stronger emphasis upon the minister and his responsibility for seeing that guidance is given. Although the book recognizes the minister as one of the persons who will give guidance, it would seem that his part could have been more thoroughly analyzed.

Anyone who wishes to know more about the whole idea of improving the work of leaders in the church while they are working at the task will get a very fine overall picture of the supervisory process at work. The statement of the "Purposes of Supervision," in chapter 2, will be enlightening to even the professional worker who needs to refresh his thinking relative to what the supervisor should seek to accomplish. — *F. A. Lindhorst,* Director, Christian Community Administration, College of the Pacific, Stockton, California.

The Student Prayerbook. Edited and written by a Haddam House committee under the chairmanship of JOHN OLIVER NELSON. New York: Association Press, 1953. 237 pages. $2.00.

A student is once said to have complained to his chaplain that their prayerbook contained no prayer for students. But the chaplain replied that he was wrong: it could be found under "Prayers for Those at Sea." Such prayers, I am sure, will be found helpful by others than students. However, it is not true that students have been bereft of special guidance in prayer, if they know where to find it. One of the favorite and most used devotional books on my shelf for many years has been *A Prayerbook for Students,* first published by the British Student Christian Movement in 1915.

Now the Association Press has brought forth *The Student Prayerbook,* prepared by a Haddam House Committee with John Oliver Nelson of Yale as chairman, the first such collection for the Christian Student Movement in this country. Planned for both personal and group use, it is not only unique in this field but certainly one of the best among all manuals of devotion. It will be welcomed by all who seriously seek to grow in the discipline and art of prayer.

The book is composed of four parts: (1) morning and evening devotions for fourteen different days; (2) a series of fourteen sequences of Bible readings and prayers on various themes; (3) litanies and prayers for campus life, vocations and careers, the Church and the world; (4) general prayers both from traditional and contemporary sources. In all its parts the book speaks to our condition, whether on the campus or in the contemporary world; it deals realistically with the temptations, decisions and problems which students and all young people face; the prayers envision various specific situations, such as "On Being a Good Roommate," "At Examination Time," "For Those Who Study Too Much or Too Little,"

and will give students a sense that someone else has faced before them the very situation they face. The language is relevant and contemporary, but nonetheless elevated, avoiding both colloquialism and sentimentality.

One only wishes that there might have been included just a few complete services, not as a crutch for those who will not take the trouble to prepare their own out of the material furnished, but to give some guidance to the inexperienced leader and to make the book somewhat more readily usable in corporate worship.

It is hoped that in future issues one very slight defect in its reference to sources may be corrected. The attributions are very properly not made at the close of the several prayers but in the appendix. However, the full reference is given only at the first mention of each source, thereafter, only initials being used; so that at a later reference one has to read back to find when the source has appeared before. This might be avoided by listing all sources then referring to these by number. — *Paul Burt,* Wesley Foundation, University of Illinois, Urbana, Illinois.

Treasury of the Christian World, compiled and edited by A. GORDON NASBY, Harper and Brothers, New York, 1953, 397 pages, price $4.95.

This volume is "an anthology of illustrations, ideas, and expositions from eighty years of sermon publication in the *Christian World Pulpit* and from columns of the *Christian World.*" The anthology contains six hundred and forty-seven separate topics, one thousand and forty-one selections from approximately five hundred authors. Dr. George M. Docherty in his foreword describes the volume as follows: "It is not an attempt to write a man's sermons, nor provide a homiletical first-aid post. . . . It rather seeks to rekindle the old creative urge that now seems cold and black, like last night's fire. In this book one experiences the newfound joy of meeting in the company of good and great thinkers and preachers of the present and the past. Their fresh, clear insights into the wide range of subjects that are clarified cannot but bring real renewal of mind and blessing to the heart of every preacher who reads this book."

In his preface, Dr. Nasby indicates that the choice of selections has been made on the basis of human interest appeal and that they are recorded because of their interest not only to the clergy but to the rank and file of those with a loyalty to Christianity. The volume does not contain a table of contents, but rather a subject index listing items in alphabetical order and an index of authors, which makes it possible for one to turn quickly to illustrative material according to topic or by authors. Obviously, such a work presents material of varying interests and value. — *Patrick H. Carmichael,* Dean, General Assembly's Training School for Lay Workers, Richmond, Virginia.

The Hour of Insight. Edited by R. M. MACIVER. New York, The Institute for Religious and Social Studies (Distributed by Harper and Bros.), 1954. 145 pp. $2.00.

Several years ago *Moments of Personal Discovery* was issued in the distinguished series of publications of the Institute for Religious and Social Studies. That was a captivating volume, giving as it did personal "testimonies" as to existential experiences which issued in new insights or directions. This present volume is a sequel to the other, and continues in somewhat the same vein, giving us deep thoughts of ten men and two women concerning the critical times of their lives in which new currents were set moving or new illuminations were received.

The scientist Hudson Hoagland describes the "A-ha! phenomenon," as it has operated in his quest for new scientific insight. Dorothy Lee relates a domestic situation to her anthropological researches among the Tikopia. Simon Greenberg describes a time in his college years when by experimentation he discovered that he could choose to observe or not observe the Torah, thereby getting proof that his will is in essence free. Van Wyck Brooks, who only recently has published the earliest volume in his reminiscences, tells of his aesthetic awakenings in European museums. Ursula M. Niebuhr relates how a chance conversation with a Roman Catholic friend gave her new light on the meaning of glory *(doxa).* Other contributors include Irving Ben Cooper, Karl W. Deutsch, Rex Stout, Harold G. Wolff, Stephen S. Kayser, John Ferren, and Hoxie N. Fairchild. Each essay is fascinating, candid and window-opening in its effect on the reader.

Perhaps the liveliness of these volumes of the Institute comes from the fact that the essays were first addresses presented to living audiences. — *Kendig Brubaker Cully,* Minister of Education, First Methodist Church, Evanston, Ill., and Lecturer in Religious Education, Seabury-Western Theological Seminary.

General Education and the Liberal College. By WILLIAM F. CUNNINGHAM. St. Louis: B. Herder Book Company, 1953. 286 pages. $4.00.

The purpose of this book is to redefine liberal education in terms of its goals, means and methods. Accordingly, the work is composed of three major subdivisions, which treat of the "Why," the "What," and the "How" of the process. The first section, at once the shortest and least original, summarizes the Catholic concept of the nature of the educand and presents a threefold objective for liberal education: responsible leadership, intelligent followership, and cooperative fellowship.

The longest and yet the most compactly structured portion of the work is that which examines the "What," or the curriculum, in liberal education. Employing an ingenious wheel analogy, the author distinguishes between hub, spoke and rim subjects. The hub areas, including language, history, philosophy, and theology (religion), are basic to all others; breadth of education is the function of the spheral subjects, while the rim or elective sources afford opportunities for depth of training. In this manner provisions are made for distribution, concentration and integration in liberal education. Although the analysis of the curriculum is cogently made, one doubts that the author's reasons for omitting mathematics and science from the core subjects is valid. Moreover, one looks in vain for any satisfactory discussion of the

role of liberal education so far as this pertains to the education of women. Finally, the writer might have been far more practically specific in his treatment of the relationships between cultural and vocational values in this field.

In the third part of the book the author has perhaps over-extended himself by attempting to touch upon a variety of topics ranging from authoritarian administrative procedures to non-directive counseling. However, his comments on the role of the teacher, the nature of democratic student government and other ideas are so perceptive and astringent that this is by far the most stimulating section of the work.

This, then, is a lucidly organized and bluntly written book which contains a wealth of wisdom because it represents a fine synthesis of originality, insight and experience in this field. Although presumably written for Catholic colleges, there is little in this book which does not apply equally well to all institutions engaged in liberal education. — *James J. Cribben,* Graduate Department, School of Education, Fordham University, New York City.

* * *

Teaching Religion, an Introduction to Catechetics; A Textbook for the Training of Teachers of Religion. By JOSEPH B. COLLINS. Milwaukee: Bruce Publishing Company, 1953. 422 pages. $4.00.

There is admittedly, nothing in the life and educative experience of the child or adult that can assume such a quickening force and influence as religion. Religion involves the study of God and the things that pertain to the Creator and Supreme Ruler; and it calls for a program of information and formation that will change the individual from a child of nature into a child of God. In the final analysis, a person's spiritual status will depend upon the quantity and the quality of love that exist between him and his Creator, and the indispensable graces that elevate and perfect that union. Unhappily, even in this modern age, according to Blessed Pius X, there is an ever-increasing number who know nothing whatsoever about God's graces, or who possess at most a half-knowledge of God and Christian truths such as that held by idolaters *(Acerbo Nimis).*

The teaching of Christian doctrine, then, is the foundation stone of the knowledge and love of God. For one cannot enrich the soul with grace if it has not first been enlightened with truth. Fully conscious of this fact and aware of his commission from Christ the Teacher, Father Collins has prepared a carefully documented and scientifically sound text for teachers of the word of God.

As stated in the Introduction, the purpose of this book is not only to train future teachers of religion but also to guide them in preparing student teachers. For that reason, it is especially designed for teachers and directors of catechetical classes, high schools, colleges, seminaries, novitiates, and teacher institutes. The author's many years of teaching religion at every level, and his broad experiences from Professor of Moral Theology to Director of the Confraternity of Christian Doctrine clearly classify him as an expert in the field. The present text brings together the fruit of these labors.

One is amazed at the extensiveness of the volume. It is divided into four main parts, together with an appendix which alone is worth the price of the book. Part I is an outline of the history of Catechetics; Part II deals with the Principles and Methods of Teaching Religion; Part III has to do with Teaching Techniques; and in Part IV Special Methods and Problems are handled. Chapter xix of Part IV, "The Religion Course in High School and College," is indeed a well documented section, but it represents spade work for a more comprehensive development in future studies of this vast and important area. — *Justin A. Driscoll,* Archdiocesan Bureau of Education, Dubuque, Iowa.

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Christianity and Existentialism. By J. M. SPIER. Philadelphia: Presbyterian & Reformed Publishing Company, 1953. 140 pages. $3.00.

This book is a translation from the Dutch and is a critique of Existentialism from the viewpoint of the so-called "new school of Christian philosophy" associated with the name of Hermann Dooyeweerd. Mr. Spier, the author, is an expositor of this new philosophy based on the central thesis that "theoretical thought is based upon super-theoretical ideas," or that "theoretical thought is not antonomous but rests upon and is guided by pre-theoretical or religious assumptions."

The treatment divides itself into two parts: exposition and criticism. The first part includes discussion of Kierkegaard, Nietzsche, Jaspers, Heidegger, Marcel, Lavelle, Sartre, and Loen. The exposition is not very impressive for two reasons. First, the author's radically conservative theology in which the *Word* of God tends to be rigorously identified with the biblical text prevents him from appreciative insight. Second, the expositions are too brief to do even a measure of justice to the thinkers treated. Kierkegaard and Nietzsche are compacted into five pages, whereas the theistic existentialism of Loen is given twenty pages, which seems to be out of proportion to his actual importance for the Existentialist development.

The same facile judgments are applied to each existentialist system. Existentialism is individualistic, irrationalistic, subjectivistic. The writer concludes his chapter on the distinguishing characteristics of Existentialism by asserting that "the only way open to a Christian is to reject Existentialism radically and totally." In fairness, the author does point to "moments of truth" in Existentialism, but with about the same grudging admission that one would show in acknowledging a few moments of goodness in the life of a hardened criminal. Not many, even of the bitterest critics of Existentialism, will be willing to go as far as Mr. Spier in rejecting it *in toto.* Furthermore, most readers will require far better "reasons for rejection" than Mr. Spier provides in the last part of the book. Existentialism needs its critics, perhaps even more than it needs its increasingly vocal followers, but the critics should have at least as deep an understanding of human nature as the Existentialism they seek to criticize. — *William Lee,* Assistant Professor of History and Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Pictorial History of the Jewish People: From Bible Times to Our Own Day Throughout the World. By NATHAN AUSUBEL. New York: Crown Publishers, 1953. 346 pages. $5.00.

It has been evident for a long time among Jewish educational circles that there is a great need for a one volume history of the Jewish People which could be utilized both at the high school and adult levels of study. Ausubel's *Pictorial History of the Jewish People* not only fills the void but also effectively bridges the gap in the structure of Jewish educational materials. Simultaneously, the Pictorial History is popular in nature, yet encyclopedic in compass. It carries forth the story of the Jewish People in concise chronological sequence, yet permits for topical development at the same time. For example, one finds appropriately discussions on such perplexing questions as: Who are the Jews? and the "Lost Tribes" and Remote Communities combined with enlightening presentations on the themes of: Biblical Criticism, The Land of Israel, and Jews in Science. Moreover, the medieval and modern periods of Jewish history are presented in the form of thumbnail descriptions of the several countries in which the Jew has lived, illuminating particularly his cultural, economic and political contributions. The greatest value of this volume, however, is the more than 1200 illustrations which it brings together. Mr. Ausubel has made many of these pictures available in print for the first time. Nowhere before has the Jewish teacher had the invaluable resource of so many visual aids presented to him at any one time and in such convenient form. A detailed index makes the volume readily available as a handy reference book.

For the more advanced student a selected bibliography classified according to subject matter lends direction to further study. — *Rabbi Edward Zerin,* Temple B'nai Jeshurum, Des Moines, Iowa.

Psychoanalysis and Group Behavior. By SAUL SCHEIDLINGER. New York; W. W. Norton & Company, 1952. 245 pages. $3.75.

This is an exceedingly important book for students of group dynamics. The first half of the book contains an excellent summary of Freudian theory of personality development and an analysis of Freud's teaching about basic group processes and the role of the group leader. The second half is devoted to an equally excellent analysis of the implications and applications of the Freudian theory, including a good critique of sociometry and of field theory psychology, as well as a chapter on the implications for education. In the Preface and in the organization of the book there is evidence that this study was originally made as part of a doctoral program at New York University School of Education.

The author concludes that Freud's work in the field of group relationships has been so neglected that it is almost unknown. While it is exceedingly significant he points out that the Freudian formulations are incomplete, lack clarity at spots, and need to be tested by objective scientific methods. It also needs to be integrated with other findings of the social sciences. While psychoanalysts themselves have been concerned mostly with individual pathology and have not attempted much clarification or verification of their propositions, social psychologists have been slow to become concerned with motivation.

The teacher or the group worker will find here many fruitful insights and will be stimulated to look more carefully at the behavior of the groups he is working with. I would make this required reading for the advanced student in religious education. One additional value this book has is that it contains an extensive bibliography on the subject. — *Paul B. Maves,* Department of Religious Education, Drew Theological Seminary, Madison, New Jersey.

The Jealous Child. By EDWARD PODOLSKY. New York: Philosophical Library, 1954. 147 pages. $3.75.

The twenty-five chapters of this little book, written by a psychiatrist, cover a lot more ground than might be expected from the title. Jealousy is a symptom, reflecting many different kinds of maladjustments, and it is from these that the book takes its organization. Short chapters are devoted to the child who has rheumatic heart disease, the tuberculous child, the obese child, the child with diabetes, the hard-of-hearing child, the child with speech difficulties. Also discussed as causes of jealousy and other disturbing emotions are parental divorce, sibling rivalry, illegitimate birth, the status of being an only child, an adopted child, a minority-group child, etc. In each case the author deals first with the background situation, then discusses what can be done to alleviate it.

There are sentences in the book that are not as well thought out or constructed as they might have been. To cite a single example, the statement that "Jealousy is least developed in neglected children, simply because there is not much to be jealous of" (page 127), can seem to the reader to contradict the point made elsewhere that a child's handicaps, of which neglect is certainly one, can all too readily lead him to be jealous and envious of other children who are not thus handicapped. What the quoted statement appears to mean in its context is that parental attitudes such as "playing favorites" and erratic discipline can be more damaging than neglect.

The book is to be recommended for the help it offers to parents and teachers in understanding the specific situation which in a given case causes jealousy and related emotions in the child, and in taking measures to correct that situation. — *Mildred Moody Eakin,* Drew Theological Seminary, Madison, New Jersey.

Right and Wrong Ways to Use the Bible. By J. CARTER SWAIM. Philadelphia: Westminster Press, 1953. 176 pages. $2.50.

A fine, small volume has been added to the pitiably meager literature on biblical interpretation. This one, happily, is in the thought-forms of the general reader of the Bible and the church school teacher. At the same time, the most learned exegete can enjoy and profit by reading it.

Dr. Swaim aims to point out "the common errors in Bible study" and underline "the methods of true discernment." He does it admirably and pleasantly, writing often in epigram and parable, with a trace of humor.

In still another way this book is not an ordinary treatise on the subject. As Dr. Swaim points out erroneous ways of using the Bible and underlines proper ones, he illumines the passages he employs as illustrations. This practice gives us such a sentence as this one: "Such fulness of life does not come from blind groping in a book, but from friendship with a Person."

There are ten chapters dealing with the errors of misquoting, twisting meanings, quoting passages out of context, finding texts by chance, applying admonitions meant for yesterday without adapting them to the situations of today, and following the letter while overlooking the spirit. The positive suggestions are well summarized in a final chapter entitled, "In Him All Things Hold Together."

This is a book to have at hand for reading more than once. It will banish no small amount of the puzzlement many people experience and eliminate no small number of the follies people practice in using their Bibles. — *Ralph D. Heim,* Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

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Older People. By ROBERT J. HAVIGHURST AND RUTH ALBRECHT. New York: Longmans, Green & Company, 1953. 415 pages. $5.00.

What are the facts about older people? Most of us have a lot of notions based upon common stereotypes or generalizations from a few instances out of our experience. In order to know the facts it would be necessary to engage in an intensive and exhaustive study of a typical community. This book is the report of just that kind of study made in Prairie City, a typical corn-belt town of about 7,000 population. This study is the cumulation of work begun back in 1944 through the Social Science Research Council's Committee on Social Adjustment in Old Age.

The book itself is divided into two parts. Part I tries to give a general over-all picture of what it means to grow old in American society at the present time. The picture is more personal than statistical. Part II is a technical report of sociologists to sociologists. In spite of the fact that Part II contains many tables and much statistical material the book as a whole is easy to read, and full of interest to one who wants to work with older people.

Here we learn that older people face the problems in old age which afflict most of us. However the problem of making satisfactory living arrangements, of making new friends, of finding more leasure-time activities, and of treating grown children as adults recurs again and again as special problems of the elderly. Generally speaking American people look kindly upon older people as persons, according to this report. Negative attitudes are not toward older people as such but toward certain roles which many older people have. Therefore, the authors believe, old age in America is pretty much what one makes it. Both the happiness and the health of older people are discovered to be better than many of us would assume.

The authors believe that the individual, the family, and society all share responsibility for meeting the problems of later maturity. The individual must assume responsibility for taking good care of his body, for finding and cultivating new friends, for developing interests in civic affairs and leisure-time activities, planning for retirement, learning to give up one's children, and for avoiding telling stories about the olden days. Society is responsible for giving older people a chance to earn a living, or economic security for those who cannot, a friendly appreciative social atmosphere, and facilities for recreation. The family must give emotional support as its main responsibility. What its responsibility may be for financial support, comfort, and physical care is still an open question.

While not much is said about the church what is said is mixed. That is, in some cases the church is making a real contribution, in others it displays neglect and lack of understanding of human need. The authors look to the churches to provide personal counseling and activity for older people and remark in turn that older people can find satisfaction in serving the church. They do not indicate a deep interest in the church as providing meaning, value, and spiritual support. Doubtless this is because their experience has not led them to expect much of the church.

Since this is a sociological study, it seems at times to lack an analysis of the dynamics and the meanings of what is found. Somehow this reviewer did not feel that the study penetrated beneath the surface of old age in our society. This in no way detracts from his estimation of the value of the book. In talking about older people we must begin with the base of facts here given us. This is a real contribution. — *Paul B. Maves,* Associate Professor of Religious Education, Drew Theological Seminary, Madison, New Jersey.

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The Great Tradition of the American Churches. By WINTHROP S. HUDSON. New York: Harper & Brothers, 1953. 282 pages, $3.75.

Readers may complete their reading of Professor Hudson's book with mixed emotions, but indifference will not likely be one of the ingredients of the mixture. The challenge to dissent or assent is written on almost every page and the reader finds himself almost compelled to take sides for or against the thesis erected with what the author apologizes for as "undue bluntness," which however may also be called "deep conviction."

Dr. Hudson is an outstanding student of American Christianity, a Baptist, and a sincerely devoted exponent of the "free church" principle. He is deeply concerned over the fact that the churches "are losing the distinctive note of the Christian gospel and the distinctive quality of the Christian life." These attributes are evident throughout the book, but the subjective quality strengthens rather than weakens the argument pursued.

The general thesis of the book is that "the voluntary principle in religion has been the great tradition of the American churches." Note the past tense, for Dr. Hudson believes this great tradition has been almost completely repudiated within the past half century. Convinced that this repudiation amounts to tragedy, he sets himself to investigate why and how this has come about, what the consequences are and may yet be, and, in rather unhistorian-like manner, he suggests certain measures toward renewal of the churches.

Chapter I sets the problem faced by the modern church. Americans are increasingly illiterate re-

ligiously, ignorant of theology, the churches are increasingly ineffective and homes have abdicated their responsibility. All this is in marked contrast to the free churches of a century ago which, operating on the voluntary principle, motivated by "the prior claim of God upon their existence" permeated society and the culture as a whole. Now it is no longer possible to distinguish clearly between the gods of society and the God of the church. The steady secularization of the churches is the basis of the decline and this can be dated rather precisely to the last decade of the nineteenth century and the "New Theology."

The next five chapters develop the argument for the great tradition of the American churches, erected for spiritual, not political or social reasons. Its origins are traced. The happy result of separation of church and state is depicted. The effective strength of the churches to meet the challenge of both the frontier and the city is revealed. In Chapter VIII all this comes to a rapid and sudden halt with the death of Moody, who had himself realized that the era of the old evangelism had passed and had quested about for substitutes, such as the Sunday School, the YMCA, the Christian Endeavor Society and the institutional church.

The Princes of the Pulpit whom we meet in Chapter VIII delineate the course of the new era in which "Christ was identified with what was conceived to be the finest cultural ideals, the noblest cultural institutions and the best scientific and philosophical thinking, . . . compatible with every conceivable social attitude, with whatever stream of secular thought one might wish to support and consecrate, with whatever system of values might seem good in the light of one's own personal predilections." Examples cited are Phillips Brooks, Henry Ward Beecher, Russell Conwell, Washington Gladden, George A. Gordon, Lyman Abbott and Newell Dwight Hillis.

The author's summary of the argument is pointed. "There is no substitute for a church which seeks to stand apart from the culture with something to say that is distinctly its own, with procedures for group discipline to form a corporate conscience on specific issues, and with an aggressive missionary spirit which will serve to extend its influence. . . . The constitutional provision for the separation of church and state has the great merit of making this responsibility of the church explicit."

Whatever the readers reactions, the central thesis cannot be laid aside easily. It will disturb and provoke, partly by its polemic character, partly by its incompleteness, partly by the conviction and zeal of the author woven deep into every phase of its development. — *Richard C. Wolf,* Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Religion and Culture: The Christian Idea of Man in Contemporary Society. By THOMAS P. NEILL. Milwaukee: Bruce Publishing Company, 1952. 102 pages. $2.75.

This is a very refreshing and stimulating book. There is nothing narrow or dogmatic about the approach to the subject. It is, in fact, encouraging that the author so frequently refers to prominent Protestant writers and is not reluctant in seeing the Holy Spirit at work in non-Catholic circles.

Dr. Neill is a distinguished and brilliant scholar who writes in a very facile and easy style. After clearly establishing the premise that the culture of western civilization is primarily Christian, he reveals how it has gradually disintegrated under the impact of the secularism of the day.

As it was impossible within the compass of so small a book to discuss all the important doctrines of the church, Dr. Neill has limited himself to a consideration of the Christian view of man, claiming that it is "probably the most influential of all Christian ideas in molding Western culture."

This is, however, no pessimistic book, for the author firmly believes that we are now in a twilight period which is soon to be followed by "the dawn of a healthier, brighter day in the life of Christendom." — *John Schott,* Minister of Education, Presbyterian Church, Swarthmore, Pennsylvania.

Introduction to Religion. By WINSTON L. KING. New York: Harper & Brothers, 1954. 563 pages. Text edition, $4.50.

Admirably designed to reach the college student and the thoughtful general reader, this volume is a many-sided, comprehensive presentation of its subject. The author, who is now Dean of the Chapel and Associate Professor of Philosophy and Religion at Grinnell College, is well equipped by previous experience as a Congregational minister and as an army chaplain to appreciate the importance of effective statement in presenting a great theme. He writes in an easy, discussional style, without technical obscurities and his pages are never dull. In his interpretations he uses a combination of the historical, psychological, sociological and philosophical methods as a means of illuminating the richness of his subject matter. The reader is left in no doubt as to the profound importance of religion in culture.

Main headings of his arrangement are: What is Religion? Religion as Social Pattern; Religion as Salvation; and Religion as Question and Answer. Under the first, he reckons with unity and diversity among religions. Under the second, he takes up human community and religion, religious-natural groups, church and ritual developments. Under the third, ways of salvation are considered — by works, by devotion, by knowledge gained through mystical insight. Under the fourth, answers from the various religions are given to such questions as Whence do we come? With what or with whom do we have to do? What is man and whither bound? and Why do men suffer? What of religion and religions in the modern world? On all these questions the author's observations are perceptive and stimulating.

A glossary of less familiar terms and a well-selected Bibliography add to the value of the book. In the Bibliography, titles are grouped according to subject matter in the different chapters. Teachers will find this a usable text for assignments. Students investigating special topics will easily find guidance to pertinent references for further reading. Ever reader will find himself drawn on to think for himself about religion. — *Clarence H. Hamilton,* Visiting Professor, Union Theological Seminary, New York City.

Religion in Education
A SYMPOSIUM

"Religion in Education" is a broad and inclusive topic. Both religion and education are broad and inclusive terms. There are unlimited facets to each term. But each facet may throw light upon the underlying basic problem of religion in education in contemporary life.

The nine articles of this symposium do throw light upon the area in which so many of us are engaged. We are indebted to each author for his guidance and cooperation.

More articles on this topic are to follow in subsequent issues.

—The Editorial Committee

I

THE RELIGIOUS INSPIRATION OF OUR LEGAL TRADITION

JOHN J. WRIGHT
Bishop of Worcester, Worcester, Massachusetts

THE DESIRE to bring God back into general education is not at all inconsistent with out national traditions. It is merely restoring the recognition of the Creator which characterized all American educational and legal thought from the very beginnings until recent years.

The first teachers in America were the family and the church. Then came private religious schools. Next came religious schools aided by the state. Finally emerged state-supported and state-controlled public schools which still strove to include recognition and respect for both God and country in their curriculum.

Only in the last quarter century has there been a slow but steady trend towards systematic teaching that is increasingly secularistic and materialistic.

It should be noted that this new trend has not been the aim of most educators. Horace Mann, considered by many as the founder of the public school system, said in a letter to the Reverend Matthew Hale Smith: "Every one who has availed himself of the means of arriving at the truth on this point, knows that I am in favor of religious instruction in our schools to the extremest verge to which it can be carried without invading those rights of conscience which are established by the laws of God and guaranteed to us by the Constitution of the State."

Present-day school authorities have recognized the problem for some time. In the American Council of Education report of 1953, we read: ". . . to be silent about religion may be, in effect, to make the public school an anti-religious factor in the community. Silence creates the impression in the minds of the young that religion is unimportant and has nothing to contribute to the solution of the perennial and ultimate problems of human life. This negative consequence is all the more striking in a period when society is asking the public school to assume more and more responsibility for dealing with the cultural problems of growth and development. Therefore, it is vitally important that the public school deal with religion."

Thus, there has been fairly general agreement that it is not enough for the home and the church to teach religious truths, while the school completely ignores them. Such a procedure strongly suggests a conflict, especially to the mind of the impressionable young person.

In the Zorach decision, 1952, allowing

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the released-time program in the New York public schools, Supreme Court Justice William O. Douglas wrote:

> "We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom of worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man make necessary. We sponsor an attitude on the part of government that shows no partiality to any one group and that lets each flourishing according to the zeal of its adherents and the appeal of its dogma."

The Justice continued:

> "When the State encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions."

The legal tradition of almost any of the American states, certainly of those which stem from the days and the ideas of the authors of the original American tradition, will abundantly confirm the Justice's contention. The men who wrote the basic law of Massachusetts were typical of those whose thought became in so great measure the mentality of the American Republic. If we would recall how Christian that mentality was, we need only examine the thinking of the men of Massachusetts, for example, as that thinking is reflected in their traditional laws.

The founders of the Commonwealth of Massachusetts knew that the divine attributes of liberty and authority, analogously present among men, could only be reconciled in our topsy-turvy world if God Himself would somehow work among us into their reconciliation. Our fathers did not believe that it is enough for God to be in His Heaven in order that all be well with the world. They knew that Heaven and earth must work together if the earth is ever to achieve something, at least, of the order which prevails in Heaven, and if the sons of men are finally to win the freedom of the sons of God.

These men, for reasons of prudent realism, provided in their constitutions for the separation of the organized Church and the organized State; but their idealism, even in temporal matters, was nonetheless informed and inspired by the Judaeo-Christian tradition, and especially by the Revelation transmitted by the Church; and so there is reflected in the wise laws which they wrote for the preservation of liberty and authority alike a blend of the divine and the human, a happy medley of the hopes of earth and the will of Heaven.

The men who made the Bay State realized that in God's holy providence all society, religious and civil alike, and all legal traditions, both of authortiy and of liberty, exist for the perfection of human personality. They would have understood the magnificent implications of the doctrine which the late Holy Father, Pope Pius XI, so succinctly summarized: "It is according to the dictates of reason that ultimately all things should be ordained to man as a person, that through his mediation they may find their way back to the Creator. In this wise we can apply to man, to the human person, the words of the Apostle: 'all things are yours, whether it be Paul or Apollo, or Cephas, or the world, or life or death, or things present, or things to come; for all are yours; and you are Christ's; and Christ is God's'" (Encyclical Divini Redemptoris).

Hence the necessity, clear from Reason and confirmed by Revelation, that the law weigh all things in the scale that measures their effects on human personality. The celebrated Declaration of the Rights of Man, despite its debatable premises and its lamentable omissions, enunciated at least one proposition that, so far as it goes, is beyond dispute: "Ignorance of and contempt for the rights of man are the chief cause of public evils and the corruption of governments."

The men who wrote the laws of the Bay State were not thus ignorant nor thus contemptuous. The legal tradition which they fathered so respects human personality that even before a child is born the state is consecrated to protecting his human rights, his

rights of the unborn child are sacred in this accordance with the famous decision of a century ago, his right to inherit; indeed, the rights of the unborn child are sacred in this tradition under a double title: they are the rights of a human, and of a human incapable of placing his own right, and therefore with a greater claim, not a lesser, on the protection of the state as our fathers understood it. The law's insistence on the right of a child to be born has demanded, in our medical and normal tradition, certain acts of heroism which many in our day profess to find superhuman; but our forefathers considered heroism to be a duty, when there is question of the inviolable rights of human personality.

The child is not born immediately into society. Logically, at least, he enters that society, as our civil forefathers understood it, through the medium of his parents, or more precisely, through his family. In the Massachusetts tradition of law the family is the elementary social unit; for that tradition democracy meant a plurality of families, cooperating by consent, for the collective protection and promotion of those God-given natural rights which the family by itself might be powerless to secure for the individual person. But democracy meant, even more, sovereignty of the family in its own essential work of the rearing of children.

The development of the child's faculties, the formation and refinement of his character, his initiation to the requirements and the discipline of existence in society — all these are the work of the family, and no agency can supplant the parent, this typical American tradition considered, in these works. The consequent amount of legislation in our state protecting the right of the parent over the child is impressively large. Our forefathers followed Blackstone in his suggestion that the positive precepts of the law should correspond accurately to a natural necessity decreed by that divine Providence which has provided for the welfare of children, as never could the state, by implanting in the breast of the normal parent an insuperable affection, more imperious than any written law, and which not even the wickedness, ingratitude, and rebellion of children can totally suppress or extinguish.

And so, Massachusetts has traditionally recognized that the normal family is, in its own way, sovereign; only the abnormal inadequacy of a particular family places its members within the competency of the courts. Even then, whenever possible, it is the tradition of this American state to do all that artifice can do to supply the defects of Nature by providing the homeless child with the nearest possible approach to a family life and training. Reductively religious considerations made Massachusetts the first state in the Union to provide legislation which abolished, as far as possible, public institutional and "wholesale" bringing up of children in favor of foster homes where foster parents could in some degree supply for natural parents in the training of the human person within a human family.

This same tradition, for reasons rooted in like religious values, recognized the ends and the purposes of matrimony; they considered it the creative cause of the social unit, the family. Mr. Justice De Courcey, of the Supreme Judicial Court of Massachusetts, interpreted the tradition of his Bay State predecessors concerning the special dignity of the marriage contract in these rational and exalted words: "By the law of this Commonwealth marriage is regarded as more than a civil contract. After cohabitation, at least, it ripens into a status which affects the parties thereto, their posterity and the whole community . . . it is a change which, for important reasons, the law recognizes, and it inaugurates conditions and relations which the law takes under its protection."

In an earlier case, authoritatively described by Mr. Justice De Courcey as a basic case in Massachusetts jurisprudence, Mr. Justice Bigelow used no uncertain language. He said: "The law, in the exercise of a wise and sound policy, seeks to render the contract of marriage, when once executed, as far as possible indissoluble. The great object of marriage in a civilized and Christian community, is to secure the existence and permanence of the family relation,

and to insure the legitimacy of offspring. It would tend to defeat this object if error or disappointment with personal qualities or character were allowed to be the basis of proceedings on which to found a dissolution of the marriage tie." How far we have wandered from this sane and salutary concept, led or followed by recent courts, he who runs can read from our daily press!

The graduate from our schools finds himself protected on every hand by the legislation which our forefathers wrote to guarantee his right to choose his own work, to contract at will for payment, to acquire property and otherwise to enjoy the fruits of his toil. If these personal rights be struck down or arbitrarily interfered with, there is a substantial impairment of liberty in its long-established constitutional sense, a sense historically acquired from religious ideas and norms.

Something of that sense, as our forefathers understood it, is expounded by Mr. Justice McReynolds in a classic decision interpreting, among other things, the Constitutional understanding of personal liberty. He said: "Without doubt, it denotes not merely freedom from bodily restraint, but also the right to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children, to worship God according to the dictates of his own conscience, and, generally, to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men."

This is a decision in the letter and spirit of the legislative tradition of the general American community. Behind that tradition is the testimony of human reason in its highest moments and the racial remembrance, at least, of the revelation which God made to Israel of old through the prophets, and which He perfected in the teachings of Jesus Christ. No one can read these cases and fail to recognize that the men who wrote our law were the products of a tradition of religious faith, a tradition whose genealogy goes back through the great Scholastics to the Fathers of the Church, to the Mount of the Beatitudes, and to the heights of Sinai. The law of this Commonwealth, as our forefathers wrote it and as our courts have transmitted it, is religious in its inspiration and in its letter.

The United States Supreme Court, speaking by Mr. Justice Brewer, once permitted itself to declare in remarkably direct terms the religious, indeed, the organized *Christian* character of the American tradition. The Court said: "If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: the form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies with prayer; the prefatory words of all wills, 'in the name of God, Amen'; the laws respecting the observance of the Sabbath, with a general cessation of secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet, the multitude of charitable organizations existing everywhere under the Christian auspices . . . these and many other matters which might be noticed add a volume of unofficial declarations to the mass of formal utterances that this is a Christian nation."

So far the words of the Court; nor is their import obscure. Without prejudice to the strict religious tolerance that obtains for all faiths, without disparagement of the notable influence on our national life of the devout members of other faiths, this nation is in its law and its life a Christian nation; the traditional habits of mind and attitudes of our people, as well as their institutions and laws, are those which have been developed under the dominance of the Christian faith, embryonic in the promises made to Israel, born together with the Church on Pentecost 2,000 years ago, and coming to maturity with a strength so vital that it communicated itself to the cultures of those peoples who once made Europe great and America possible.

The American tradition came into autonomous existence, so to say, with the Declaration of Independence. Too often in our classrooms the Declaration of Independence is referred to in passing as if it were of antiquarian interest alone. It seems to be presented only as a declaration of grievances in rebellion against a British king long dead.

The greatest significance of the Declaration of Independence lies in the first few paragraphs which voice the American idea of government and life. Not to know these is not to know the very heart of the American legal tradition.

The essence of the Declaration is an appeal to God, the Author of life and of all human rights, to justify the rebellion of the Colonies against the King and Parliament of England.

Actually, God is mentioned in the Declaration four times. Each mention of Him is made, not in a merely pious, off-handed way, but in a deliberate and significant manner.

In the first version of the Declaration of Independence, Jefferson wrote the name of God but once, but he did this in a very crucial way. This mention is in the first sentence:

> "When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

It is plain that Jefferson justified this momentous severance of national relations by an appeal to the "law of nature." It was, in other words, an appeal to a "higher law," a law established by God through creation and instilled on the minds and in the hearts of men and in the nature of things.

To this "natural law" all are subject whether as individuals or as nations. It is the foundation of any justifiable revolution.

The second mention of God appears in a revision Jefferson made of his first draft. Here he wishes to emphasize that our fundamental liberties, which we receive through this "natural law," derive ultimately from God. Thus, he rules out a sort of deism which would put everything in the laws of nature. We read:

> "We hold these truths to be self-evident — that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

In his first draft Jefferson had written: ". . . and from that equal creation they derive rights inherent and unalienable."

In his own hand he changed this phrasing to read: "endowed by their Creator with certain unalienable rights."

Founded on the same basis of natural law is the right of rebellion against a tyrannical abuse of authority which would violate the rights of the individual, the minority, or the majority. The American Revolution, in which our nation was born, carried into effect this fundamental truth of God-given natural rights which are superior to all human institutions, legislation, or authority. We read in the Declaration:

> ". . . whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Thus, in these few incisive sentences written at the very beginning of the life of our nation all possibility of totalitarian dictatorship or of an omnipotent state was eliminated. A simple loyalty to these first principles of our government set forth in the Declaration of Independence will save us from the pitfalls of tyranny. But if recognition of our dependence on God should ever be stricken from our theory of government or our way of life, we would have reason to fear the suppression of our liberties and the deification of the state.

God is next mentioned in the Declaration at the beginning of the last paragraph. Jefferson had written:

> "We, therefore, the representatives of the United States of America in General Congress assembled, do, in the name and by the authority of the good people of these States, reject and renounce all allegiance. . . ."

The "Committee of Five" left this unchanged.

But now it came to the Congress. They inserted after the words "Congress assembled," the phrase, "appealing to the Supreme Judge of the World for the rectitude of our intentions." Congress too, apparently, wanted to go on record as finding in God the justification for the new American Nation.

In the last sentence of the Declaration the Congress did it again. Into Jefferson's copy they inserted after the words "support of this declaration" the phrase, "with a firm reliance on divine Providence. . . ."

Thus they made a final act of prayerful faith in God, the Creator and Judge of the world and of men.

God appears in this basic document of the American tradition, then, as Creator, Judge, Provider and the Source of all our basic rights: in other words, just as He is conceived of in the Judaeo-Christian tradition. He is woven inextricably not only into the texture of the document but into the fabric of our national philosophy of Government.

There is no doubt that our Founding Fathers firmly believed that a rejection of God would be a rejection of the American government as they understood it. They would certainly be deaf to any plea for a "secularist" or non-religious way of life such as is pleaded for by some circles of thought today.

In the Declaration of Independence alone we have an answer to those who would seek to banish God from our schools or any other public institutions. Just to read it in the classroom is to make a profession of faith. It is to proclaim the basic religious character of our civil tradition.

Nowhere is this character of our national inspiration better typified, we may note again, than in the Massachusetts tradition. The men who most contributed to the early building of that tradition subscribed to a theology which the more ancient faith was bound to eschew as heretical; they preached certain moral conventions which their own sons and daughters have felt free to relax as excessively austere. But lament as one may their dogma and fret as one may at their restraints; for this may their names never die: *the men who wrote our law feared God, and they were resolved never to fear any man.*

They feared God with a holy and a wholesome fear, and because they did, they wrote into the Preamble of the Constitution of their State devout words of homage to their Creator, a recognition of their dependence on Him, and a prayer for His direction in the mighty task of building here their Commonwealth. Because they feared God, they did not talk glibly of a "freedom to worship God" which they had no intention of exercising or implementing. Rather, they wrote in the second article of their Constitution words of right and duty: "It is the right as well as the duty of all men in society publicly and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the universe. . . ."

Such provisions as these strike many ears in our days as "reactionary," certainly ultra-conservative. They seem to a few to be "shackles" binding us to the past. But, the conservatism of our forefathers was not designed to enslave us in the name of the past, but was calculated to save us from enslavement in the name of the future. It recognized that hard-won liberties can be speedily lost under the seduction of easily promised future freedoms, that the God-given heritage of the past and the sacred liberties of the present can be sacrificed in the name of a future which may never be, which perhaps were better not.

The conservatism of our forefathers is particularly saving in time of crisis; it reminds us that there will be, when the tumult and the shouting die, no new heaven and no new earth. It reminds us that the citizens

of the brave new world to be, will still be men, not gods. It reminds us that any future world can only be built out of whatever good survives from the old. It warns us never to hold lightly the good which our forefathers built so patiently here in this land; never to gamble with the liberties which are the heart and soul of that good; never to permit the religious faith to grow cold which taught us those liberties; never to forget the blessings on our tradition by which Almighty God has confirmed the wisdom of these who, building it, honored Him and His chief creature, the spiritual person.

Yet even in our land are sometimes heard the voices of new prophets who spread a teaching forgetful of our fathers' God and of their reverence for the dignity of the human person. These new teachers write their laws without reference to God and, ignorant of His Scripture with its warning that we put not our trust in princes, they propose, sooner or later, a government of men, not laws. They talk little of the family, less of the sovereignty of parents, and not at all of the spiritual roots of personality. They speak rather of race, of tribe, of class-consciousness, of nationalism. They hold in contempt or violently assail the earthly beginnings of the Kingdom of God, and they boast of their readiness to build, without the help of Heaven, a self-sufficient City of Man. They repudiate the religious revelation which is the heart of our tradition of faith and they reject the legal concept of objective *Natural Law* which was the heart of our tradition of freedom. The phrases which meant so much to our founding fathers that they enshrined them in the basic documents of our national life — phrases which spoke of *Natural Law* and of *God's authority* — "the laws of nature and of nature's God" — have no meaning whatsoever for many of those who now seek to write or construe the laws of our land and shape its educational policy.

People tell us blandly: "Our Supreme Court is no longer a 'natural law' court." Or concerning legislation governing education, marriage or other partially moral matters, they assert: "Our democracy is strictly secular." Its citizens may singly reverence God and the moral law, but the State is not concerned with sacred matters nor with religious values!"

All this may be, but it was not always so. Some of the men who occupy our courts may not believe in the natural law, but the greater men who found them did so believe; *this is why our courts exist.* Our democracy may have become immoral and un-religious in days of confusion and of indifference — but in the days of its original inspiration and initial strength it talked of the endowments man has from his Creator and of his consequent accountability to God; *that is why our Republic came to be founded.*

No defense of Christianity and of the values which it taught our forefathers could be more effective than the present straits to which these new prophets, contemptuous of the faith, have reduced the world. Nothing could better warrant meditation on the lesson our forefathers learned so well, a lesson that the Catholics of Poland taught Catherine II of Russia: "We love *liberty* and therefore we love *religion* even more, we are free because we love religion. We shall not deny our religion lest we straightway be deprived of our liberty."

It is undoubtedly considerations of this character which have caused the notable increase of preoccupation with the necessity for religious education somehow being coordinated, if not integrated, with the general education provided in all our schools. This preoccupation is reflected in the universal interest aroused by Father James Keller's provocative book *All God's Children,* a popular but powerfully persuasive statement of the place our national tradition would seem to accord religious values in total education.

This same preoccupation has found expression by representatives of the three major religious traditions in America, all appealing to our national heritage as requiring the restoration of religion to a proper place in the classroom, quoted by Father Keller.

First, here is a Jewish view. In the book, *American Education and Religion,* edited by F. Ernest Johnson, Simon Greenburg wrote "A Jewish Educator's View." He said:

> "The schools cannot be said to be teaching history at all, if they eliminate completely whole areas of vital human experience. Religion and religious institutions have been determining factors in the evolution of civilization. To omit a study of them in a course of history, is to pervert history. The same is true of the relation of the great religious literary monuments to the history of literature generally. Nor can one honestly dodge the religious issue in the teaching of science and philosophy.
>
> "In those matters it is the public school educator rather than the religious leader who should be the active proponent of the proposal. He should maintain that he perform his task as an educator whose duty it is to evaluate objectively the forces at work in human history, without including the factors of religious institutions and religious literature into his curriculum. It is most unfortunate that so-called secular educators have not spoken up vigorously in behalf of the inclusion of the Bible in a course of literature, and of Church history into the courses in history."

A Protestant point of view, presumably representative, was given in December, 1952, by the National Council of Churches of Christ in the U.S.A. meeting in Denver, Colorado, which said:

> "A way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established. . . . On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. . . . In some constitutional way provision should be made for the inculcation of the principles of religion . . . within the regular schedule of a pupil's working day."

A month before, in November, 1952, the Catholic Bishops of the United States made the following statement at the close of their annual meeting:

> "To teach moral and spiritual values divorced from religion and based solely on social convention . . . is not enough. Unless man's conscience is enlightened by the knowledge of principle that express God's law, there can be no firm and lasting morality.
>
> "Without religion, morality becomes simply a matter of individual taste, of public opinion or majority vote. The moral law must derive its validity and its binding force from the truths of religion.
>
> "Without religious education, moral education is impossible. . . . But if religion is important to good citizenship — and that is the burden of our national tradition — then the State must give recognition to its importance in public education. The State therefore has the duty to help parents fulfill their task of religious instruction and training. . . ."

Perhaps these voices bespeak a return of our divided religious community to certain basic values which animated civic life when the national community was more single in spirit and more clear in purpose.

II

Religious Values
IN PUBLIC EDUCATION

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RELIGIOUS conviction has played an important part in the evolution of public education in the United States — in the intimate relationship between belief and schooling in the colonial settlements; in the encouragement the founding fathers sought to give religion and morality through the schools; and later in the way the followers of the Judaeo-Christian tradition contributed to the public school movement in the 19th century. Indeed, the central concept of human dignity, imbedded in the Constitution and the Bill of Rights, and dramatized in "the American dream," is essentially a derivative of religious conviction. These significant relationships were not historic accidents.

However, as the nation began to lose its ethnic and cultural homogeneity in the middle of the 19th century, it became apparent that new distinctions were necessary in public education. Horace Mann replied to an advocate of the teaching of doctrinal religion in the public schools,

> "It is easy to see that the experiment would not stop with having half a dozen conflicting creeds taught by authority of law in different schools of the same town or vicinity. Majorities will change in the same place. One sect may have the ascendance today; another tomorrow. This year there will be three Persons in the Godhead; next year but one; and the third year the Trinity will be restored to hold its precarious sovereignty until it shall be again dethroned by the worms of the dust it has made."[1]

Although public education was gradually and generally removed from sectarian control during the 19th century, the presumption remained that education was concerned with basic ends of the Christian ideal. It was only in the 20th century that this perspective began to diminish, largely because of what is usually described as the increasing secularization of life in the United States.

The forces which slowly undermined the classical-humanistic tradition in public education helped to re-direct the work of the schools toward more secular ends, frequently clustered around the idea of education for responsible citizenship in a democracy. However, the pressure of events during the depression and World War II, and the grim realities of the post-war world have led to a widespread inquiry as to the actual values which public education is supposedly seeking to encourage. It is reasonable to ask, as some have done, whether the public schools should not restore systematic emphasis on the Judaeo-Christian tradition which contributed so much to the foundation and growth of democracy in the United States. However, to suggest that even this tradition be "taught" in the schools of a free people is to confuse religion and man's spirituality. It is one of the happy co-incidences of history that the United States has recognized and encouraged both, that is, man's right to believe as he sees fit and his right to the free exercise of religion to express that belief.[2]

It is the purpose of this paper to suggest that public education can and must nurture the spiritual side of human beings as well as their biological and psychological sides, but it must do this without "teaching religion" which in the American tradition is a strictly

[1]Reply to Rev. H. H. Smith (Boston 1847), quoted in E. P. Cubberley, *Readings in Public Education in the United States.* Boston, 1934. p. 208.

[2]See Jacques Maritain, *Man and the State.* Chicago, 1951. The observations of this distinguished contemporary Catholic philosopher with his European perspective are highly relevant to the present discussion.

private matter, quite beyond the competence of government. In recent years many responsible groups have sought to re-define the issues involved and to indicate how best public education can encourage the moral and spiritual sides of young people without trespassing on their private rights of belief and of the exercise of their religious convictions. The result of the work of these groups has pointed toward a general agreement which offers a clue to a way of resolving an old dilemma with which public education is newly faced.[3] Although this agreement is far from universal, it is substantial and may be said to include at least six basic elements:

(1) a conviction that the American tradition will not permit instruction in the public schools, colleges, or universities designed to prescribe to an individual what he should believe. By constitutional proscription and legislative enactment, belief in the United States is exclusively a private matter, reserved wholly to the individual.

(2) a recognition, however, of the right of parents to send their children to non-public schools to be educated under the pattern of their own religious belief. The exercise of this right, however, does not relieve parents of their obligations as citizens to public education.

(3) an appreciation of the debt of public education to the support of religious groups, and a consequent desire to maintain healthy relationships between religious institutions and the public schools to strengthen their several contributions to the moral and spiritual vitality of young people.

(4) a realization that the public schools must increase "religious literacy" among young people — specifically that is, an awareness of the historic contribution of religion to civilization, and of its role in contemporary life.

(5) a conviction that public education has to encourage in young people a recognition of and a respect for the part belief plays in the life of man.

(6) a conviction that public education has a mandate to honor, and to persuade young people to honor in themselves their own private quest for meaning in life. The public schools must be meticulously neutral as to any religious sanctions used in the quest, but they cannot be neutral about the quest itself, nor to the way it endows the legitimate ends of public education with vitality and direction.

With reference to this last element, Dr. Ordway Tead has observed,

> "How absolute each individual finds these values to be is in the first instance, a matter of his own judgment and his background of education. But it is my own profound conviction that we find in human experience that the mandate to achieve, to struggle to realize values of a progressively qualitative character, is an absolute and not a relative demand which life makes upon us."[4]

For education to fail to recognize the importance of that demand is to cut out the heart of the educational process. Since the protection of the liberty of Amercan democracy requires the deepest and fullest allegiance of which its citizens are capable, public education has to imbue young people with a sense of dedication and commitment to the moral and spiritual values which are the bulwark of that liberty fully as much as are the values in the social, political, and economic realms of human activity.

[3]The agreement may be seen best in a series of statements by responsible groups explicitly concerned with public education. Among the more important of such statements are: The White House Conference on Children in a Democracy, *Children in a Democracy.* Washington, n.d.; John S. Brubacher, ed. *The Public Schools and Spiritual Values* (Yearbook of the John Dewey Society), New York, 1944; The American Council on Education, Committee on Religion and Education, *The Relation of Religion to Public Education: The Basic Principles.* Washington, 1947; The Department of Elementary School Principles (Yearbook), *Spiritual Values in the Elementary School.* Washington, 1947; The Educational Policies Commission, *Moral and Spiritual Values in the Public Schools.* Washington, 1951; The Committee of the American Council on Education, *The Function of the Public Schools in Dealing with Religion.* Washington, 1953.

[4]Ordway Tead, "Religion in the Municipal Colleges," in F. Ernest Johnson, ed., *American Education and Religion. The Problem of Religion in the Schools.* New York, 1952. pp. 122-123.

However, since we are so heterogeneous a people, it would be unthinkable to seek to accomplish that end by hoping that any one religion might be "taught." For example, there are those who see promise in a "common denominator," and in the words of Father Paul Reinert, in "weaving those common truths into a curricular content that would be acceptable to everybody."[5] Father Reinert quite properly points out the futility of such a course because in a free society belief is concrete, specific and positive. Only in a highly homogeneous society would such a course be at all possible, and even then it is questionable whether it would be desirable. Man's spirituality is antecedent to his religion, and the end in the public schools is not to endow young people passively with a uniform pattern of belief, but to instill in them an awareness of the importance of their beliefs. Public education by invigorating their capacities for belief can enhance the integrity of young people, leaving the question of the content of beliefs and the sanctions for them to the individual, his family, and his religious affiliation.

The balance of this paper is divided into two parts, one examining the theoretical bases of a proper public school program for emphasizing religious values, and the other pointing out some of the practical implications of the theory.

I

If anything of real importance is to be done, through public education, to enhance the moral and spiritual vitality of the nation, it must be done under the direction of responsible public school authorities and by properly qualified and appointed public school personnel. Furthermore if this emphasis on values is as important as it is suggested here that it is, it is important throughout the life of the school. The whole of the curriculum is involved, and all extracurricular activities. The nature and quality of the school's administration and supervision, and of its counseling services, and the whole pattern of examinations by which the school evaluates the work of children, all have an impact on the values created in and by children. Finally, any program worthy of the name will have to draw heavily on the community at large for support and help. Indeed, it is unlikely that any proper program is at all possible unless it is a reflection of deep-seated convictions and understanding in the community.

The agreement referred to above actually points to a three-fold responsibility for public education — to provide for all children (1) what might be called religious literacy, (2) maximum possible psychological poise, and (3) essential moral and spiritual integrity. A few words about each are in order.

Religious Literacy

It is actually impossible to imagine a proper program of education which fails to recognize the intricate and far-reaching relationship between man's religious beliefs and his quest for a better life. Public education must then — from the first days of schooling through the last years of the university — in ways appropriate to the maturity of the students help to acquaint them with the historic contributions of religion to civilization.

The record of history, for example, to a very important degree is the story of man's search to find and realize meaning in life. To treat in the schools the Middle Ages, the Reformation, or the growth of democracy in Great Britain or the United States with only casual reference to the religious dimensions of the narrative is to be guilty of a serious distortion.

Likewise in literature and art, both in terms of reference, imagery, and idiom, and in the more fundamental terms of the aspirations of the artist, religious concerns have been powerful sources of motivation. We have been guilty not only of minimizing our own cultural history in this respect, but also of ignoring the great religions of the Middle East and the Orient. One need go no further than the immediate problems of our relationships with the Indian, Chinese, and Moslem people of the world to realize the tragedy of such an omission.

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[5]Paul C. Reinert, S. J, in *Religious Education*, March-April 1954, p. 72. See also "Religion and Philosophies of Education," by George N. Shuster, Theodore M. Greene, and Isaac Berkson, *ibid.* pp. 78-92.

The practical problems involved here are legion — the over-crowded curriculum, lack of adequate textbooks, deficiencies in the training of teachers, etc. — but they are problems amenable to reason and will. The question, to take one example, of which text of the Bible to use in a school can readily be answered once the necessity is recognized of having children of widely diverse religious backgrounds develop an appreciation of the Bible at all. The choice is not between an ideal solution, and one less ideal, but between some contact with this great repository and none at all for millions of children.

The case for encouraging religious literacy in children is a radically different matter from urging sectarian control of public education.[6] It is one thing to "teach the beliefs" of a particular religion, and quite another to teach children to appreciatate how profoundly important has been the impact of religion upon the course of civilizaton. Justification of the latter in the final analysis is found in the need for awakening the American people to the necessity of clear beliefs as they tackle the complex problems of our global, technological civilization.

Psychological Poise

All human activity or behavior is a function of some value sought or acknowledged. The second emphasis suggested by the above agreement concerns the public school's responsibility to help all children appreciate that their lives constantly demand of them moral and spiritual judgments, which vary, of course, with the complexity of the behavior and its relationship to one's self and to others.

Beginning with the simple efforts in the lower grades to temper the relationships of children with consideration for others through mature discussions in high school and college of the rights and responsibilities of citizenship in a democracy, education is dealing with issues which are moral and spiritual as well as intellectual. The democratic verities certainly are convenient, useful operating principles, but they are also more important as tangible evidence of an inspiring vision of man and of the human community.

Likewise the exacting moral demands of mathematical and scientific proof must be recognized along with the significance of the right of free inquiry which in western civilization owes so much to the struggle of man for religious and political liberty. Nothing is to be gained by distorting the record which has its bleak pages, to be sure, but one thing seems certain: the human spirit is possessed of an unquenchable curiosity. That curiosity is made coherent and productive by a value system. Science after all is based on a conviction which has a religious quality to it that the search for truth is worthy of man's best efforts.

The reasonable, mature individual is one who has gathered his values together in coherent form and is able and willing to live by them. The quality of those values may be said to be either moral or spiritual, but what gives them their creative efficacy is the sense of dedication and commitment, religious in character, which the individual gives to them. It is a foolish, if harmless exercise to try to prove that our way of life is better than — say — the life of a South Sea islander. The pragmatic test may provide extremely useful comparisons, but it is our faith in our values which endows our way of life with validity for us. Sanctions for that faith, that is religion, are strictly of no concern to public education, but the public schools must help children develop that poise which comes only as they fashion a synthesis of their values and develop the faith to live by them.

Moral and Spiritual Integrity

The final emphasis is a culmination of the first two. It concerns the responsibility of public education to encourage young people to honor their own quest for meaning and their struggle to define their values; to help

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[6]The author is thoroughly convinced of the validity and the desirability of the historic American tradition of separation of church and state in education, as in other areas of our life. That tradition has been so well analyzed that no discussion of it seems necessary here. See R. Freeman Butts, *The American Tradition in Religion and Education.* Boston, 1950; Leo Pfeffer, *Church, State and Freedom.* Boston, 1953; and Ansom Phelps Stokes, *Church and State in the United States.* 3 vol. New York, 1950.

them determine which ideals are true and why, and to help them find a sense of dedication and commitment to those values. The process is tortuously slow and education has literally to lead children out of their legitimate lesser and more immediate purposes into a concern for the transcendent mysteries of life.

The child who aspires to be a physician may be pursuing a very appropriate goal for him, but the school has to help him see that the choice is a valid one. The criteria for establishing that validity include many immediate questions of value — the student's abilities, the seriousness of his interests, and the likely demands on him of such a calling. Beyond these relatively simple values, however, lies the question of whether such a choice promises to draw forth the fullest expression of his humanity. An affirmative answer to such a question is an exacting measure of the individual's moral and spiritual integrity.

II

Purely for the purpose of illustration, four basic areas of school studies have been selected to make clear the implications of the three emphases just described. There is no pretense that the suggestions offered here are the only or necessarily the best way of accomplishing the end in view.

(1) *The social sciences.* — Whether a school has studies in the social sciences running in sequence from one year to the next, or whether it offers only a series of unrelated courses, e.g. American History, modern European History, Problems of Democracy, etc., the problem of selecting materials has become critical. The body of knowledge in the socal sciences is so vast that the questions of what to teach, and when, and how are real and pressing. In the light of the commitment to moral and spiritual values sought here, public education ought in selecting materials for the social sciences to use a criterion such as, "What have been man's abiding problems and how has he attempted to solve them?"

This criterion can bring into clear perspective the range of values man has lived by. For example, questions of how he has sought survival in the struggle for existence involve economic and technological facts and the values behind them. Likewise, man's relationships with his fellow men, always a thorny problem, can introduce the study of law and custom, of the role of constitutions and political institutions, and of the ethical and psychological necessities of social life. Running through these and many other areas is the basic question of why man's beliefs have led him to move in one direction instead of another. Specifically, it is more important to know why Luther took the course he did than it is to know that he lived in the 16th century and helped to initiate a wave of religious protest.

The question of who is to define "man's abiding problems" has to be answered by responsible school authorities including especially the teachers. They will naturally have to look to the best thought in the social sciences for guidance, but they can not escape the necessity of making the basic decision. In such an approach, it must be noted, the role of belief in history will necessarily be one, and of course not the only item to consider. Similarly, the ways in which various religious beliefs have affected man's history will inevitably have to be asked. These suggestions are simply illustrations of what is generally called the factual study of religion, but a study related to the whole context of human life and thought, in so far as the social sciences are concerned.

(2) *Mathematics and the natural sciences* — The problem here is more complicated than in the social sciences because of the exacting demands of the natural sciences. It would be presumptuous of a public school to attempt to provide opportunities for large numbers of children to engage in bona fide scientific experimentation. Genuine experimental situations are costly to devise. However, the meaning of the scientific method, and its role in solving problems may profitably be explored. Simple experimental situations can be devised, as they have been in so many schools, through which children in large numbers may be introduced directly to the complex problems of scientific proof,

of the nature of experimentation, and of the meaning of the concepts of science.

In fact, it may be that a proper clue to the teaching of mathematics and science can be found in a consideration of the concept of nature, whether earthly or supernatural. If this were started early enough and carried through the junior high school years, the foundation might be laid for serious studies in the upper years of very advanced quality. The unfortunate pre-occupation with rote memory, drill, and mechanical solutions of exercises, characteristic of some contemporary mathematics and science teaching can hardly be construed as increasing either a student's understanding of science or his respect for the demands of free inquiry, the prime mover of scientific discovery.

In contrast, the approach suggested would encourage the curiosity of children about the important ethical and social questions which occur persistently to them. It would invite systematic attention to that abiding question children have — "why" is this or that so, and almost certainly would lead to clarification of the crucial questions of proof, belief, and faith. After all, science is in a very real sense a reflection of man's faith in his ability to comprehend the vast mystery of the universe.

To those who fear that this approach would fail to "train the scientists of the future," there is a simple answer. It is doubtful that the world's great scientists owe their competence to the perfunctory rendering of twenty repetitive algebra problems daily, or to the balancing of chemical equations ad nauseam. Quite on the contrary, this approach would be interested in cultivating the very curosity the scientist needs, and it might make possible some really advanced scientific and mathematical studies for those who will do the creative scientific and technical work of man in generations to come. And it would mean for all children an appreciation of and acquaintance with nature and human nature far more substantial than the sadly diluted and distorted version of the lore of the scientists which is so often all they get out of mathematics and science.

(3 and 4) *Languages and the Arts Including Literature* — In order to identify the last two areas, a distinction needs to be made. Traditionally, public education has offered studies in language and literature, and as a sideline, in some of the arts. As emphasis on foreign languages has declined recently, there has been a parallel increase in the attention given the vernacular. Literature which until quite recently was English "classical literature" has come to include more emphasis on American literature, although with the decline of foreign language teaching, there is little or no place left for any non-English literatures in either the original or in translation. In the arts a disastrous ambiguity has existed. The historical or comparative study of art has had a modicum of respectability but artistic expression as the manifestation of a healthy outlet for normal children has been given proper recognition only grudgingly until quite recently, especially at the secondary level. And yet the arts express man's spirit at its best.

Perhaps the clue to the place of moral and spiritual values in language and the arts is to ask two questions: why do human beings try to communicate with each other, and what is it they seek to communicate? These questions lead to a wholly different appraisal of the educational value of the teaching of language, literature, and the arts.

From a negative point of view, they tend to diminish to the vanishing point some of the absurdities perpetrated in the name of language and literature. Stated positively, the answers help to bring into proper focus the degree to which man is an aspiring being and the importance to his life and well-being of expressing those aspirations clearly. Are not those two ideas simply concrete examples of the purpose of teaching moral and spiritual values in the schools?

For example, the Christian Bible, and the literature of the other great religions of man are both important historical documents and inspiring sources for the studies of children. Of course, it is ridiculous to deny that there is disagreement as to what the Bible is. Protestant, Catholic, and Jew may each have profoundly serious reasons for his conception of

what it is and why it is important. It seems absurd, however, to ignore both the document itself and its impact on human history, literature, and art, not to say language.

Public schools must not deal with the validity which various religions or sects attach to their sacred literature. However, if they can not discuss dispassionately the fact that such literature exists, and as much of its content as may be relevant and meaningful to pupils, then it is futile to profess to teach literature and art in public education. For the religious aspirations of man and his moral and spiritual insights are one, and admittedly not the only one, of the main springs from which his literature and art have flowed.

In fact, one difficulty here is the danger of construing the concept of literature too narrowly. Some of the great documents of civilization, though political in their import, are literary masterpieces even though they have not had the benediction of being included in text books of English literature. Their debt to the Bible and to the vision of man which emerges from its pages is all too seldom acknowledged.

The distinction, previously referred to, is now seen to involve the difference between methods of communication and the substance of what man tries to communicate through those methods. The "language of words" is more immediately useful to man than that of the oils of the painter, or of the harmonies of the composer. They are all languages, however, each with a contribution to make to man's quest for truth.

The public schools must provide the best possible education for children in the several "languages" — verbal, graphic, and aural. Such education in the skills of language must not be divorced from what man has sought and is seeking to communicate through those skills. Language study at best is a demanding task, but it becomes hopelessly deadly to children if it is isolated from the meaning language seeks to convey. In this area, as with the social and natural sciences and mathematics, it is essential to see the teaching of moral and spiritual values in their proper relation to the whole of man's activity.

The child scribbling with his crayons may never become a Van Gogh, nor his neighbor who toys with blocks a da Vinci. Yet both children are manifestations of an eternally vital spirit in man and the cosmos. Their creations, nurtured through the formative years, may one day have a relevance beyond the imagination of any teacher.

This is not to say that at the proper time and in sympathetic ways children should not be introduced to thoughtful and exacting criticism, both of their own work and of the works of the masters. Children really prefer to work toward higher standards when they see the reasons for and relevance of those standards. All human beings, but especially children, have ideal images of what they may become, and it is the school's highest responsibility to help children deepen and enrich the nature of those ideal images which in essence are moral and spiritual.

To expect a child to admire Shakespeare's plays because Shakespeare is great involves a tragic confusion. Shakespeare is "great" only because his books contain the record of greatness. The books themselves after all are only a record of what he wrote, of the aspirations he sought to narrate. The issue is rather one of asking what it was that Shakespeare, or any other human being sought to communicate, and how did he do it. Stated in this manner, the pedagogical problem becomes far more clear, if much more demanding of the school and its teachers.

The emphasis on moral and spiritual values envisaged here in the languages, literature, and art, and in the natural and social sciences admittedly involves the danger of trespass by the public school on private rights of faith and belief or individuals. Continual vigilance, and consummate tact, patience, and humility are obviously necessary on the part of teachers, parents, and the children themselves. The alternatives to accepting the risks of such a program are not other ideal solutions. There is rather the frightening possibility of the denial of values themselves by omission and neglect on the part of the school.

Those who challenge the idiom of this position, lamenting in particular the termi-

nology, religious values, must not overlook what this paper suggests as crucial for democracy in the United States — a dedication and a commitment by young people, religious in character, to the moral and spiritual values of democracy. Systematic formulation of such commitments, and of the sanctions to buttress them is the province of the theologian, the religious philosopher, and the pastor, priest or rabbi. However, that fact does not diminish a bit the religious quality of the commitment itself.

It may be that one day public education will find a way of expressing the essential truths of all religion, for there are those who are persuaded with Prof. Paul Tillich that

> "Others are waiting for a religious answer which does not destroy reason but points to the depths of reason; which does not teach the supernatural, but points to the mystery in the ground of the natural; which denies that God is a being and speaks of Him as the ground and depth of being and meaning; which knows about the significance of symbols in myth and cult, but resists the distortion of symbols into statements of knowledge. A theology which takes this position, which preserves the intellectual honesty of the intellectual and expresses at the same time, the answers to questions implied in man's existence and existence generally — such a theology is acceptable to the intellectual (and to many non-intellectuals as well). It prevents the turn of the intellectual toward religion from becoming a matter of romantic concessions or of self-surrender to authority."[7]

Meanwhile, public education must continue its effort to make young people competent in the exercise of their rights and duties as members of a democratic community. Recognizing that the crux of that process is the faith young people have in themselves and in the power of the human spirit, the schools must help them make that faith explicit — in their regard for integrity and honesty, in their allegiance to the right of man to inquire freely, in their self-respect and respect for the person and beliefs of others, and in the humility with which they accept the grand design of the infinite, however privately they elect to define that design. A wise student of contemporary American life, Prof. Lyman Bryson, has drawn attention to a perspective the public schools need for this great responsibility. He wrote, in speaking of a world civilization,

> "Our social and political democracy was founded on a spiritual democracy and those who cannot be democratic about the ultimate sanctions by which men live and act cannot really believe in freedom, except as an arena where their absolute truth will prevail. It is difficult to discuss this question with most men because they are made uneasy when anyone suggests a really searching tolerance. They want to be tolerant on the level of conduct, since on that level their virtue is not much more than good manners or amiability. They are not brave enough to be tolerant on the level of belief and ultimate sanctions when tolerance is a great virtue and a great achievement."[8]

Teachers who in the last analysis are the ones who have to accomplish the task will find inspiration for their work in Perry Miller's estimate of Roger Williams,

> "By exposing false conceptions of purity and loyalty, he opened the way for self-distrusting, undogmatic and yet firm resolution to seek for those goals in which alone the soul of man finds fulfillment. So indeed he does remain the symbolic embodiment of that heroism which resists all those who, under whatever slogan, would force the conscience to things it cannot abide. . . . In the end, it may be that he is most valuable to us because he incarnates the fighter for ends who keeps always present to his consciousness a sense of his own fallibility, of his own insignificance, without ever for that reason giving over, without ever relaxing, the effort."[9]

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[7]Paul Tillich, in "Religion and the Intellectuals," *Partisan Review,* series No. 3, New York, 1950, pp. 138-139.

[8]Lyman Bryson, *The Next America.* New York, 1952. p. 226. See also Carl L. Becker, *Freedom and Responsibility in the American Way of Life.* New York, 1945, and Robert Ulich, *Man and Reality.* New Haven (The Hazen Foundation), n.d.

[9]Perry Miller, *Roger Williams. His Contribution to the American Tradition.* New York, 1953. p. 257.

III

The Public Educator's Dilemma
IN THE COMMUNICATION OF VALUES

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THE DISTINCTION between a verbal response and a behavioral response is an obvious one; but it is nonetheless crucial in any attempt to define clearly the problem which confronts educators who are concerned with the teaching of values. This distinction calls to our attention the differences that may exist between the value principles and individual claims to hold and those which actually provide the basis for his day-by-day acts. I am not here pointing to the inconsistency which can often be noted between a person's alleged value principles and his actual daily behavior; I am rather pointing to the difference that often exists between *two sets of value principles* — those which an individual claims to hold, and those which, in fact, are his guides in the daily affairs of his life. He may never have clearly formulated his real value principles, that is, the value principles on the basis of which he actually operates; it is his behavior, if it were to be observed over a sufficiently long enough period of time, which would reveal what these real value principles are. And it is this day-by-day behavior which constitutes his most effective means of communicating the values in which he really believes.

The first and perhaps most important point in this article is that the parent, the teacher, the club leader, and the religious leader — those adults who most influence the learning of children and youth — communicate their real values far more effectively by the way they themselves act than by the particular principles or proverbs or aphorisms which they claim, through the verbal medium, are right and true.

The principle that has just been asserted is obvious and is continually repeated in one form or another. The intention here, therefore, is not simply to assert that principle once again, but rather to probe into the ramifications and complications which come to light when it is applied to the life of the home and particularly to the life of the schoolroom.

I

Some of these complications may emerge if we consider several concrete illustrations. Let us picture an individual who claims to hold the Christian principle that virtue lies in humility and vice in pride. An analysis of this concept would attempt to delineate the various manifestations of humility and of pride. It would probably be generally agreed that certain acts stemming from hatred and anger are manifestations of pride. Let us imagine that this individual's behavior rather consistently includes certain acts which stem from hatred and anger, but that these acts themselves are committed in moderation and seem, to the casual eye, wholly innocuous. And now, let us further suppose that a discussion with the individual and a keen observation of his behavior reveal that even though he has not himself come to formulate his real values, it is clear that he is acting in accordance with the view which conceives of humility as one extreme in a continuum, and pride as the other, and decrees that on this continuum, the virtuous individual avoids the extremes and chooses to operate at the mean.

But the view which proclaims humility as virtue and pride as vice is a very different one from that which sees virtuous activity residing at the mean between the extremes of humility and pride. Yet, in the example just given, while the individual we have been imagining *claims* to hold the first of these two value principles, his behavior reveals that he is in fact acting in accordance with the second.

When a person such as the one we have

been describing comes in contact with young people and communicates the value principles we have been analyzing, which of the two does he communicate more effectively — the one about which he speaks most, or the one with which his daily behavior is most consistent?

The answer to this question seems to me to be that he communicates both principles, but each only in its own particular sphere. In the verbal sphere, he communicates the principle to which lip service should be paid; and in the behavioral sphere, he communicates the principle on which behavior should be based. The complex learning process that is involved here takes place, for the most part, without either "teacher" or "learner" knowing exactly what has happened nor quite how it has happened. But the young people learn the principles that should be talked about in order to gain approval, and they learn the behavior that should be performed in order to gain approval; and if the two are inconsistent, it is perhaps no cause for disturbance to the youngster, since the inconsistency is itself characteristic of the adults who serve as his models.

II

Let us now consider a second illustration. The initial situation in this example is similar to that of the first: it asks the reader to conceive of an individual who claims to hold the view that virtue lies in humility and vice in pride, and that anger and hatred are manifestations of pride. Let us imagine this person to be a mother who finds she cannot help becoming furious when her young son John commits certain acts. Even during the very emotion of anger, however, she is somehow aware that she is violating one of her deep beliefs; hence she attempts to hide her anger. She becomes furious, but not for a moment would anyone realize the force of her emotion, for she has developed an excellent technique of hiding it. When we say that no one would know the emotion she is undergoing, we mean of course that most adults would not know. As it happens, her son John does know. He does not have this knowledge in the usual adult sense, but he does nevertheless know.

What principle is young John learning in this situation? He admires and loves his mother. He wishes to act as she does. In what way is she "teaching" him to act? If John could express the principle he is being taught — which of course he cannot — it might perhaps run as follows: "I am being taught that it is all right to allow myself to feel angry toward someone; what is not all right is to show that person that I am angry." Is this the principle that John's mother believes in so deeply? Yet, this is in fact the value principle which she is "teaching" her son on the behavioral level.

But after considering this second example, a reader might ask whether John's mother is perhaps not doing him an injustice in attempting never to lose her temper with him. If she were to succeed in this attempt, would she not be leaving John unprepared for a world in which he would certainly meet anger?

III

Let us not turn away impatiently from this question. Behind it, there is an entire point of view about education which is, I believe, more common among educators than one might suppose. It is a view which begins with the apparently innocuous assertion that we educate the young for adulthood — that we prepare them for the adult world as it exists around us. Thus stated, this view does not appear to be unusually objectionable. But if one moves one step further, certain difficulties begin to intrude. The adult world contains, let us say, a considerable admixture of deceit and injustice. Should we therefore prepare our young to adjust to such elements in the world around them by being unjust and deceitful in our dealings with them?

When the question is stated in this way, only one defensible answer is possible. But let the context be shifted, and the very same problem will, to some readers at least, allow of several different — and respectable — answers.

In order to supply this new context, I must refer to a talk which I gave some time ago before a group of educators. I was speaking specifically about the problem of tests and

measurements in education and the related problem of evaluating student achievement and assigning course grades to students. In that talk, I condemned the bases on which course grades in high school and college classes are usually given.

I spoke of the way in which many intelligent high school and college students, in their desire to receive favorable grades, have developed deception into a fine art — how such students have become masters at discovering quickly the degree to which an instructor will respond to subtle flattery, at repeating his biases and favorite cliches which he will misread as a sign of his success, and at performing the specific external behaviors which he happens to associate with earnestness, industry, and resourcefulness. I asserted that in the perpetuation of our present grading system, there lies the danger that we are teaching a large group of intelligent high school and college youngsters how to practice hypocrisy and deceit.

A professor at one of our respectable universities later told me that I was perhaps unjustified in my condemnation of the subtle training in deceit which our students were receiving as a consequence of our present grading system. He said he frankly believed this training was excellent preparation for the world which these students would enter after completing their high school or college work. He maintained that the young employee in a business firm is better able — after his high school training in "selling himself" to his teachers — to learn how to "sell himself" to his superiors; and that the sales person, after all, carries on identical manipulations with prospective customers or clients. As in the business world, this educator maintained, the student's reward in school comes not from the intrinsic worth of the commodity he is selling but from his ability to make it *appear* to be worth so much or so much.

It is obvious that this educator could not seriously have been advancing the view to which he gave voice. He was, indeed, jesting. But behind his jest, there lies a very serious point.

He was in fact asserting that public education in a given society has the function of transmitting to the young the particular values of which that society approves; and that if a society has an all-pervasive value pattern in which hypocrisy and deception are approved under certain circumstances, then the schools which are operating at the expense of that society are most closely fulfilling their public obligation by teaching the young precisely where deception and hypocrisy are approved, and how one can be most effectively deceptive and hypocritical in those situations where such qualities *are* approved.

In order to make this educator's point completely clear, however, we must add that adjustments in language are constantly made in order to avoid what might otherwise turn into intolerable confusion; word-meanings are adjusted so that the same word is not allowed to apply to both the approved and the disapproved manifestations of the same act. A deceptive act, when it is committed under circumstances of which we approve, is no longer called "deception"; it may perhaps be called "diplomacy" or "tactfulness" or some other name which reflects that society's attitude is not one of disapproval. So too, an act of courage which takes place under approved circumstances, we call "bravery" or even "heroism"; but an act of courage which takes place under circumstances which give it cultural disapproval we call "rashness" or "foolhardiness," or use some other disapproving term. Our language has a way at times of clarifying matters for us; but it also, at times, functions effectively as a mask, protecting us from inconsistency and self-contradiction in our behavior.

IV

Our language, too, provides for us (whenever the necessity arises) a comfortable bridge over the gap between our verbalized ideals, i.e., our alleged value principles, and our real, or operative, values. The following "case" — which I have taken the liberty to invent — illustrates the ease with which this bridge can be constructed.

> In Society X, the symbols of success and happiness are material goods. Since material goods are usually of a nature which

> makes them exhaustible, it follows that the more one individual or group has of them, the less another individual or group will have. Under these circumstances, the natural consequence is an extreme competitiveness for the possession of these goods. This competitiveness breeds, in Society X, the development of the assertive, self-centered, aggressive personality.

This aspect of Society X is not difficult for us to conceive, since the elements in our own society which exemplify this general value framework are sufficiently in evidence. However, one significant difference between our own society and the hypothetical society of our "case" is that Society X is completely pervaded — not merely partially but completely — by this materialistic value pattern.

In addition to this real, operative value pattern of Society X, there is also an all-pervasive, single value pattern on the verbal level, which is quite different from the operative value pattern:

> For some strange reason, some quirk of history, perhaps, the members of Society X pay lip service to the ideal of the selfless personality, the individual whose behavior manifests the quality of humility, who loves not only those who love him and those who are indifferent to him, but those who hate him as well; the personality whose symbols of success and happiness are not to be found in material possessions, and who, whenever he gains them, is happy to give them away to those who do not have them.

Does the great gap which exists in Society X between its real ideals and its alleged ideals remain unbridgeable? Those who might suppose this to be the case do not have enough faith in human ingenuity.

The manipulation of language is one of the means whereby Society X pulls a protective covering over the gap between its real and its alleged ideals:

> In Society X, a word like "aggression" is used to condemn certain acts; but at its side, there are words like "resourcefulness" and "initiative" which cover aggressive acts to which approval is given. Quite consistently with its alleged ideals, Society X condemns certain behaviors under the term "pride," but at its side it has the word "self-respect" which is used to cover a multitude of approved, proud behaviors. This society also habitually takes words out of its pattern of alleged ideals and redefines them. For example, it takes a word like "charity" out of the context of its alleged ideals, and redefines it in material terms to mean the sharing of a very small part of one's possessions with those who have no possessions.
>
> In Society X, a large number of schools are set up at public expense. In these schools, the children of Society X learn its real values in very subtle but in very sure ways. They learn the principles of competitiveness and aggressiveness in competitive learning-situations and test-situations in the classroom and in the playing field. They learn the high value and approval which is given to self-interested and proud behavior; they learn this not only from the peer group but also from their teachers who are themselves self-interested and proud — whose pride, indeed, elevates them to the role of minature gods within their own classroom domains. And from these very same self-interested and proud teachers, the young people in Society X learn to mouth the verbal ideals, for those teachers preach the doctrine of love, and speak with contempt and hatred of those who do not accept the doctrine of love.
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> In Society X, the schools, then, play a significant role in teaching the youngsters both the real ideals toward which to strive, and the alleged ideals to which obeisance is to be paid at certain prescribed and auspicious moments. But long before the schools begin this task, the young have had the initial stages of both kinds of training in their homes and in their yards and streets. Pride in personal possessions is taught as soon as the hand can grasp the toy; and every father in Society X is keenly disappointed when his son does not hit back if someone hits him.

One would suppose that the discrepancy which exists in Society X between its real values and its alleged ideals would be disturbing to its members. Actually, however, the discrepancy constitutes no problem for the general public in Society X. So long as

the two sets of values are compartmentalized — one in the realm of behavior and the other in the realm of the verbal and the ceremonial — they need not interfere with one another. However, Society X has produced a few thinkers who, at first, were seriously disturbed about this matter. Some of them, in turn, attempted to disturb the general peace by pointing to the discrepancy between the two sets of values. Like all societies, however, Society X has effective means for handling such individuals. Other, less bold, thinkers, have, however, put forward an hypothesis which Society X has accepted, and which appears to be both natural and true:

> First of all, these thinkers classify all of the behavior which they observe as inconsistent with the verbal ideals of Society X; they call this behavior "evil" or "sinful" or use some other word. (There is considerable controversy as to which word is best — various schools of theology and various schools of psychology exert great energy arguing in favor of their favorite word.) They then make a profound observation about all such behavior. They declare that it exists. Their observations lead them to the conclusion that human beings do behave in this evil way. They explain this phenomenon by a theory about the nature of man which rests on the view that man is evil or sinful *by nature*.

Thus, for the thinkers of Society X, the inconsistency between the behavioral values and the verbal ideals becomes not only an explainable phenomenon; it becomes an inevitable phenomenon. It is part of the nature of things.

It must immediately be pointed out that while there are similarities between certain aspects of our society and Society X, the two societies are basically very different. The major characteristic of Society X, as it is described in the passages given above, is the presence of an all-pervasive, single value pattern in the verbal realm, and of a different all-pervasive, single value pattern in the behavioral realm. Because it has this major characteristic, there rarely arises in Society X the question as to which values the public schools should attempt to communicate. Indeed the problem does not exist, for the question, even when formulated, is given an answer about which there can be little disagreement.

In our own society, however, the question is being raised increasingly, and no single generally accepted answer is available because on both the verbal and the behavioral levels, there is simply no discernible single, stable, all-pervasive pattern of values which our society can be said to hold. What most American communities present, rather, is an astounding criss-crossing of different value patterns, each of which is itself often highly unstable.

It is true that on the verbal level, there is a continued wide use of the cliches that have been derived from the profound insights of the Judaeo-Christian and the democratic traditions; but the use of such cliches, in my view, only appears to give us greater common ground than we in fact possess.

V

A superficial observer might assert that however great this heterogeneity of values might be in some spheres (e.g., the sphere of man's relations to a church or synagogue), it is at a minimum with respect to certain great ideals in the American tradition. It is my view that, once again, our use of language hides from us the real situation. In some spheres — for example in the sphere of moral principles — the heterogeneity may well be less than many tend to believe; for different religious faiths describe the same moral principles in different terms and attach them to different theological doctrines. With respect to the democratic ideals, the heterogeneity may well be greater than many tend to believe; for we use the same labels of approval and disapproval to refer to very different value principles — for example the label "democracy," to take the most obvious, or the term "civil liberties," or the term "communist."

Caught in this heterogenity of value patterns in the community which his school is serving, can the public educator remain neutral? Insofar as operative values (that is,

non-verbal, behavioral values) are concerned, the schools could not remain neutral even if they wished to do so; for such values reveal themselves in the actual daily behavior of every member of the school staff. They reveal themselves and are surely learned by the young people through the whole network of approvals and disapprovals which their various acts of behavior receive each day in and around the school. As long as the staff of an educational institution approves of certain attitudes and behaviors, and disapproves of others, the pupil will be taught to attach value or disvalue to given attitudes and behaviors.

But the staff of an educational institution comes from outside the institution — from the society of which the school is a part — and that staff will probably reflect among its members the entire range of heterogeneity in value principles which exists in the community. That is to say, the teachers themselves are representative of various segments in our society. Hence, the values which are taught most subtly but most surely will differ from one classroom to the next. In one, for example, the atmosphere created by the teacher may be genuinely democratic; and in the next, although lip-service may be paid to the democratic concept, the atmosphere may be genuinely autocratic or even despotic. The child, therefore, without his ever becoming conscious of the situation, may find the confusion in real (that is, non-verbal) values greater within the walls of the schoolhouse than outside of them.

And as for the verbal value principles, the child learns these verbal manifestations exactly as they are taught. At best, he learns to say the approved words and to commit the approved ceremonial acts whenever the words or the ceremonies are called for. The teacher may say repeatedly that all the great religions ask their adherents to love their neighbors, and the child will be able to repeat, when asked, that all the great religions preach the doctrine of love. If, however, love is to be taught on the behavioral level, then the burden of the argument given here indicates that a teacher can really teach love, if at all, only by exercising love.

Emerging from this last observation, and the argument which has led to it, is a partial key that may help the public educator out of the dilemma.

This key begins by making a distinction between two different kinds of value principles: a "method-value principle" and a "content-value principle."[1] A method value principle sets forth a way of looking at data or a way of approaching a problem; such a principle does not assert what is to be believed or held — as does a content value principle — but asserts only a way in which one is to arrive at the content principles which he comes to hold.

For example, "A national government ought to punish any individual who preaches its overthrow" is an assertion of a content value principle. It might be labeled the value of national security. In its application, it of course comes into conflict with other values in the sphere of social and political beliefs — the value, for example, of freedom of speech; and when there is a conflict, deliberation must be used as to which of the two values is to outweigh the other. This kind of conflict is of course typical in any single value pattern, since a concrete situation can be best solved only by applying to it all relevant value principles, and these may conflict with one another. Indeed, every value pattern provides for a hierarchy of values and includes, therefore, not only given values but also the relative status of each.

A method value may be illustrated by this principle: "Even though I am certain of my answer to a given question, I ought to operate under the assumption that I may change my mind about that answer as time goes by." This might be labeled the value of open-mindedness. Whether this one, or the one earlier stated, are good or bad principles is not here the question; the point is that

[1]An exposition of the view which is to be presented here briefly may be found in an article written by the present writer, "The Teaching of Values in the Changing Community," which appeared as part of the "Symposium on the New California Community" in the *California Journal of Secondary Education*, XXVIII, 3 (March, 1953), pp. 130-133.

they are of different kinds — one of them asserting a given content of belief, the other setting forth a given method of arriving at or treating the content value principles one holds. Most complex concepts — like democracy — consist of a group of principles, some of which are of the "content" variety, and some of which are of the "method" variety; it is obvious that the American democratic concept is not only a political and social doctrine but is also a method or way of approaching problems. So, too, the Christian doctrine of love contains (for some sects) a theological content, but it is also a way of relating oneself to other people.

VI

The reader who has been following the argument closely can undoubtedly anticipate the next two points. It does not matter which one is stated first. One of them is that in a community where there are several respectable but different value patterns, the public school should give the training which will enable the student to understand these various value patterns and which will encourage him to make the best choice among them. In a society which is completely pervaded by a single, stable value pattern (such as our hypothetical Society X), the growing young person does not have the same kind of choice open to him; he either accepts the single, all-pervasive pattern, or he rebels against it and takes the consequences. But in our society, he does have a genuine opportunity for choice, since there are a number of accepted but very different value patterns from among which he may choose without suffering the consequences of society's disapproval.

It is my view that the public educator must do everything possible to prevent his making that choice for his students. He must allow them to make it. But they cannot make it without his help. He must offer the kind of education that will enable them to cope with the problem of making the choice. Hence, he must stress the method value principles because it is by means of them that his students will be able to arrive at a wise choice.

The second point is this: that with respect to method value principles, there is a fairly widespread agreement among educators throughout the country. And I believe this agreement is in the process of becoming a real one and not merely a verbal one. With respect to content value principles, on the other hand — the actual doctrines of belief, whether in the theological or moral or political sphere or any other — there is by no means general agreement among educators as to what precise value principles should be taught.

Some of the more obvious method values about which there appears to be general agreement among educators, to name only a few, are: (a) empathy — that is, taking (temporarily but whole-heartedly) a point of view which one finds strange or even repulsive in order to get as much of the real "feel" as one can of a viewpoint on a given question which is different from one's own: (b) experiment-mindedness — that is, checking hypotheses whenever occasions permit examination of new sets of relevant data; and above all, understanding what sorts of hypotheses can be "checked" in the various ways that permit such checking; (c) the sense of responsibility for justifying to oneself — with a maximum of self-awareness and a minimum of self-deception — the conclusions one has come to and the decisions one makes; (d) open-mindedness — that is, operating under the assumption that the conclusions to which one comes, and of which one may be completely certain today, may be rejected in the future.[2]

VII

Within the framework which has developed here, is the public school teacher justified in introducing a given doctrine into the classroom — a moral doctrine, for example? The answer can only be a strong affirmative, if the argument thus far is valid. The significant provision, however, must be that moral questions are to be raised as *questions*

[2] A somewhat longer list is given in *Ibid.*, p. 133.

and that the several different answers acceptable in various segments of our society are to be discussed. The fact that there *are* several answers is simply to say once again that no single value pattern dominates, and that several different ones are equally respectable in the eyes of our society as a whole.

As for the reading of the Bible in public school classes (within the framework expounded here), this is now a fairly common phenomenon in many courses on the college level. The principles on which such courses operate in the early college years can be applied, without danger, to the senior year in high school — assuming, always, sufficient competence on the part of the teaching personnel.[8]

Whether or not a course includes reading selections from the Bible, however, a program in general education on both the college level and in senior high school would certainly appear to be seriously deficient if time were not devoted to discussions of a number of value problems in the various life areas. It goes without saying that great skill is demanded of an instructor in such discussions. He must be able to encourage his students to probe into value problems and their varied answers, without himself betraying his own personal answers or teaching toward them. But this process is entirely possible — indeed, becomes inevitable — if the instructor takes the method principles and not the content principles as his central educational goals. When a teacher can stimulate thought about content value principles without teaching his own particular answers, but emphasizing rather the skills and abilities by which his students may arrive at their own answers, then public education will have begun to work out of the dilemma which has been the subject of analysis here. It is obvious that this solution cannot become a general one until a great deal of retraining of our present teaching personnel has taken place. But this solution, and all that it entails, is certainly well within the realm of possibility.

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[8]The reader may be interested in a description of an actual course in life values which is required of all students (and taken normally during the sophomore year) at San Francisco State College. It was written by the present writer and appears as a chapter in Sidney J. French, *Accent on Teaching: Experiments in General Education,* which is to be published shortly by Harpers. The title of the chapter is "The Vicissitudes of a General Education Course in Life Values."

With respect to state universities, see also Edward W. Blakeman, "A Realistic View of Religion in State Universities," *Religious Education,* November-December, 1948.

IV

A Pattern for Religion
IN PUBLIC EDUCATION

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AT LONG LAST it is dawning upon school people that a solution has been found for the controversial problem of relating religious understanding to public education. Confusing events of the past few years have swung around the circle. A workable pattern for school board government has evolved to the point where lawful school practices may help to remove religious illiteracy from among the 70,000,000 or more people who have no direct communication with church life. Results could have constructive implications for local, state, national and international conduct.

The situation has been brought about chiefly by two important types of action:

1. After plunging school people into great confusion through its decision in the so-called Champaign, Ill., case, the Supreme Court of the United States, in effect, reversed itself in the New York dismissed-time case. Although press and public opinion seemingly do not understand this, and rank and file merely assume that religion has been barred from any activity supported by tax moneys, most phases of government are now actually living in consonance with the frequent dicta of our courts, which hold that "this is a religious nation."

2. Leading educational organizations have seemingly arrived at a consensus that using religion in public education must have a precise and limited meaning. That meaning is that study of religion shall be objective and non-sectarian,—that it shall not aim toward establishing creeds, dogmas, doctrines or rituals. Scholastically religion as subject matter shall be treated as any other social phenomena.

This pattern derives largely from discussions on a national basis. Although public education in the United States has many striking similarities throughout the 64,000 independent school systems, still these systems are state-controlled through local school board governments. State laws regulating schools control, in some matters, religious education, both positively and negatively. Constructive school board action has to be taken in formulating and adopting curricular policies in the various school districts; also in selecting, approving and adopting text-books and other teaching materials to fit into the curriculum. The question, therefore, must arise, Where do the school boards go from here? Where can they learn how to implement these ideas for a given school system in a given state? Who can lead?

Shall it be the uninformed state legislature, always fearful of any "religious" legislative bill? Probably no. Shall it be the inept state boards or state and county superintendents, always with an eye to political weather-vanes? Probably no. Shall it be theological seminaries, churches, or their state or regional councils? Still probably no. Always there are divergent objectives based upon sectarianism. Released- or dismissed-time movements raise sectarian issues, and are not in real harmony with efforts to achieve something within the curriculum. The same thing can be said of the several institutes for religious and social studies and round tables of Christians and Jews. Tolerance may be accomplished but not steps to implement our emerging pattern. State and regional associations of school boards, administrators and teachers are likely to build constructively because they are already engaged in similar work.

It must always be remembered that thousands of school systems even now utilize religion in various ways as inherited tradition

from the days when the established churches of the early colonies operated the schools as a matter of course, — indeed, became the Johnny Appleseed of public education by scattering academies and universities over the nation. Further development most naturally would result from building upon old foundations. In this effort, school board government perforce must have help which, on regional and local levels, does not seem to flow from ecclesiastical cooperation. There are probably many exceptions to this personal experience.

It seems almost an anomaly that the very national government whose highest court threw a wrench into the machinery of public education, should now, through its armed forces, reenforce the emerging pattern. Using the unique American philosophy writ large in the Declaration of Independence, recruits are being trained to understand religiously that duty means duty to their Creator. Other formal actions by government are accumulating significantly to thwart atheism. Prayers in the President's cabinet meetings, a prayer-room in the Capitol, a new postage stamp on the theme "In God We Trust" and inserting "under God" in the oath of allegiance are but a few straws in the wind. They all add up to the one basic philosophy, "This is a religious nation."

It is just as striking that publishers of text-books and other teaching materials for the public schools should be similarly ahead of ecclesiastical cooperation. Recently a cursory examination of some 600 texts for elementary pupils disclosed copious religious references used by a score of publishers in many ranges of subjects and age levels, particularly in reading, formal literature, history, civics and other social studies. Incidentally this treatment harmonizes with the urgent desire of the great educational organizations that religious understanding be developed through integration with all pertinent subject matter and not be taught in specific courses in theology.

This integration is well exemplified in the latest comprehensive movement to create additional teaching materials and to train teachers how to use religion, not sectarian dogma, in the public schools. Just a year ago the American Association of Colleges for Teacher Education began work to set up study courses for these purposes in fifteen teacher colleges and universities in fourteen states, financed by the Danforth Foundation of St. Louis. Some 44 other colleges, which could not be accepted under the plan, are expected to cooperate. The first work-shop was held last February in Chicago. The project is to run for five years. Its philosophy is to be found in the following:

> "The Committee recommends that the chief purpose of this study of Teacher Education and Religion be to discover and develop ways and means to teach the reciprocal relations between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science or other subjects, be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs."

In recent years numerous reports have been made under the title *Moral and Spiritual Values*. Often the implications have been that these values equate with religion and that thus religion need not be related to God. This is a stumbling-block to many people. More recently there has been insistence that these values be understood as deriving from one's attitude toward God. It is not unlikely that in many taut situations it will be easier to use the values phrase or even ethics, instead of forthrightly labeling an understanding of this phase of human life religion. Indeed, one can observe the great difficulty in certain areas even to admit the idea of morality. It is difficult to understand the religious fear or partisanship which blocks such understanding, in the light of the attitude of the superintendents of the large city school systems.

In 1952, "An Educational Platform for the Public Schools" was prepared for and adopted by all the superintendents in cities of 200,000 population or over. In turn this

was endorsed by the superintendents in the cities from 100,000 to 200,000. The statement contained in it on moral and spiritual values leaves no doubt about the recognition given God and religion by these strategically placed school men.

Educational leadership is thus rounding out principles laid down by the American Council on Education and augmented by numerous divisions of the National Education Association, college level studies sponsored and distributed by the Edward W. Hazen Foundation of New Haven and scores of both legalistic and educational writings.

There is no desire here to over-simplify a difficult and still controversial subject. To be effective schools must still have teachers not yet trained and text-books not yet written. But a basic call is for a sufficient understanding on the part of both educationists and religionists as to what is taking place historically to enable them to elucidate the emerging pattern for religious understanding to local school districts of greatly divergent philosophies and policies.

V

THEOLOGY AND LIBERAL EDUCATION

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I DO NOT write this paper merely for fun or for practice. My hope is that some persons reading this magazine have a vital and deep interest in the problems of how theology as a science is related to a liberal education, and will give me the benefit of their research and access to their bibliography. We have, just now, to build a lot of new school houses for the state or what the English call the national schools, and also for the independent schools, most of which in our country, if we think of numbers of schools, are Catholic independent schools. Also we are short on teachers. Buildings, equipment, teachers — and really educated teachers — for a million new entrants a year.

With that prospect for perhaps some years to come, many educators and observers say that buildings and teachers, new, numerous buildings and teachers, form our main educational problem. I doubt this view. It seems to me that we have a pair of problems far more basic and central to learning than buildings are, or even than additional teachers are. One of these nice though neglected problems is the old pet one — a liberal education. For whom? Dr. Hutchins says for everyone. Logically there is quite a case for his universal liberal education. Actually, there may be half a dozen matters to reconsider before we think of such a thing. An obvious matter to be first thought of is liberal education for those persons who want it and can take it. There is also the question of how, in a society without liberal education, even some few, spontaneously selected, could get a liberal education. But we surely must say that it would be wonderful to have a good sprinkling of business men, so important in any society, possessed of the moderation, vision and poise that a liberal education might ideally afford. People think at once that we mean that thereby the liberally educated business man would know how to make more profit. That is not our meaning at all. We hope he could ask whether there is sense in his making profit and more profit, and all in all could more wisely judge such human things as war and peace, dictators, democracy, good and evil, time, pain, joy, and economic goods.

But then we would like others to have some speck of such an education. Take the scientists, for instance. We may not, I think, take Dr. Oppenheimer as representative. But the ordinary, good and representative scientist is an important, perhaps an increasingly important man in society. It is too bad if he cannot judge well the most human things, such as those named a moment ago. And several instances of distinguished scientists, not merely ordinary, good ones, in recent American history suggest to us that they need, conceivably not as scientists, but certainly as influential citizens, the kind of balance wheel that we hope a liberal education could best help them acquire. And so of course for engineers, and medical men, and other professional men, the theologians and the pastors not at all excluded, and research workers in history and literature by all means included.

We were merely naming types of important men, in the sense of generally influential men. All of them, whatever their little percentage in society, need the kind of good that may be more or less given by nature, but which, if not or so far as not so given, seems to be best acquired by a liberal education. Montaigne appears to have been writing on just this kind of good when he said in his famous essay on education that as the bee goes from flower to flower, and yet selects and assimilates and creates — so that what the bee gives us is not really or at all thyme or marjoram, but a new something in the world — so too the learner should be able at last to select, to assimilate, to create a new

world, living, valid, beautiful. It is excellent if he can at last do something of this in some art or science, or in business, or commerce, or professional life. But it is better, in the sense of more human and more in line with his role of community-builder, if he can make freer judgments on the most human things — on art as human, or science as human, on the good of family life, of political life, and the good of economic goods.

Let us hope that quite a few of our influential and important leaders — say, in business, in art, in science, in professions, in teaching, in pastorates, in communications — would have the opportunity and the encouragement, and we may say themselves have the courage and the freedom in their own minds, to 'go-get' such an education.

We suggest that it would be good for them, just a good in itself, in the old orthodox meaning of 'liberal' education. Also it might be ever so good for the country, the church, the world of nations. If everybody, as Dr. Hutchins and a few others have suggested or even urged, can and will lap up this sort of education, well and good. To assume that everybody can, or even almost everybody, is perhaps to be a little too unreal and sentimental. We leave that issue in the hypothetical, and see no need to make a priori, deduced, pat conclusions regarding it. Let them take such an education who can and will take it. And may their tribe increase.

Of course, people do absorb, 'get,' 'have' such an education, somewhat no doubt in spite of the schools. We are a practical people, and we are hardly good Americans, it would seem, if we do not want quite quick results, shelled out of some mechanical hopper while we stand by. But still, in the schools and out of them, we do come by shreds and patches of liberal, unattached learning. Or so it appears to me. In the schools themselves two main sources of this liberal kind of learning, it may be suggested, still are available. The arts course, or the arts and science course, is likely, at least for a year or two, to be 'general' and to ask nothing more than the good of the learning. Our colleges very quickly mix up this learning with a practical learning in each student's college life: by the time the student is a fullfledged sophomore in college, he is looking to something as illiberal as headlines and deadlines. Yet he has had some fragment and taste of liberal learning, and is associated with some professors and some students with a modicum of liberal learning, so that the older tradition of the 'arts' course or college is not altogether lost, I believe, in vocational studies. To illustrate how truly liberal, after all, a vocational, practical study can be, consider how, in part at any rate, a professor, himself educated in an agricultural college, taught 'headlines.' He had students read some obvious thing or two, just a few pages, about headlines, and then look with him at samples. Nothing abstruse, remote, and nothing liberating about all this. But then he gave them forty-eight hours to read the first two chapters of Genesis and write a headline, on the events reported there, for a metropolitan daily.

Almost any subject can be taught with a modicum of liberality. But we do not suggest that matter makes no difference.

The other main source of some liberal education, if we ourselves are, to begin with, free enough to use it for liberating, is science. One hundred young scientists asked — *in re* Oppenheimer — why they study science, gave an overwhelming reply in favor of "fun." That, no doubt, is a reply that needs a lot of explicating. But for many it seems to mean what we all mean by the good of play and of seeing with our eyes or our minds. We naturally want to see, and are so used to seeing as an end justified in itself that it hardly occurs to us to ask what seeing is for — "what seeing is for" is itself obvious: to see. Kids like to see, and to hear, and taste, and feel, and smell. Of course, sensing and perceiving are useful, but before and while being useful they are a liberal good: it is just plain good to sense and perceive. Other unattached goods are 'to know' with our minds, and to will with our wills, and to grow in our whole being, and to be in our whole being. This is what William James referred to when he spoke of the warmth and intimacy of the contemplated *me*." That is to say, being and acting are primarily liberal goods. It is just good to be, and to act.

So, if we may believe so many good scientists and if we may credit so remarkable a metaphysician of science as Emile Meyer, the scientist likes to know. That is only to say that he is a man, or an overgrown boy.

Now if liberal learning, liberal being, liberal acting is something like what we have so far indicated, what has learning in theology got to do with liberal learning? For the sake of argument, let us put together the terms of our question — theology and a liberal education — as Cardinal Newman put them together a hundred years ago. He said two things. First, he said that a man was hardly an educated man unless he was liberally educated. Secondly, he said that a man was not liberally educated if he was religiously illiterate. Now that pair of answers as given by Newman responded in a particular way to a pair of questions that the English, and the Irish — Newman was speaking, of course, in Ireland — and thinkers on the Continent had been asking for a long while. Newman himself had been in the thick of controversy on the way to reply to this or to that question: and we may suggest in passing that Newman's well known reply to the second question was scarcely consistent with the reply he had, in the earlier days of the controversy, given to it.[1]

My own conviction would tend to go with Newman's all the way — a man illiberally educated is hardly an educated man, and a man religiously illiterate is hardly liberally educated. Let us not mind, now, that some persons would perhaps find this juxtaposition of theology and a liberal education to be either oldfashioned or too novel to grasp at once. My use of Newman, just here, is merely by way of illustrating. I want to ask this question: Where are the philosophers, of any considerable stature, who have made it their business to examine or reexamine the relation of theology to a liberal education? If we may assume, for the sake of argument, that theology in education is important and that a liberal education, at least for prospective leaders, is important, the question is whether these two ought really to be teamed, in their interrelations, as Newman teamed them.

While we are looking for the philosophers really concerned about this relationship and possessed of some competence on it, let us have a current illustration. We look on Christopher Dawson, English historian and cultural anthropologist, as the man who in our day is at once most competent on the subject and most concerned about it. Now — again merely to illustrate — Dawson's position is this: a healthy society always has a healthy religion: or a culture that is losing its religion is on the down grade; education itself is (as Dewey so vigorously urged) essentially the initiation of the young into the ways and patterns of the given culture; a liberal education, for some at any rate, is necessary, not among barbarous or primitive peoples, but among civilized peoples; but the old form of liberal education, available in fact to a select few in Western society for three or four centuries, is — for reasons now waived — no longer available; but the matter or "means," as he calls it, for a liberal education — whether for all or many or few — is available: this not-unavailable matter is Christian culture which in fact is mountain-high and right at our door; and this education in Christian culture, besides being available as liberal, is also — let us say, would be also — extremely useful.

But why is it so useful? Because we cannot understand ourselves unless we see the struggles and triumphs through which we came to be, over a period of roughly a thousand years. Such an education might help us to see how to face our somewhat unpredictable future. How would it conceivably do this? By showing us what we are.

Dawson has gone so far in his thinking on this elaborate subject, over the last thirty or more years, that he is able now, at least in his own view of things, to make out what would be a feasible 'course' of studies in Christian culture. He means a full-time course, say of three or four years, in which young men and women would give their whole energies to this work. He holds that it is so far from impossible that it is quite

[1] At any rate, close students of Newman may care to compare what he said in reply to it in his *Idea of a University*, with what he had earlier said in the *Tamworth Reading Room*.

feasible and is or can be made available. We know, perhaps better than he does, the mass of difficulties raised in our country by even a single new 'course' lasting for a semester or two. How much greater then might they be for an entire 'college course.' Then there is the problem of teachers in matters long neglected or spurned and ridiculed. Also the problem of finding a place in American colleges for a few maverick students and professors who would give their whole time to the study of a new 'course' or 'program.'

Dawson is aware of difficulties and problems of the order named. But he is aware, too, that we have courage, freedoms, and material resources. So he hopes that his idea, if not his program, would make sense to us. The program itself, made out by him at the invitation of UNESCO, is, it seems to us, elaborate. It could perhaps be begun in part at once, and we could then ease ourselves into both the idea and the program.

How does Dawson then relate theology and a liberal education? He takes a more cultural view of theology itself than most of us, perhaps, in America are likely to do. He is scarcely thinking of theology as a distinct, much less a separate and professional 'subject.' What he is thinking of, in this connection, is the whole living religion as it struggled into being, and as it was worked out practically and in theory, as it was lived, as it was presented to catechumens, at it was expressed in many arts and literatures, and was made somehow one body with philosophy. All of this, he thinks, along with arts and literatures and philosophy, can be studied with a certain respect and devotion, as we long studied the pagan classics, but can also be studied with a certain freedom and objectivity.

This would be the means or material for a liberal education, and yet a quite useful education. It would let us bypass mere practical, vocational studies, at least some few of us, and also give us the chance to get much more reach and freedom of learning than at all possible in the study of science applied in technology. The present popular cross between the utilitarian and the technological is, in Dawson's view, terribly deadly for the person and for society or culture. No salvation for man that way. So thinks this remarkable philosopher of education.[2]

Now, again my question comes up. Which other thinkers on education have worked long and hard, and with something like success, on the problem of how theology and liberal education are rightly inter-related? That is what I would like to know. Please answer questions like the following. May we bypass Dewey in this regard, or, must we, though the word theology might be foreign and frightening to him, study him also in this connection? Must Whitehead be taken seriously as having some insights on this subject? Or what about those professedly Christian philosophers, such as Maritain? Does the central idea in what they call a Christian philosophy — which surely should be called a Judaeo-Christian philosophy — be developed sooner or later into a philosophy of education, and also, sooner or later, developed fully into education itself? This writer would tend to take Will Herberg seriously in the present matter, but Herberg has not yet developed his philosophy at any length. Which Jews — perhaps we should say Jewish philosophers — have worked on the relation of theology to education as a whole, and in particular on the relation of theology to a liberal education?

We are far from deprecating anyone's getting a lot of new schoolhouses built, and a flock of new teachers and of competent teachers, at that. In fact, we would like to see these things done, and to see research into the question of how it is we turn up, now all of a sudden, not only with too few teachers, but with — it appears — many incompetent teachers. At the same time it would seem to make sense to inquire into what is a liberal education, what is possible justification, and into what may be seen as a related problem, namely, the place or no-place of theology in a liberal education.

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[2]For some of Dawson's recent summaries of his views, see his articles: in *Studies,* Autumn, 1953; in *The Commonweal,* Dec. 4, 1953; and *Lumen Vitae,* 1950, no. 1; and the first and the last chapter in *Understanding Europe* (New York: Sheed & Ward, 1952).

VI

THEOLOGICAL EDUCATION AND THE CHURCHES[1]

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FOR HALF a century and more, I have been belabored by my seniors for my effrontery. Under this long discipline I have naturally calmed down considerably. For forty-six of these years I have been associated with theological education both as student and as teacher, and now I am the senior member of our faculty, and need no longer bow to the opinions of my elders. I can say what I like. And shall.

Nevertheless I do so with considerably more trepidation than on the two previous occasions on which I addressed this sort of convocation, once in 1917 and once in 1926 or 27. For I was young then and still more or less unsquashable, and I was not proposing to deal with so large and controversial a subject as the one now before us. Furthermore, like a child toward his parent, I have an ambivalent attitude of attraction and rebellion toward the institution that brought me into being and nurtured me. I am both the product of theological education and its critic. I defend it among strangers and attack it among friends. Today I am among friends.

This dual role in relation to theological education, which is presumably shared by all alumni, happens to be more radically schizophrenic in my case, as I have been both a participant and an observer. I have been a participant not only as a student and teacher in several seminaries, but also as an ordained minister I have been intimately concerned with the profession for which theological education is supposed to be a preparation. But a large part of my training was in education, and I could not fail to bring to bear on the aims and procedures of theological education the insights derived from such study. From all this my conclusion of forty-odd years ago remains unchanged: What is going on is neither theological nor education.

Now of course we don't realize that, for we are the product of this system and it therefore seems all right in our eyes. We are like the man in the Mother Goose rhyme—

If the butterfly courted the bee
And the owl the porcupine;
If churches were built in the sea,
And three times one were nine;
If the pony, sir, rode its master
And the buttercups ate the cows,
If the cat had the dire disaster
To be worried, sir, by the mouse;
If the mother, sir, sold her baby
To the gypsy for half a crown;
If the gentleman, sir, were a lady,
The world would be upside down.
But if any or all of these wonders
Should ever come about
I should not consider them blunders,
For I should be inside out.

And that's us. The world of theological education is topsy turvey, but we can't see it so, for we are its products.

Well, let's take another look at it.

I regret these excursions into personalities, but I feel constrained to justify my right to your attention by noting the sources of my opinions.

Besides the inside track I have had through the years, to which I have already referred, it was also my privilege (and a part of my obnoxious effrontery) to make or help make a number of studies of theological education and one of churches. Long years ago I explored the curriculum and procedures of a seminary in the light of alumni experience and opinion. As I might have anticipated, my report was not well received.

[1]Professor Hugh Hartshorne, who retired in June 1954, gave this paper as the Henry B. Wright Lecture at the Yale Divinity School Convocation, April 20-22, 1954. The Editorial Committee welcomes the opportunity to print this article of our friend, Hugh Hartshorne. We join his many friends in congratulating him upon his many years of service, his stimulating contributions to religious education and we wish him many years of continued leadership.

Some years later I was unofficially connected with the monumental study directed by Mark May and published in four volumes under the title *The Education of American Ministers.* Some progress had been made, for this time the report was received without hostility, indeed with gracious indifference. I wonder how many of you ever heard of it?

About the same time I and several coworkers carried through an extensive survey of some aspects of church life in the United States developing the new technique of self study for this purpose. And then, some ten years ago, with the invaluable assistance of Milton Froyd, and using the same technique, I spear headed a study of theological education by the seminaries of what was then the Northern Baptist Convention, the results of which are still evident and growing.

From such studies I have been able to clarify my earlier general conclusion that what is going on is neither theological nor education.

Before I attempt to specify more clearly just what I mean by so odd a statement, it is necessary to bring to mind the often forgotten fact that theological education is a function of the Christian church. It is one of the ways by which the church seeks to provide leaders for itself and to advance its knowledge of its purposes and the ways by which its purposes can be best accomplished. Divinity Schools, however, have a way of ignoring this relationship with the result that one of the most common complaints of young ministers is that they are ill prepared for the tasks they have actually to do.

It does not follow from this that theological education should be based on a job analysis of the work of present-day ministers. It is entirely conceivable that the churches themselves are in need of a rather thorough restudy of what their function is in the contemporary world. Like the seminaries, they tend to follow tradition, trying to keep doing what has always been done, and adding to these practices odds and ends of new responsibilities, until they resemble a modern drug store or shopping center. And the poor store manager or minister is run ragged trying to keep track of the cost and prices and display and turn-over of the miscellaneous goods on sale. No school could possibly prepare ministers for such a job in any three-year or even four-year course of training.

Any fundamental reconstruction of theological education must begin with the problem of the church.

Now the seminaries have been giving considerable thought to this problem on both theological and sociological levels. So far these two levels of analysis do not seem to have penetrated each other nor to have had any conspicuous effect on either the work of the churches or the character of theological education itself.

Theological

And here I can approach my first main contention that theological education is not theological.

To be sure we stretch the meaning of the term beyond all recognition and speak of systematic and philosophical and historical and Biblical and contemporary and practical and pastoral theology and many other kinds, so that if we insist on calling everything that is taught theology then our education is theological. But we don't really mean it. Theology is a subject or group of closely related subjects alongside many others to which it has little relation and over which it has no control. There have been claims that it should, as queen of the sciences, occupy this overarching position in relation not only to the preparation of ministers but to all education. But as a matter of fact it does not.

This does not mean that theologians do not or might not have such control. Perhaps they should. But if they do it will not be because of their theology but because they are exceptionally brilliant and wise men who know a great deal they did not derive from their theology.

One might compare theological thought with the enterprise of science. The latter seeks a theoretical system which can be empirically verified and can be translated into practical procedures for the production of machines, goods, and institutions. Theology has tended to move toward the abstract and to be content with general postulates from which no testable theorems are deducible and

which therefore can offer no detailed means of practical application. Certainly such speculation is one of man's most persistent interests and it does have effects in terms of his inner if not of his outer life. But in so far as the concepts of theology lack operational fructification, they cannot constitute, by themselves, the controlling rationale of education for the ministry or of the conduct of the churches.

This is of course reflected in the present curriculum which consists not only of theology but of sociology and history and Bible and education and preaching and church administration and much more besides. Each of these has its own theoretical base, some to a greater degree than others, and, like a scientific system, this theoretical base is being continually tested and revised, as well as being continually translated into practical operations which compose the curriculum on the one hand and the work of the minister on the other. But as things are now, these are relatively independent and unrelated systems, each going its own way and each competing with all the rest.

I have sometimes defined religion as the discovery and application of the operational concepts which explain life, give it meaning, and enlarge and conserve its values. If the discovery aspect of this enterprise should be called theology, then it would be a theology of the sort which would provide the unifying principles of ministerial education and the work of the churches now apparently lacking.

Already steps are being taken in this direction. Representatives of different areas of study, such as theology and education, for example, join forces in the teaching of a course. Such efforts reveal how great is the need for mutual understanding among the various departments of study. And if such understanding is difficult for the faculty, how much more difficult is it for the poor student who is subjected to piecemeal bombardment from all directions by what we euphemistically call the curriculum. We have no curriculum but only subjects of study.

It might seem that the policy of cooperative teaching might begin further back, in the thinking and planning of the entire faculty. If theology alone, as usually understood, does not provide the type of operational concepts which are required for the education of students or the conduct of churches, it might be well to see whether the underlying theoretical systems of all the disciplines might not be in some way brought together or even consolidated in a more comprehensive theoretical system which would include both the major postulates of all and also the most significant of their testable and applicable theorems.

Research

One is sometimes given to wonder whether a teacher should also engage in research. Of course he will, if he is any good, but it seems that most teachers, as they pursue their specialized lines of research, move further and further away from their colleagues and become less and less interested in the practical conditions under which an integrated education can take place. They lose their desire and power to cooperate. It would be equally tragic if in conserving cooperation they should lose the desire and power to pursue specialized research. I guess that is what a dean is for, to try to balance these apparently contradictory interests (shall I say they are in dialectical tension?) so that some sort of real education may emerge. It is only a species of intellectual arrogance or laziness that can wash its hands of the problem and leave to the students what is obviously the responsibility of the teachers. The teachers, as much as the students, need to go to school to one another. Surely from Christian theology we might deduce at least this theorem, that we have much to learn from one another; and its truth is easily verifiable.

A good deal of cross fertilization among specialized subjects is already going on, on the higher levels of research, as well as in instances of cooperative teaching, to which I have alluded. An outstanding example of this is the pooling of insights from theology and psychology, particularly as related to the practice of counseling and therapy. And back of this effort lie the joint researches in anthropology, psychology and psychiatry. In addition, individual students of theology and

ethics have in recent years been making use of the conclusions of psychology and psychiatry, notably Paul Tillich and Richard Niebuhr. And, in reverse, psychiatrists and psychologists are paying more and more attention to the kinds of problems with which theology is in its own way concerned. There is nothing new in what I have proposed, save that we have not yet carried such cross fertilization and cooperative effort to the point where the bearing of their results on the education of ministers is apparent. We do not yet have an over-all theory of theological education.

Education

And so we come to my second proposal that theological education is not education.

This is a hot potato. The very word education is anathema in some circles today. And if I can show that even the thought of education is absent from ministerial training I should be eligible for some sort of academic award.

How a few academic minds have come to be so readily seduced by the ignorant and irresponsible blasts of a few propagandists against the whole educational enterprise is indeed a mystery. The stupendous task of transmitting to each new generation over and over again the vast complexities and resources of our modern culture needs no defense from me. Supported by public funds, locally controlled, and carried forward by a host of under paid, loyal, and devoted men and women, who are rarely thanked for their immeasurable contribution to the very existence of our national life, the work of the schools will go on, nor will it be allowed to lapse into exclusive concern for dead languages and still deader philosophies of which even the critics themselves are ignorant.

But let us return to our muttons.

When I was exploring the work of seminaries I tried to discover the philosophy of education espoused by the various faculties I consulted, and I found, to my surprise, that hardly anyone knew what I meant by the term. They may, indeed, have had a philosophy of education, but if so they did not know what it was and could not state it or discuss it. In other words, the schools were just continuing to do what had always been done, without raising too many questions about aims, relevance, theories of curriculum construction, the needs and interests of students and like issues.

In the seminaries in which I have taught I have lived through a number of curriculum revisions. "Ever more we came out by the same door wherein we went." As new problems of church leadership became pressing, new courses were proposed to deal with them. But no new courses could be added without truncating the old. And there the fight began. Each new revision was a compromise, swaying now this way, now that, as different professors or departments, because of prestige or obstinacy, succeeded in asserting or maintaining their ascendency. Discussions of theoretical problems concerning the total job of the school in its relation to the job of ministers and churches was, if ever attempted at all, thrust aside as moonshine. How could anything but chaos result from such bargain-counter competition?

There are some schools, more especially a few of those in the Baptist study I mentioned, that are trying hard to transcend this hop skip and jump procedure. They still run into difficulties with the sort of specialized vested interests previously noted. But progress is being made. A philosophy of theological education is gradually being formulated as the basic educational issues are frankly faced.

If the work of seminaries has moved along without benefit of a philosophical foundation, it is also true that it has not profited noticeably from the extensive contributions of the past fifty years to educational psychology. The revolutions in the understanding of how learning takes place and of the job of the teacher in this process are largely unknown to higher and professional education. I say largely unknown, for of course there are notable exceptions. The leaven is at work, and no academic reactionaries can kill it off. But we have still a long way to go if what we do in our seminaries is to be called education.

Let me specify some terms of the indictment.

1. No one, much less the faculty as a whole, knows what a seminary student has

learned, or what he has failed to learn.

2. It is not at all clear what it is that a student is supposed to learn.

3. It is not clear what the relation is between what a student learns in one course and what he learns in other courses.

4. It is not clear what the relation is between what a student learns in most courses and the professional job he is preparing for.

5. The various results of all the learning that takes place are not distinguished in such a way that appropriate conditions for achieving these various results can be arranged.

6. Any learning that takes place is a function of the abilities, past learnings, needs, interests and motivations of the learner, about which very little is known. This might be called the take-it-or-leave-it concept of teaching. It is not education, which is deeply concerned with the product of teaching.

7. Among the most important things to be learned in any teaching-learning situation are skills in thinking about the subject matter under consideration, and the motivation to continue to learn and to think about it after leaving the seminary. There is good evidence that these things are not learned.

One might go on, but the sacred number of seven is a good one with which to stop and these seven will give us more than enough to argue about. Many teachers are well aware of these violations of educational principles and some are making excellent progress in overcoming them. There are limits, however, to what one teacher can do. He cannot affect the curriculum as a whole. And what he can do in relation to his own students is limited by their excessive number. If he has a class of a hundred or so, he must lecture, and while a few students can learn to think by listening, it is the almost universal complaint of such teachers that they really do not reach the minds of most students by this procedure. To be sure a few will gather 'round the desk for informal questions at the end of the hour, provided it is not lunch time, and that is where some real teaching may go on. But such informal occasions for give and take, and the still more effective use of small discussion groups, are largely ruled out by the exigencies of the schedule. The schedule and the teaching load make good teaching almost impossible, even though one may know what good teaching is.

This does not mean that lectures are tabu. Good lecturing is for many students highly stimulating and certainly also a great saving of time for them. But a man learns only what he does, and if he only listens and takes notes, he is learning only to listen and take notes. And if then he only answers questions on his notes, he is learning only to answer questions on his notes. Some of all this he may remember. Most of it will be soon forgotten, if, indeed, it was ever understood.

Everyone recognizes that knowledge is necessary to thinking. Fewer realize that thinking is necessary for the acquisition of knowledge. The life of a student leaves little time for thinking. He compromises by trying to memorize enough to get by on, and that is not difficult.

Fortunately when a sufficiently challenging subject comes up, the students will take things into their own hands and debate it among themselves. In this way many of them manage to get something of an education in spite of what the system does to prevent it.

This is beginning to sound like a caricature. If it is, it is not because I have exaggerated a fault but because I have suppressed a virtue. There could be no better tribute to the essential soundness and constructive contribution of theological education than the intelligence and achievements of the graduates of our seminaries, many distinguished representatives of whom are before me now. I think that alumni are generally and properly proud of the institutions from which they graduated, and these institutions I know are proud of their alumni. But let's not forget the churches, for they are more important than either the seminaries or the ministers, who constitute about the only bridge between the school and the church. Little improvement can be made in the work of either as long as these two institutions stand over against each other, each merely critical of the other and each largely ignorant of the problems of the other.

If there are weaknesses or limitations in the ministerial leadership of the churches,

the latter cannot escape responsibility. Most men entering a seminary have already had long years of nurture in a church and their basic religious attitudes and habits are already formed. After a brief interval of three years in a divinity school, these same men return to the churches and are quickly and necessarily assimilated to the established patterns of church life and thought. Against the pervasive influences of childhood and the stern demands of later professional responsibilities, what can a mere three years in seminary do for a man? Especially in view of the fact that much of the time even in school is spent in trying to carry on a church job. If under all these circumstances theological education manages to add anything significant to the professional stature of its students, it is indeed a miracle.

It has been said that the proper attitude to take before a miracle is to stand in hushed awe and wonder. If people had always been content to do that we would still be living in cold caves. It was superstition, not piety, that chained Prometheus to his mountain.

Theological Education

And so, once more, to our muttons.

Theological education, to be effective, will need to profit by our growing knowledge of how learning takes place, as I have indicated. In addition it will need to take into consideration the special problems of a professional type of education, oriented toward the profession of the ministry.

There is no need to debate here whether the ministry is a calling or a profession. It can hardly be one without being the other. If a man is called, he is called to give his best. He cannot give his best without suitable training.

But the professional aspect of his training is not by any means provided in our seminaries. Much of it is gained by hook or crook in floundering efforts to make good in the graduate's first parish. It might clarify the situation if we took a moment to think what professional education really involves.

A professional man, as distinguished from a mechanic, knows why as well as how. The answers to the why are in the basic sciences or subjects which underlie the activities and the thinking of the practitioner. Much of this material is already present in the curriculum — history, theology, Bible. More is gradually being introduced — social science, education, psychology. Research in these fields goes on and the total corpus of relevant knowledge is clarified and enlarged. As much of it as possible must be mastered.

But very little, so far, has been done at the most critical point, viz., the study of the church as a visible agency operating now in contemporary society. When we get to the church we slide over into the question of how, and tend to be satisfied with a discussion of practice unsupported by the wide knowledge which is capable of formulation in basic principles. Such progress as has been made in this direction is based almost entirely on observation of present practice and almost not at all on controlled experimentation. If we talk about how things ought to be done, we do so on the ground of personal experience.

Here we hark back to the days of apprenticeship training. It had its good points, as I shall indicate. But who would wish the training of a physician to be limited to association with another physician who in turn learned all he knew from one who had been similarly trained?

Anyone can build a shack. But it takes more than personal experience to build a modern house, and one seeks architects and engineers if one is to build a skyscraper or a cathedral. The building and nurture of the religious community which is the church is no less difficult and requires no less professional preparation. But where is the professional knowledge comparable to the sciences underlying architecture and engineering? We do not have it, nor is it being acquired by the institutions responsible for the preparation of leaders for this enterprise.

But more about the "how." It is obviously impossible to learn in three years how to do all a minister of a modern church must be able to do. But there is little hope of teaching any of the needed skills by just talking about them. The skills of a surgeon are learned by observing other surgeons and by practicing surgery under close supervision.

We are trying to follow this pattern in the teaching of the difficult and complicated work of counseling. And here, too, we have learned to associate practice with the underlying knowledge of personality and interpersonal dynamics. And we know we ought to be doing the same thing in preaching, religious education, and all the intricate processes of church administration. But with present budgets it is impossible. Perhaps those medical schools are wise which strictly limit enrolment to the number of students who can be adequately trained. With the present enrolments of divinity schools, such essential and detailed supervision under conditions of controlled practice is unavailable.

It might be that we are willing to let things ride along this way because we really believe that such things are easy to learn and will be quickly learned once a man gets out on his job. And doubtless that is what people once thought about the importance of medical education. My acquaintance among both doctors and ministers leads me to doubt that it is as easy to care for the souls of men as for their bodies. Perhaps this is a part of our inside-outness which, because we are the products of the system, prevents us from seeing it as it is.

But of course we are not content to let things ride. Yet what can we do about it? More money for adequate supervision? To be sure. That is necessary. But money alone will not furnish the conditions. Skilled supervisors will have to be trained for the job, and opportunties for practice will have to be provided.

Churches

And that is where the churches come in. I knew we'd get back to them again. Where but in actual church situations can the skill of church leadership be acquired? That means cooperation between schools and churches. There is a good deal of it now, and thanks to the patience and skill of ministers of many churches, student assistants, who are really apprentices, are getting the sort of observational and practical experience they need. These ministers are actually doing an indispensable part of the work of the seminaries, though largely without recognition, and usually without much assistance.

For the most part, the field work of students, does not have the necessary control or supervision to make it a part of their educational experience. It provides their bread and butter, and nowadays, with some assistance from a devoted wife, for a child or two. But the relatively unsupervised labors of a man earning a living are far from the equivalent of the clinical training of a medical student.

But supposing the seminaries were in a position to prepare men to do for the churches what the seminaries think ought to be done? Would the churches want such men for their ministers? Or would a thorough professional preparation unfit a man for the kinds of jobs the churches now offer? Somehow the pace of the school must match the pace of the churches. Yet if the seminaries are not to push ahead as the agents of these same churches in constantly reassessing their purposes and programs, how is the needed improvement to be brought about? It is the lay committees who choose the ministers, and these solid citizens want no apple carts upset.

Whether, with or without new funds, a way might be found for the churches and the seminaries to tackle these problems together, I do not know. It is easy enough to invent ways which might be adopted to bring the learning of needed skills up to the professional level. It is much more difficult to bring such inventions to the point of production. Schools don't like to let even their own alumni get a toe hold on the job of the school, and the churches are leary about the wild-eyed theories of seminary professors. Yet without aggressive and constructive action of some kind, the needed cooperation between these mutually dependent institutions will not be effected, theological education will not become professional education, and the churches will go on reproducing the outworn patterns of a by-gone age.

Summary

When I read through what I have written I concluded that I had not been cured of my effrontery after all, and I could not bring

myself to bore you with a summary of my animadversions. Yet in spite of my intransigence, I acknowledge myself to be the chief of sinners, for as a teacher for lo these many years I have done that which I ought not to have done and have not done that which I ought to have done, and there is no health in me. But the point is, I know it and am penitent. From this mourner's bench I issue this warning:

Ministers: Learn to know and help to bear the critical burdens of theological education.

Teachers: Learn to know and help to bear the critical burdens of the churches.

Students: Be not too proud to learn even from the poor professors, for among them, if you have understanding, you will find the saints and scholars and prophets of a new day.

And all of us:

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great."
(William P. Merrill)

VII

FUNCTIONS OF A CHRISTIAN COMMUNITY ON THE CAMPUS

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ALL THE persons and agencies involved in the Christian enterprise on the campus are, in a basic sense, related to each other by the nature of that enterprise and probably should be self-consciously related to each other if there is to be an effective Christian community, witness, and evangelism on the campus. This presupposition means that there is a common task, but it does not necessarily prescribe any organizational pattern.

In a mid-western church college visited just this past year, there were the following elements of Christian organization: (1) curricular offerings in religion, (2) the post of chaplain and required chapel three times a week, (3) a faculty committee on religious life, (4) a student YMCA and a student YWCA meeting on campus, (5) denominational groups meeting in community churches, and (6) a religious emphasis week committee. Not within the memory of the present personnel had any of these organizations and avenues for Christian witness consulted with any other regarding either a division of functions or how they might complement each other. This is an apt illustration of the unrelated and disjointed way in which the religious growth of students is sometimes nurtured. Let us admit that some colleges do better than this, but the campus where there is a carefully worked out coordination of functions and organizations is exceedingly rare. One possible way in which a somewhat fresh approach might be made to the task of defining the Christian ministry on campus would be to attempt to ignore structure and organization at first and concentrate on functions.

It should be noted that in so far as a functional approach is used, it is not necessary to distinguish whether it is a church-related college or a state university. College students *per se* have some common needs and the college community of whatever kind has some needs to which Christian agencies should minister. The "agencies" will operate to a considerable extent in relation to both the curriculum and official life of the church college (we hope), and more specifically in the context of the co-curricular life at the state-supported school, but the same functions need to be served somewhere in both cases.

The term "function" is used to draw attention to the process by which objectives are attained. "Function" puts emphasis on the verbs. As verbs refer to objects, functions refer to objectives. Functions, then, are the first order of instrumental and secondary objectives. There are third and fourth "orders" of objectives, too, (methods and techniques), but this article will not deal with them.

The ultimate objective — frequently defined as *the* goal — of a Christian witness on the college campus is to produce a community of forgiveness and acceptance which in love, study, worship, and action seeks the will of God as revealed by Jesus Christ for their lives and for society. The desire to create a community of forgiveness and acceptance presupposes a Christian understanding of the nature of man: (a) potentially worthy of respect and equality as sons of God if one learns and accepts the humility of being a finite-infinite creature of the Infinite, and (b) born with the necessity of creating a structure of values and, while being torn by the divisiveness of his own inner demands and aggravated by further divisive demands of his culture, he at the same time longs passionately for wholeness and integrity within his own person and in the mutuality of the good society. The aspiration to seek the will of God presupposes a Christian under-

standing of God: the moral, friendly, compassionate, purposing, personal source of the creative and sustaining reality behind and in His creation, ministering to the fragmented lives of men and restoring them to wholeness. The Christian understanding of man and the Christian understanding of God require at least, then, (a) an awareness of individual and corporate responsibility in human life, and (b) an awareness of the resources of God in relation to our potentialities and our limitations. Discovery of the nature of man and of God reveals that all persons are in a common predicament which can be resolved only in a communal response. This communal response will be inadequate until it embraces all persons and releases the spirit of God Himself in the community. Membership in such a community is the essential experience which supplies a foundation for faith adequate for the stresses and strains of every age.

This ultimate purpose — nothing less than the evangelism of the College through the Christian community on the campus — is variously approached by the student Christian movements, offerings of curriculum, administrative provisions, etc. Even within these groups and approaches there would be wide variations in the means by which the ultimate purpose is to be attained, and it is disturbing that most of the means which are being employed are not consciously being tested by the objective which they are intended to achieve. Once some confidence is established in the statement of ends, Christian agencies may be able to go on to the development of criteria according to which achievement might be evaluated.

The following specific purposes of a campus Christian ministry are proposed only as a beginning, in the hope that the list might be made more exact and comprehensive by subsequent discussion. Again it is suggested that they be read in terms of replies to the question of "What should Christians attempt to do in a college or university?"

I. *Relating primarily to individuals, the campus Christian Community should:*

1. Exist on the campus to confront students with the necessity of dealing with the most important questions of living, to motivate and stimulate students to become seekers after the truth that sets them free.

2. Offer academic acquaintance with the source material, the Bible, and the history of the Christian faith.

3. Provide information about the major faiths competitive with Christianity and encourage honest intellectual examination and existential evaluation. This should include not only the organized religions of the world but also the competing secular philosophies in American and world culture.

4. Strive to break through the concept of "Sunday religion" to make faith integral to every day, in order to replace fragmentation with integrity. The Christian affirmation that God is Lord of all of life carries with it, of necessity, the expectation that the life lived under God's Lordship will not be simple.

While a peculiar and special need exists for emphasizing wholeness in the Christian view, short cuts to that wholeness via sentiment or careless scholarship will be and should be rejected in an academic community. Wholeness can be intellectually respectable only when achieved as an end product of extensive and competent study. Wholeness which is not intellectually respectable will be and should be rejected in the college community.

5. Develop a systematic set of values. Values are both learned from teachers and discovered in experiences outside the classroom.

(a) A university ministry will develop experimental and pioneering projects which test the relevance of Christian insights to practical concerns and anxieties. The psychological process here is empirical confirmation. Many adolescents with Christian training find in a good student Christian program or project an empirical confirmation of what they had been taught was Christianity. Thereby is tradition and indoctrination transformed and made genuine conviction.

(b) Student Christian work will arrange for observation and study of life-centered situations. Value hypotheses arise in life-situations quite independently of religious in-

struction. Direct observation and study of life-centered situations without preliminary orientation with respect to the Christian faith is essential both for the evangelization of the non-Christian and for the instruction of the Christian. Many such situations reveal inductive learnings verifying the truths of the Christian interpretation of experience, e.g., acquaintance with the life of service, verification of the principle that he who loses his life shall find it, etc. This process of learning is empirical discovery of the truth of the Christian faith.

This recognition that Christian insight is both learned and discovered is but another way of expressing the importance of relevance of program to life situations. Program must deal with the real needs of students.

The interrelationships and complementary functions of the aspects of reason, faith, and of life itself might be shown in other ways. Nearly every aspect of thought and life is divided into compartmental specialties in our time so that religion has an especially appropriate role in presenting a glimpse of wholeness. A Christian ministry will examine the disparate mores of society, the conflicting ideologies of the departmentalized college, and the self-contradictory urges of human nature to select wisely those factors which can be synthesized into a dynamic way of life in accord with God's will and to reject those that defeat that aim.

In consequence of what is said above, every situation in life and facet of experience is "program material" for the student Christian movement or is "topical material" for the other agents of Christian education if handled perceptively. Examples are almost unnecessary, but broad headings such as social justice, political justice, economic justice, vocations, higher education and family life, or more specific topics such as industrial relations, military service, illness, and suffering occur frequently.

6. Give Christians in the academic community the experience of presenting Christ to their associates in efforts of evangelism. A person who has once discovered a genuinely redeemed community of acceptance and forgiveness can never remain indifferent to the suffering and struggling of the isolated and self-destructive fellow human even though the suffering be masked by bluster or expert psychological compensation.

7. Develop a discipline for cultivating and maintaining spiritual sensitivity. A passion for wholeness in life demands expansion of the circle along all radii, not just here or there. Alternate participation and withdrawal, action and worship, are too often jeopardized by loss of proportion one way or the other. Improvement is accomplished only by persistent and practiced sensitivity.

8. Provide for personal counseling in a Christian context. Christian counseling is not providing authoritative answers to problems; it is providing a situation in which there is a confidence and trust and in which directions can be sought in the perspective of a shared search and shared examination of implications. In this search the trained Christian counselor contributes (but does not impose) objectivity, maturity, and hopefully, additional information all in the common framework of the Christian interpretation of basic values and meanings.

9. Develop a sturdiness of faith which is equal to the problems of daily encounter, the special problems of late adolescence and early adulthood, and the problems of personal tragedy and historic despair with which all individuals of nearly every age are confronted. The Christian faith is conceived not only as a defense in times of crisis but also as a base for dynamic and creative pioneering effort to relieve the causes of anxiety, misery, despair, etc.

II. *Relating primarily to the campus and community, the collegiate Christian ministry should:*

1. Be a fellowship of concern wherein the informed Christian conscience speaks to the issues of the campus. Exploitation, discrimination, injustice, and depersonalizing are aspects of the campus and community life to which the Christian community should address itself with reconciling effort.

2. Develop insights and experimental projects which seek to transform society toward "the city of God."

3. Repeatedly reaffirm its mission to the

total campus and to inclusiveness of persons, being rooted in the conviction that universal brotherhood and genuine *koinonia* can be achieved only at the highest and most inclusive level of physical, mental, social, and religious integration of life. As it combats the fragmentation of the intellectual life, of personal life, and of society, the Christian community likewise will continually counteract the tendency to fragmentation of its own life and witness.

4. Provide for suitable celebrations of the unity of the Christian community on the campus and in the world. Because the major Christian festivals are holidays on most campuses, these celebrations are not readily suited to campus observance. The World Student Christian Federation Day of Prayer, can, however, be observed, though it is not usually done adequately at present. Christian students need these festivals for their own life, and the Christian community can use these occasions to demonstrate the character of Christian joy, hope, and unity.

5. Bring outstanding Christian personalities to the campus. The best articulation and witness of the faith is not in theology or in ethics, but in Christian persons. Outstanding Christian persons provide examples for students who want to learn to be living witnesses to the faith also.

6. Avoid provincialism of sensitivity and concern by responsibly participating in an intercollegiate movement which should have vital ties with other Christian groups in neighboring schools and with regional, national, and world levels of concern.

III. *Relating primarily to the Church, student Christian work should:*

1. Develop loyalty to the "community of acceptance and forgiveness seeking the will of God" and guide that loyalty into the organized churches. Thus students participate in communities revealing the action of the Holy Spirit in history and help to re-kindle it in those churches in which it is not operating.

2. While guiding student Christians into loyalty to the churches, also develop commitment to the world-wide Christian fellowship which comprises the ecumenical Church.

3. Train responsible lay and professional leadership for the maintenance of the campus Christian community and for the enrichment of the life of the churches in society. This includes training in stewardship to maintain the structure of the community on the campus and in the larger community.

Summary

It would seem, on the one hand, that if these purposes were being served, there would be a witnessing Christian community on the campus. Likewise it appears that the absence of any one factor would be a defect. It is not claimed that the list is exhaustive, nor that the presence of these factors would *ipso facto* create a Christian college, but it is likewise true that such a community would be exerting a real influence on their campus in the direction of a Christian society. We have found an ultimate purpose and eighteen instrumental purposes, or functions. Nothing has been said here about devices or techniques by which the purposes are to be achieved. Some may best be accomplished by voluntary student organizations, some by churches, some by preaching missions, some by formal classes, etc. It is not self-evident that a student center or Socratic discussion or preaching ministry or any other single device is valid in the campus situation any more than in the general community.

Many far-reaching decisions are immediately before the American student Christian movements and the National Council of Churches. Primary emphasis at this juncture should be directed to defining program purposes. Careful definition of the task before us in higher education might help considerably in determining the kind of organizational pattern and auspices, both on local campuses and intercollegiately, that will best accomplish the Christian mission.

VIII

THE JEWISH RELIGIOUS SCHOOL— ITS BASIC PURPOSE

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Day School

JEWISH EDUCATION in America has travelled along four different pathways, each of which has culminated in a distinctive type of educational institution. The most intensive form of Jewish school is the "Yeshivah," or complete day school. Corresponding to the Catholic parochial school, it teaches both religious and secular subjects. It teaches but 1% (roughly 7000) of the Jewish children of elementary school age in the United States. Most of these schools are orthodox and are located in New York.

Talmud Torah

The second type and from the point of view of numbers the most common type is the Talmud Torah or week-day Hebrew school, sometimes maintained by an individual congregation and quite often supported by a community bureau of Jewish education. It is estimated that in New York City half of the children in Jewish schools are taught in Talmud Torahs. The curriculum centers around Jewish studies, where the emphasis is upon mastering the Hebrew language for prayers, reading the Bible and other Hebrew literature in the original and conversing in Modern Hebrew. The support for Talmud Torahs comes from orthodox and conservative Jews who are willing to pay tuition fees for their children's Jewish education. Financial subvention either from the individual congregation or from the central community organization supplements tuition fees to maintain these Talmud Torahs.

Yiddish School

The third type of Jewish week-day school, unconnected with synagogues, is the Yiddish school, usually maintained by organizations of Jewish working men. The stress in these schools is on Judaism as a cultural rather than as a religious phenomena.

Sunday School

The fourth type, the so-called Sunday School, derives its name from the fact that its pupils originally attended but once a week — on Sundays. Modelled after the Protestant Sunday School, it is the particular contribution of the Reform congregation to American Jewish education. It has not, however, won universal acceptance from American Jewry. In New York City only 20% of Jewish pupils are taught in Sunday schools. In recent years conservative congregations have borrowed the idea from Reform temples and have instituted a Sunday school which children attend in addition to specific Hebrew instruction during the weekday. Even orthodox congregations have been known to have Sunday schools for children who do not attend Talmud Torah or Yeshivah.

Reform Jewry has almost exclusively used the Sunday Religious School as its instrument of Jewish education. Its chief function is to prepare children for congregational life, for understanding the synagogue service and for meeting the problems intelligently which American Jewish life brings. Textbooks and teaching materials for pupils and teachers are chiefly prepared by the Commission on Jewish Education. Children are usually placed in the same grade of Religious School as in regular public school.

Compared with the Jewish weekday school, the Sunday Religious School has demonstrated a commendable power to hold their pupils for a longer period of time. Most of the children stay for more than four years. Without being overly sanguine about the reasons of this holding power, it ought to be said in all fairness that the at-

tractiveness of the curriculum is probably less of a drawing card than the convenience, the minimum requirements, the social pressure and the family ties which Reform congregations have come to emphasize during recent years. The congregation has a greater holding power because it is an institution with which every member of the family has a relationship. The child goes to school, the teen-ager to the youth group, the adult to the worship services or to the Sisterhood or Brotherhood. Such interlocking relationships tend to increase the holding power of the congregational school. Added to this is the general American pattern of attending church classes on Sunday morning, a factor in our culture which can not be underestimated.

The problem which concerns thoughtful parents is whether or not the Sunday Religious School as an instrument for the perpetuation of Judaism is strong enough to fulfill its real purpose. Judging by the way in which other types of Jewish educational institutions have failed, there is no reason to assume that the Yeshivah, or Talmud Torah, or Yiddish school has been any more effective than the Sunday School. As a matter of fact, hostile attitudes and unfavorable associations produced in childhood by these types of schools have accounted in no small measure for the lamentable flight from Judaism which today characterizes so much of fragmentized Jewish life.

Nonetheless a number of extraordinary, difficult problems confront the one-day-a-week Religious School. How can it relate the child to membership in the Jewish people? How can it clarify the relation of the child's loyalties to his Jewish affiliation and to his American citizenship? How can the child be made to feel he has a real share in the upbuilding of Israel? How much Hebrew can it actually teach the child within the limitations of time? How can it relate the child to membership in the Jewish people? How can it reconcile the apparent contradiction between what the child learns about Jewish holidays and ceremonies and what he finds in indifferent secularized homes?

Whether or not the Reform Jewish religious school can succeed in finding a favorable answer to these questions will determine its future as the sole educational institution of Reform Temples in America. If religious schools were functioning at 100% efficiency and making the maximum use of the time available and still failed to find an acceptable solution to these problems, then the time would have arrived to cast about for a more effective institution of Jewish education than the Sunday School. But the suspicion that Reform Jewish religious schools are not taking advantage of the enormous potentialities within their grasp is born out by the results of the survey made in connection with this study. Here, it is only necessary to point out to those who are distressed and discouraged that much remains to be done in improving technique, method and presentation to the American Jewish child. Until these have been fully developed, judgment must be suspended.

RELIGION AND THE FREEDOM OF THE MIND

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BY WAY of sharing in Columbia University's Bicentennial Celebration, Union Theological Seminary held a conference on April 30th and May 1st on "The Relation Between Religion and Freedom of the Mind." Invited guests were from the faculties of colleges, universities, and seminaries in and near New York. After an opening dinner meeting, a panel discussion occupied a morning session and the conference closed with a luncheon, addressed by President Nathan Pusey of Harvard University.

Historically, religion has played an ambiguous role in its relationship to academic freedom. At times religious institutions have furnished a cradle for learning; at other times they have been determined and cruel opponents of scientific research. There is uncertainty today among those concerned with the defense of freedom of thought as to whether religion is a foe or an ally. It was the purpose of the conference to open this question for frank discussion.

At the opening session, the historical background of our problem was presented in two brilliant addresses, one by Dr. Perry Miller of Harvard University and the other by Dr. Robert Calhoun of Yale Divinity School. The following morning, these two were joined by six others for an unrehearsed discussion of the issues involved. The other participants were: President Buell Gallagher of the College of the City of New York, President George Shuster of Hunter College, Professor Robert M. MacIver of Columbia University and Professors M. Searles Bates, Reinhold Niebuhr, and Wilhelm Pauck of Union Theological Seminary. Serving as moderator was President Henry P. Van Dusen of the Seminary, whose masterful chairmanship, based on his own keen understanding of the many facets of the problem brought forth a new product from the contributions of this outstanding and mutually stimulating panel.

This report will attempt to outline briefly the major issues discussed with no effort to follow the detailed course of the argument, nor to identify the author of each contribution. In the autumn, Doubleday and Company plans to publish a full report of the proceedings, which will of course include the principal addresses and a much more adequate treatment of the findings of the panel. A report of the deliberations should deal with at least three main foci of discussion: (1) The individual's difficulty in reconciling religious commitment and freedom of the mind; (2) society's need of a basis for unity; and (3) the proper role of religious conviction in contemporary American life.

Is There a Contradiction?

The first large area of discussion related to the problem: Is there not a fundamental contradiction between religion and freedom of the mind because religion necessarily involves commitment and commitment contradicts absolute liberty? Since some form of commitment is intrinsic to religion, the truly religious person cannot be entirely free. Freedom of the mind is constrained by the loyalties which involve the whole person. Indeed there is a sense in which any committed person does not believe in liberty. Is this then the necessary point of conflict between religion and the demands of education or of science for complete freedom of inquiry?

A number of lines of response were stimulated by this question. In the first place, it was held that there is no such thing as complete freedom of the mind. All loyalties prevent in some degree the logical working of the mind, without distortion and in complete freedom. It follows that the religious cannot be thus sharply set off from other human commitments, such as involvement in a political party or in an economic or social class. Each loyalty tends to restrict freedom.

Even the scientist, with his claim of complete objectivity, must work within certain presuppositions.

It was suggested that religions be divided into three types, depending on whether they stressed dogma, or ritual, or the humanistic universal elements. Among these, the impact on intellectual freedom would vary enormously because of the range of things held to be "prior truth" and therefore beyond investigation.

It was then observed that many who call themselves humanists and free from dogma are actually operating with hidden dogmas — very specific presuppositions and frames of meaning. A dogma was defined as something about which we do not argue but on the basis of which we argue and it was held that a belief which the holder considered open to question and therefore not dogmatic actually became a working dogma if never subjected to criticism.

The issue was focused, therefore, not upon commitment or no commitment, but upon the nature of that to which we are committed. High commitment to a God who requires that we seek further truth is not incompatible with that freedom of conscience and of thought which is humanly possible. Our ultimate solution is loyalty to ultimate truth in which we have freedom to deal with lesser loyalties which tend to be idolatrous.

Unity of Society

A second fruitful area for discussion was introduced by the reminder that the problem must be seen in terms of the social dimension. The basic question behind these issues of commitment and freedom is: What constitutes the unity of society? Historically, religious uniformity was regarded as the guarantee of social unity and concord. Then religious liberty was introduced and it is agreed that religious uniformity cannot possibly be restored. What then is to hold the members of society together? In brief summary, these were some of the high lights in the ensuing discussion:

Nationalism has become man's other religion, but nationalism has certainly been shown to be an idol — an unreliable means to weld unity.

If we attempt to use religion as a means of creating unity, it has the opposite effect — it brings division.

In the struggle for power within modern societies, the individual's commitment to one dogma or another has been used as a weapon to support the dominant group. To overthrow the divine right of kings, the divine right of men was set up — eventually we emerged with the doctrine of the divine right of *white* men. One way to combat these commitments to the wrong absolutes is to accept commitment to freedom as a method.

But will commitment to freedom itself establish community? With such differing convictions, we must add a reservation about the truth that we hold. We will have fanaticism unless we know that my truth is as dark to thee as thy truth is dark to me until the Lord enlighten all our seeing.

As a matter of fact, it is common interest that binds men together. But we are members of different common interest groups. Not all the members of a church are members of one political party or share the same economic interest. Men gain their freedom by this heterogeneity of commitment.

Any plan for bringing about community must see society built on a foundation of love. Without this supreme religious teaching we are doomed to failure.

Related to this line of thought there came into sharp focus again the problem of how one with strong convictions should deal with others who did not share them. Does our national effort at unity by the recognition of differences and full toleration bring us out with nothing but relativism? Just what does loving your neighbor mean in this context?

One was concerned that we never arrogate to ourselves the role of deity in assuming we are right and those who disagree are wrong. It is the job of Christianity to plant humility in the center of conviction, lest commitment be shot through with the arrogance of complete error in the assumption of infallibility.

Another, however, was concerned that the meaning of love be not misconstrued. I

don't want somebody to love me by tolerating my errors. I want him to love me by trying to correct them!

Religious Conviction

A third general emphasis which stands out in the morning's discussion is that upon the need in our day for a positive contribution from religions with high and ultimate commitments. This was expressed in various ways by different members of the group:

We have too easily accepted the negative attitude springing from the Enlightenment principle of toleration. Our present moral situation seems to indicate that we have failed to wield a positive influence in areas where the religious conscience should furnish a genuine criticism of society.

Profound religious commitment must be strengthened in our country today. We can recover these religious values only if we move beyond toleration to cooperation, to mutual respect and to sharing in certain vital common duties. We have a magnificent opportunity to work for a rededication of the human spirit in this country.

We may recognize the need for greater humility among those so-called free sects which are in some respects very unlovely in their limitation of the minds of those who belong to them and yet when a people faces a threat such as Communism, we are tremendously grateful for these obstinate sects, whose freedom to exist makes possible this stubborn resistance to totalitarianism.

We must find release from the dichotomy between tolerance and intolerance. An intolerant society is essentially tyrannical. A tolerant society is essentially one without character. Let us find a third way out in an entirely different direction — in terms of affirmative appreciation of diversities — in terms neither of tyranny nor of liberty but of freedom. The use of freedom as a working method entails voluntary assumption of responsibility and the opportunity to carry through one's choices. This will carry us beyond toleration into an area where the impulses of love may operate.

All that we have discussed of the basis for cohesion in the community and of the indispensable commitments to freedom and toleration must be set in the larger context in which the founders of our nation viewed these demands upon them. All of their commitments followed from the basic understanding that man is living *under God.* On no other basis can we be protected from "*un*-American" defenders of Americanism and in no other context do our affirmations make sense.

There was recognition of the need for further exploration in this area of the development and the expression of a strong common religious faith. The dangerous tendency toward conformity was mentioned. It was stressed as a tendency among college students but also as a growing characteristic of American life generally, which brought the concomitant danger that conformity tends to breed intolerance.

Nevertheless, the question was raised: Does not a viable basis for national life demand more than recognition of differences, and tolerance, and some measure of mutual appreciation and love? Must we not have a minimal basis of common conviction?

Summary

The conference did not, of course, attempt to arrive at a consensus upon neat answers to the questions raised. Any summary would be inadequate, outstanding impressions would include:

The violations of freedom of the mind inflicted by religion were frankly faced.

Narrow and restrictive loyalties other than religious were also charged with violations.

Complete freedom of the mind was seriously challenged as being humanly impossible.

Commitment to high religion was commended as not incompatible with human freedom.

The strengthening of positive religious conviction was urged as the essential foundation of a society in which freedom might endure.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, *and used by permission of that periodical. The abstract number is from* Volume 27, No. 10, October, 1953.

The question of whether leaders in our society tend to have certain personality characteristics, or whether leadership is more dependent on the situation, can be answered in part by studies of the more accepted and the less accepted young people. Each of the next three studies gives evidence on this problem. The results of the first, for a group of girls, tend to support the situational viewpoint of leadership; the second, from Italy, tends to support the personality characteristics approach; and the third, comparing extreme groups, gives only moderate support to a personality approach.

7097. WARDLOW, MARY E., & GREENE, JAMES E. AN EXPLORATORY SOCIOMETRIC STUDY OF PEER STATUS AMONG ADOLESCENT GIRLS. *Sociometry,* 1952, 15, 311-318. — A group of 37 girls in a first-year home-making demonstration school were used to measure peer status. Generalized and specific measurements and scales were used. Results indicated that peer status is situational or specific in character, low relationships established between five measures of peer status and 35 variables suggested the need for further research to determine significant characteristics. — *J. H. Bunzel.*

7122. PERUGIA, ANGELO. RICERCHE SULLA DINAMICA DEI RAPPORTI SOCIALI MEDIANTE TECNICHE SOCIOMETRICHE E METODI PROIETTIVI. (Researches on the dynamics of social relations, using sociometric and projective methods.) *Cont. Lab. Psicol., Univ. Sacro Cuore, Milano,* 1952, Ser. 16, 15-19. — 21 boys and 41 girls, aged 8 to 12, were studied by Moreno's and Murray's and other techniques, and by daily observation. "Leaders" tend to show high emotional stability, intelligence, adequacy of adaptive behavior, capacity for moral judgment, and extrasensitivity. The "socially isolated" boy is especially characterized by social immaturity and low intelligence. The full expression of leadership is rarely present before 8-9 years. — *D. M. Purdy.*

Whether honesty is a general trait or not, it is an important religious behavior; but how can it be taught? This extensive Minnesota study leads to some general suggestions for modifying children's attitudes. The second abstract, based on a western European study, presents a different and more traditional approach, in terms of developing related attitudes.

7067. ANDERSON, JOHN E. *(U. Minnesota, Minneapolis.)* THE RELATION OF ATTITUDE TO ADJUSTMENT. *Education,* 1952, 73, 210-218. — Some 3,200 children from 9 to 18 years of age were given personality and adjustment measures, which checked against various criteria. At each age level a group of well adjusted, poorly adjusted, and average adjusted children were selected on the basis of combined scores on 13 measures. Results show sharp distinctions between the 3 groups on the affective index in relation to age and adjustment. The author concludes that there is some warrant for assuming both that internal orientation toward experience has some relation to adjustment and that level of adjustment in turn modifies internal orientation. Suggestions for modifying the attitude of children toward their experiences are presented. — *S. M. Amatora.*

7392. RAUCH, S. V. UNE MALADIE SCOLAIRE ENQUETE PEDAGOGIQUE. (Pedagogical inquiry into a school malady.) *Nouv. Rev. Pedag.,* 1952, 8, 11-24. — Extensive inquiry into cheating in school examinations by means of a questionnaire, to which 1690 pupils replied, in Belgium, at Luxembourg and in France. The most frequent motives

for cheating are laziness, deceit, or friendship. Imitation, as well, plays a large part. The remedy consists in developing loyalty and sense of justice and responsibility. — *R. Piret.*

The group again! This time the conclusion helps to explain how cheating can reach epidemic proportions in school, and how a child deviating from a group in a religiously approved direction may pay a price in group acceptance.

7105. BATES, ALAN P. SOME SOCIOMETRIC ASPECTS OF SOCIAL RANKING IN A SMALL, FACE-TO-FACE GROUP. *Sociometry,* 1952, *15,* 330-342. — By means of questionnaires, tape recordings and observation, two hypotheses were tested. The data obtained permitted the conclusion that "the closer an individual comes to realizing in his behavior the norms of the group as a whole, the higher will be his rank." The other hypothesis concerning the origination of interaction for others according to the individual's social rank, did not lead to definite conclusions from evidence. — *J. H. Bunzel.*

Because churches are dealing with children of different socio-economic statuses and often within the same church, the question of basic as well as superficial differences in personality between the statuses is relevant to religious education. Havighurst presents both sides of the question.

7164. HAVIGHURST, ROBERT J. *(U. Chicago, Ill.)* SOCIAL CLASS AND BASIC PERSONALITY STRUCTURE. *Sociol. soc. Res.,* 1952, *36,* 355-363. — In answering the question, Do different social classes produce different basic personalities?, the author cites (1) evidence for cultural similarity among social classes in basic personality structure, and (2) evidence for heterogeneity of basic personality in social classes. From here he proceeds to show how classes may be said to differ in personality. — *S. M. Amatora.*

Delinquency is increasing and fortunately considerable research into its causes and cures is being carried on. Two differing approaches to the study of delinquency are exemplified by these two European studies.

7304. FERGUSON, THOMAS. *(U. Glasgow, Scotland.)* THE YOUNG DELINQUENT IN HIS SOCIAL SETTING. New York: Oxford University Press, 1952. xii, 158 p. $2.50. — Three groups of Glasgow boys were followed for three years after leaving school. One group consisted of 1349 who left school at 14, the earliest permissible age; the second group consisted of 489 physically handicapped; and the third group was comprised of 301 who had attended schools for mentally retarded children. For the 3 year period of follow-up the percentages of delinquency of the 3 groups were, respectively, 12%, 11%, and 24%. Ecological factors associated with delinquency were: low levels of academic achievement; failure to hold jobs; residence in slums; crowding in the home; and other members of the family convicted of crime. — *R. J. Corsini.*

7157. STEINBAUM, I. A STUDY OF THE JEWISHNESS OF 20 NEW YORK FAMILIES. *Yivo Annu. Jewish soc. Sci.,* 1950, *5,* 232-255. — 20 America-born Jewish families in New York City have been searched as to their Jewish mode of life. All parents were brought up in a Jewish environment; only 38% of their children, however, get a formal Jewish education, and the Yiddish language is in every respect entirely strange to them. Religious laws, customs, ceremonies and ritual do not play any role in the life of the examined families. They do not go to the Jewish theatre, nor read Jewish press, and are not affiliated with Jewish national organizations. Nevertheless, they are active Jews, desire Jewish organized life, contribute to Jewish charity, opposed to inter-marriage, and prefer to live among Jews. The answers to the question as to the future of the Jews in the U.S.A. are very different; the problem itself aroused discussion and questions on the part of the asked families. — *H. Ormian.*

Two aspects of Jewish upbringing in the United States are studied in these two groups with Jewish identification: symbols, and organizational participation. The findings have implications for education in other religious groups, which also have particular symbols, publications, dramatic productions, and so on.

7151. LEHRER, L. THE DYNAMIC ROLE OF JEWISH SYMBOLS IN THE PSYCHOLOGY OF THE JEWISH CHILD IN AMERICA. *Yivo Annu., Jewish soc. Sci.,* 1951, *6,* 37-72. — Jewish American children, participating in a summer camp, were examined with the view of discovering their Jewish information and responses to Jewish symbols. Jewish children, brought up in a Jewish environment, have a certain common feeling, attitudes and information, regardless of the acquired formal schooling. Also Jewish symbols play a dynamic role regardless of the kind of their schooling. No significant differences between ages and sexes were found. In establishing a test measuring children's Jewish belongingness, the knowledge of their Jewish names and of at least 2 Jewish holidays, also recognizing "typical Jewish faces" should be included. Comparative studies of children of various backgrounds in the U.S.A. and in other countries are necessary. — *H. Ormian.*

BOOK REVIEWS

The Conflict in Education in a Democratic Society. By ROBERT M. HUTCHINS. New York: Harper & Brothers, 1953. 112 pages. $2.00.

As a perceptive critic of what is wrong with higher education in the United States, Robert Maynard Hutchins needs no introduction to readers. This book states and argues his charges succinctly and, for the greater part, persuasively.

Three popular conceptions — or misconceptions, as he would hold — of the end of education come under his scrutiny: adaptation and adjustment to environment (pp. 14-25 particularly); satisfying immediate needs (pp. 26-47); and a relativism which amounts to "the doctrine of no doctrine at all" (pp. 54-66). These three he rejects. The purpose of education, he finds, is to improve the rational, moral, and spiritual powers within men in order that humanity may maintain law, justice, and learning (pp. 67-76). Undertaking to place theories of education within the realm of values, as Mr. Hutchins does, is a merit. No serious debate is likely to arise where his "four horsemen of the philosophical apocalypse," relativism, scientism, skepticism, and anti-intellectualism have actually produced chaos in education. Mr. Hutchins is fond of riding terms hard. What happens if these four horsemen change pace? If *relativism* discloses growth in depth and breadth of perspective? If genuine science tempers the zeal of *scientism?* If *skepticism* be informed inquiry and courage and not a matter of either black doubt or blind faith? And *anti-intellectualism,* neither sentimental ignorance nor the political expediency of manipulable hysteria, but a check, of will and heart, on intellect alone, which Iago mastered?

Mr. Hutchins' trenchant dismissal of the negative aspects of what American education should not be, nevertheless, is so apt that his long-observed inability to develop more positive details of ways of improving men as men is lamentable. Mr. Hutchins advocates continuing "the great conversation," but he stops his discourse prematurely: precisely at the point where serious discussion should begin. His endorsement of critical inquiry and of independent thought, "the greatest works of the greatest writers" (p. 14) and the mediaeval disputation as "understanding through discussion" (p. 101), is, unfortunately, more befogged by drifts of the thinly transparent and essentially stupid condescension of Chicago's neo-Aristotleanism than it is illumined by a disinterested probing of both fact and theory. The only lasting prestige of truths which unfold before responsible inquiry inheres in the judgment, the policies, and the will which those truths inform. The prestige of both negation and dogma are tenuous.

Mr. Hutchins' nettling repudiations of empiricism, positivism, specialism, and pragmatism are all very well as nettling repudiations; but his counter-proposal of a sizable block of traditionalism in "the greats" and a technique of talking about them, almost as an end in itself, falls far short of individual and emotional maturity, of informed and responsible wisdom. The really crucial questions Mr. Hutchins does not uncover and explore. Two instances may make this defect evident. Thinking for oneself (p. 88), where Mr. Hutchins stops, falls far short of the far larger problem of establishing criteria by which one may effectively judge the competence of his own thought. Later in the book, Mr. Hutchins writes: "Education is the deliberate attempt to form men in terms of an ideal" (p. 92). That is not education. It is indoctrination, the process of forming men in terms of an ideal. Twentieth century authoritarian and totalitarian powers could not improve upon that sentence as a statement of their own doctrine; and yet Mr. Hutchins elsewhere in the book seems to cast his lot with all who are actually, in deed and not merely in word, devoted to freedom. In contrast to his sentence, in the realm of freedom, education is the deliberate attempt to aid men and women, as responsible, creative, and judicious agents, in understanding all ideals — not "an" ideal or one ideal — and in pursuing those which they, for factual, open, and good reasons, deem most worthy of pursuit. Mr. Hutchins' views of education fall far short of a meaningful positive program because he never seriously considers ways of testing the validity of the standards on which all human judgments and activities rest. Without that power, the power of genuine education, how may the rational, moral, and spiritual nature of man be understood and realized? — *Warren Taylor,* Professor of English, Oberlin College, Oberlin, Ohio.

Our Child — God's Child. By MARY LEWIS COAKLEY. Milwaukee: Bruce Publishing Company, 1953. 233 pages. $3.25.

The subtitle describes this as a book telling "How and Why Parents Should Make Saints of Their Children." Starting with the indisputable but often disregarded fact that our children are loaned to us so that we may set their feet correctly on their heavenward journey, Mrs. Coakley expands this theme in many topics concerning family life. To do their job well, parents must not only have their Father's business always in mind but they must work with dependence on Him. Mrs. Coakley suggests that three rules will suffice:

1. Teach good Christian principles and a sense of the Fatherhood of God.
2. Give children plenty of love and companionship.
3. Set a good example.

One chapter entitled "Sad Specialties of the House" has some excellent suggestions on spiritualizing impediments or physical afflictions. This involves neither minimizing the pain nor permitting it to become an obsession, but instead acquiring a realization of the value of penance. Mrs. Coakley shows how a handicapped child can come closer to the suffering Christ and gain eternal merit for himself and others.

Another chapter considers families where there are step-parents, or separated or widowed parents

with special problems. Mixed marriages, too, call for special attitudes in religious education. A very fine chapter on sex education is included. Two topics, unusual but welcome in this type book, deal with the parents' role in choice of vocation and in children-in-law situations.

The author gives advice on discipline, teen-age recreation, and material advantages vs. a spirit of poverty, always stressing a highly spiritual attitude. Her writing is clear, informal and inspiring. To anyone who must eventually give an account of his stewardship over God's little ones, this book is enthusiastically recommended. — *Kathleen C. Enzler,* Bethesda, Maryland.

Restoring God to Education. By EDWARD K. WORRELL. Wheaton, Ill.: Van Kampen Press, 1950. 110 pages. $1.50.

The author of this book "serves as principal of the Trenton Christian Day School and Eastern representative of the National Association of Christian Schools." His volume flails public schools with massive generalizations and exalts "Christian Schools" as if there could be no limitations on their beneficence. One of its readers continues to think that there are "grays" in the scheme of things.

A review is not the proper medium for debating the issue of public versus parochial schools. One would have supposed the book would be. However, it presents only the affirmative argument, asserting in homiletical fashion, that John Dewey has subverted education and Bible-believers must rescue it.

As for the wholesale condemnation of public education, one likes to remember the quiet remark of a high school principal — a Christian churchman — who had listened to a tirade of this sort: "I can only say that things are not like that in our school."

As for the unbridled commendation of the Christian School, certain questions that some of us consider most relevant are not satisfactorily answered. Is there no alternative to setting up competing systems of schools? What are the limitations and disadvantages of this plan? Is it actually the best, and if so, why — in the light of *all* the considerations?

The presentation is fervid; the author is indubitably convinced. For those who are committed, there are three pages on "How to Begin a Christian School." — *Ralph D. Heim,* Professor of English Bible and Christian Education, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

The Guide of the Perplexed. By MAIMONIDES. An abridged edition with Introduction and Commentary by JULIUS GUTTMANN; translated from the Arabic by CHAIM RABIN. New York: East and West Library, 1952. 233 pages. $4.50.

This volume has an introduction by the late Prof. Julius Guttmann which is a full exposition of the *Guide.* It was Guttmann's preoccupation of the last years of his life, and was brought to completion by a young Arabic scholar, Dr. Chaim Rabin. Prof. Hugo Bergman also of the Hebrew University, a former colleague of Prof. Guttman has a Memoir which contains a short biographical sketch of his older colleague.

Guttmann's Introduction is in itself a fine piece of philosophical exposition. He deals, of course, with the work of Maimonides, but his explanations and comments are of the highest worth and are most profound. He assigns Maimonides his deserved place in the history of Jewish and mediaeval philosophy, and brings to us of today, a fresh and learned account of the thinking and the beliefs of the master. Maimonides has been called the greatest mediaeval Jewish philosopher. It seems to me that the word "mediaeval" is superfluous. He is the greatest Jewish philosopher — Spinoza, was a philosopher who happened to be a Jew — not a Jewish philosopher.

The excerpts in the translation, number some forty-six, culled from Books I, II and III of the *Guide.* Thirteen chapters are represented in Book I; there are twenty selections from Book II; Book III has thirteen selections, and these are followed by the Commentary and Notes.

Maimonides, was of course, a mediaeval philosopher who tried to harmonize Aristotelianism and Judaism. He did not succeed, But there is a world of deep thought and virile religious inspiration in his arguments. It is difficult for a modern man to accept his premises and his logic, but that is true of all of the ancients, and not a few of the modern thinkers. As one reads these selections, one feels the very presence of that same God that hovered over Maimonides. In reading this little volume and thinking about it, I began to feel that it was not so much the logic and the thinking of Moses ben Maimon that impressed me, but the spirit of holiness that exuded from what he wrote. Guttmann ends the selections with these four lines, which were apparently written by Maimonides himself: (1) "To each who calls Him, God is near indeed, (2) If he but call in truth nor turn away. (3) By each who seeks Him He is found with ease, (4) If straight to Him he strives and does not stray."

I recommend this little volume to anyone who wants to dip into this fountain of thought and religious inspiration. — *G. George Fox,* Rabbi, Chicago, Illinois.

Psychotherapy and the Christian Message. By ALBERT C. OUTLER. New York: Harper & Brothers, 1954. 286 pages. $3.50.

Here is a study by a competent systematic theologian of the two major disciplines that deal with human behavior: theology and psychotherapy. Book after book appears upon one or the other but not many thinkers have tried to write upon both of these subjects. Granted the task that Dr. Outler has attempted this is probably the best job that any one has done. The difficulty is, of course, that there are widely different views upon both subjects so that it is practically impossible to write with authority upon either field.

Dr. Outler describes the cardinal views of the major schools of psychotherapy and their origins. However, to say that this is what the Freudians now believe because this is what Freud taught is to greatly mislead one's readers, for the Freudians are constantly changing their views. This is only one of the problems that Dr. Outler faced. A much more serious problem is that most clinical psychotherapists do not follow any one school of thought

but gather and garn their ideas where they will. One can no more say what a given psychiatrist believes because he is a psychiatrist than one can say what a Christian theologian believes because he is in the business of being a theologian. You can say what he should believe if he is true to the historic faith, but when you have said that, someone will jump up with an equally convincing argument, and speak with an equal authority, and present views that are quite different in point of view.

So far as speaking with authority upon his subject, Dr. Outler does that, but it has not been my experience that the clinical psychotherapists believe as they are supposed to. There are something over 5,000 clinical psychotherapists in America, and less than 500 Freudian psycho-analysts although Freudian ideology dominates the thinking of American psychiatry.

Dr. Outler correctly recognizes that dynamic psychology must be taken into account by religion and theology. His first chapter is entitled, "Allies and Rivals" in which he presents an accurate and interesting account of the rise of psychotherapy. Other chapters are: "The Human Self and Its Freedom," "The Human Quandary," "The Human Possibility," "The Ordering of Life," "The Terms of the Alliance." The book is well written and stimulating. It is required reading in some of my courses at Duke Divinity School, although not in my introductory course.

This book is of little help to the working pastor who must see a cross section of people with many needs. The tragedy of much of the theology as presented by many of our systematic theologians is that it does not help the working pastor either. By the time they get it to us and we get it to our people it has lost most of its dynamic.

Dr. Outler writes with conviction concerning the need for psychotherapists to accept something besides a naturalistic outlook, and he does what it seems to me many theologians do; and that is to call everyone who does not believe like he does, a materialist. It seems to me it is still possible to be a liberal and still be a theist. Psychotherapy is philosophically immature; maybe that is why it is still dynamic. Theology that is dogmatic is sterile. It is the parent saying to the child, "You have got to love me. I am youth father." Actually the child does not have to love the parent; it can, and usually does, hate this kind of parent. I am afraid Dr. Outler gives this impression as he presents theology, and I doubt if psychotherapy will ever make common cause with this point of view. I still think as Dr. Richard Cabot used to tell us, that it is possible to create a 'clinical theology," but when it is described it will be found to have come from the bedside rather than from an armchair. — *Russell L. Dicks,* Department of Pastoral Care, Duke Divinity School, Durham, North Carolina.

The Rise of Methodism: A Source Book. By RICHARD M. CAMERON. New York: Philosophical Library, 1954. 397 pages. $4.75.

Telling the story of the origins of Methodism, from one angle or another, seems to be the perennial occupation of literary-minded Methodists. We seem never to be able to get away from tradition.

THE Westminster Press

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Perhaps this is a good thing, for the lessons of the past provide us with invaluable insight as well as inspiration as we plan for our future. However, there is a danger in it too, for so often we content ourselves with our past and close our eyes to the realization that our duty now lies in the improvement of the present and the perfection of the future.

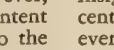
This present book by Richard M. Cameron is a source book on the beginnings of Methodism, the sections of which are taken largely from the journals of John and Charles Wesley, George Whitfield, and a few less known figures in the advent of this great movement. The selections are all pertinent, well chosen, and of value to the interested clergyman and layman. I find the arrangement throughout orderly and in keeping with the chronology of the movement. For example, the first section deals with the family out of which John and Charles Wesley came. It reminds us that the boys were born of dissenting forebears — that is, both on their maternal and paternal side of the family, they came of non-conformist stock. The grandparents are described briefly in the language of the author himself. Then, he turns to a discussion of the family and the upbringing of the Wesley children, taking his excerpts largely from Clarke's excellent book on Mrs. Susannah Wesley. The next two sections on the University and the stay in Georgia are taken almost entirely from John Wesley's letters and Journal. The remaining sections, four through seven, deal with the revival itself and the organization which accompanied it. These sections are very interesting and in them are incorporated the pertinent material from the minutes of the conferences and other writings from the pen of John Wesley or the corporate undertakings of himself and his preachers throughout those great formative years of the movement.

Indeed the entire list of source materials employed for the excerpts is not much, some twenty-five different works. Of these some are secondary, for example, the well known books by Simon, Tyerman, and the less known biographies by Henry Moore and John Whitehead, who was Wesley's personal physician.

The purpose of this book, as stated, is to give a ready reference for busy clergymen and interested lay people and even theological students who do not have sufficient time to go into the details of the movement. I am inclined to think that perhaps that task has already been done many times before and is not necessary to be repeated again.

Be that as it may the book does serve its purpose admirably well. I should think, however, that most seminary trained clergymen would be familiar already with the incidents described here. Indeed, I should think its greatest value would be with lay people. There are many church school teachers and other interested laymen who, after reading a popular biography of John Wesley, would find this collection of source material fascinating. It would be of no interest or value to the serious minded student of the movement whatever. He would already know pretty much what is included in the book and a great deal more besides.

This book will serve its purpose well if it will entice its readers to a careful study of John Wesley's Journal and of his letters which form one of the most valuable collections of information about and insight into the life of England in the eighteenth century that we have anywhere on record. However, let me hasten to add that the author, Professor Cameron, given the limited purpose and scope of his undertaking, has done a competent, even admirable, job as an editor. — *William Cannore,* Dean and Professor of Church History, Candler School of Theology, Emory University, Georgia.



The Household of God; Lectures on the Nature of the Church. By LESLIE NEWBIGIN. New York: Friendship Press, 1954. 177 pages. $2.75.

In these lectures by the Bishop of the Church of South India, a significant contribution is added to the current discussion about the doctrine of the church within the setting of the ecumenical movement. Bishop Newbigin believes that "the divinely willed form of the church's unity is at least this: a visible company in every place of all who confess Jesus as Lord, abiding together in the apostle's teaching and fellowship, the breaking of bread and the prayers. Its focii are the word, the sacraments, and the apostolic ministry. Its form is the visible fellowship, not of those whom we choose out to be our friends, but of those whom God has actually given to us as our neighbors. It is, therefore, simple humanity in every place re-created in Christ."

There are three principal approaches to the achievement and identification of this true and visible church, the Protestant, the Catholic, and the Pentecostal. Each stresses certain essentials and lacks others. How then can the true church be said to be visibly existent?

The Protestant approach stresses the faith of the individual Christian, his personal reconciliation with God mediated through Jesus Christ. The marks of the true church are the word and the sacraments. These are the means of God's grace. The weaknesses in this position are the over-intellectualizing of faith and the disunity of the church as a consequence of doctrinal disagreements. Protestant churches, confident that the saving presence of the Living Christ constitutes the true church and that this saving activity takes place through the preaching of the word and the giving of the the sacraments, have been impenitent regarding their disunity and disregardful of the historical continuity of the church.

The Catholic position emphasizes the primary importance of the continuing, unbroken fellowship of believers as the Body of Christ to which has been entrusted the fulfillment of God's purpose in Christ. The basic concern of Jesus was choosing, training, and sending forth this fellowship to represent him in the world. This "Body of Christ" as Paul called it involves a conception of our membership in Christ which is essentially membership in one undivided, visible, and historically unbroken fellowship. Since it belongs to the essence of the church to be one indivisible and continuing fellowship, a body which has lost this succession has thereby lost the right to call itself a church. But "no honest person can deny that the church as a visible institution has in the course of its history been guilty of pride, greed, sloth, and culpable

blindness." Consequently, "no doctrine of the church can be true which does not match this dark mystery of sin in the church with a doctrine of the divine grace profound enough to deal with it without evasion, and which does not in some measure explain how a body which by sin denies its own nature is yet accepted by God and used as the means of His Grace."

The Pentecostal view makes doctrinal belief and sacrament as well as historic continuity quite secondary to contemporary experience. The real test of validity is the presence and witness of the Holy Spirit. Neither orthodoxy of doctrine nor impeccability of succession can take the place of the experienced presence and power of the Holy Spirit. A body may have all the outward forms of a church, and preach the true doctrines of the church, and yet be dead; and on the other hand the living Spirit can and does give His own life to bodies which lack in some manner and measure the fullness of the church's true order and teaching. Yet the advocates of this viewpoint overlook the fact that "a decisive mark of the Spirit's presence will be a tender concern for the unity of the body, a horror of all that exalts some human leader or some party into the place which Christ alone can occupy." — "When the claim to possession by the Spirit, attested perhaps by abnormal signs of spiritual power, is made the ground for treating and unity and order of the church with contempt, and for despising the great mass of 'normal Christians' in whom only the virtues which we have come to regard as normal for a Christian are to be seen, we must say bluntly as Paul did, that this is not the work of the Spirit but of the flesh." It is observed that these "Pentecostal" groups are quite outside the current ecumenical movement and attempted communication with them by the historic churches is usually rebuffed.

Each of these three major emphases is thoroughly grounded in biblical doctrine. Each emphasis seems essential to the true and visible church. Yet in no organized body of Christians are they combined. How then can the true church be said to exist? The way out is two-fold. First, just as sinful man is saved by the Grace of God and treated, though yet a sinner, as a child of God, so the church by the mercy and the grace of God, while full of imperfections and sinfulness, is yet accepted by God as his church and used by him in fulfilling his purposes. Secondly, the paradox of time and eternity, of history and eschatology interprets the church as at one and the same time the Church of God's Design and the churches of man's disorder. The church lives then in this "tension of hope."

Finally, the world mission to proclaim the gospel to all men is essential to the church, and the church is essential to the world mission. Each without the other is denatured and futile. Likewise missions and unity are indispensable to each other. "Our task is, firstly, to call upon the whole church to a new acceptance of the missionary obligation to bring the whole world to obedience to Christ, secondly, to do everything in our power to extend the area of cooperation between all Christians in the fulfillment of that task, by seeking to draw into the fellowship of the ecumenical movement those who stand outside of it to the right and to the left; and thirdly, to press forward with every place call upon the name of Jesus are visibly the task of reunion in every place, until all who in united in one fellowship, the sign and the instrument of God's purpose to sum up all things in Christ, to whom with the Father and the Holy Spirit be all glory." — *Harry C. Munro,* Professor of Religious Education, Brite College of The Bible, Fort Worth, Texas.

Christianity, Communism, and History. By WILLIAM HORDERN. Nashville: Abingdon Press, 1954. 174 pp. $2.50.

This book deserves a place alongside several other good books on Christianity and Communism by such writers as Alexander Miller, John Bennett, and Charles W. Lowry. Its originality lies in a perspective which makes it somewhat more specialized, but no less interesting than, the others.

William Horden's approach is indicated in the description on the jacket: "A critique of the Christian and Marxian views of history, with particular emphasis on the Reformation sects."

The fascinating parallels and striking contrasts between the Christian and Marxist interpretations of history have been developed largely by writers who have drawn upon the Augustinian tradition for their exposition of Christianity. Hordern, though not ignoring Augustine and the Protestant Reformers, emphasizes the continental Anabaptist groups and the English sects of the Cromwellian period. He skillfully shows the significance and current relevance of men like George Fox, Gerard Winstanley, Menno Simons, and others.

In bringing considerable unfamiliar material to attention, Hordern shows that even the Marxists have occasionally paid tribute to the Christian sectarians and that the sectarians repeatedly anticipated many of the Marxist ideals — although in a radically different context from Marx's.

On this basis Hordern maintains that Communism is itself a religion whose strength lies primarily in appropriation of certain Christian truths and in the failure of many Christians to uphold those truths. Its weakness lies in its stubborn blindness to the full implications of some of those same truths.

His recognition of many half-truths in Communism does not make Hordern any less determined a foe of Communism. He calls for Christianity to take the initiative, to "fight Communism by making Christianity work." We must offer, not only the social justice which Christianity stands for, but also the "full Gospel of Christ" with its message of foregiveness and new life.

Hordern's use of the language of *eschatology* will offend those for whom that has become a fighting word. But in my judgment he uses it to show ably the meaning of the Christian tradition as it faces a younger, virulent tradition which tries to overthrow the faith of the church. — *Roger L. Shinn,* Professor of Theology, Vanderbilt University School of Religion, Nashville, Tennessee.

World History for a Better World. By WILLIAM LEE NEFF and MABEL GERTRUDE PLANER. Milwaukee: Bruce Publishing Company, 1953. 795 pages. $4.36.

From the experience of a superintendent and a teacher of world history at the Mandan, North

Dakota, public high school comes a volume that rates attention in these columns for both religious and historical reasons. William Lee Neff and Mabel Gertrude Planer have cooperated in writing *World History for a Better World,* which has now gone through its second printing.

The text represents seven years of effort on the part of the authors to anchor history to natural law and its Creator. The dedication to youth openly expresses the hope that "through a sincere attempt to understand man's successes and failures, they may help to create a better world for the future, a world in which man may enjoy human rights which he has sought so long." Both opening and closing chapters are specifically challenges to youth.

The book, both directly and by integration through all epochs and dynasties, utilizes religion. Of 795 pages, about 95 are directly addressed to religion as a normal force in all civilization. Of hundreds of illustrations, those treating of great moments in specific religious history are among the most striking. No youth seemingly could study this text and be a religious illiterate.

From the historical viewpoint time-line charts throughout the ages give marked continuity to the unit treatment. Every principal nation is treated both separately and in the world pattern, except the United States. Our own nation is brought into the scene principally through wars and efforts at peace. The authors explain this seeming gap by treating required United States history specially in the following year. Every section is replete with reading references and visual aids.

The history is a tangible example of what a score of publishers are doing to supply textual materials to meet the rising demand that religious appreciation be a definite part of the public school curriculum. — *Herbert B. Mulford,* Wilmette, Illinois.

A Theology of the Living Church. By L. HAROLD DE WOLF. New York: Harper & Brothers, 1953. 383 pages. $5.00.

He is a daring man who atetmpts to present a systematic theology within the covers of a single book, and in less than four hundred pages. Yet that is what Dr. DeWolf has done, and with conspicuous success. He has held to the basic points of view of liberal theology, without underestimating the insights or criticisms coming out of later theological positions, enriching his argument from time to time with references to and comparisons with "neo-orthodox," "existential" and "post-liberal" assumptions and conclusions.

The author examines the total responsibility of theology as a critical task, not primarily to expound traditional doctrine but to examine and criticize that traditional doctrine, in terms of all the evidence. Much theological writing is in defense of accepted doctrine, either declared as a defense, or, though proposing to be critical actually on the defensive. This study is more of a prosecution, although the conclusions serve mightily to defend the positions that are accepted. He does not measure the scope of the task in small terms, and seems to move with sureness in the areas of various disciplines, such as Biblical studies, Church history, history of doctrine, psychology of religion, etc. He believes that a philosophy of religion requires a serious search for truth in all religions. Especially is he interested in the implied truths of early Christian experience. The way the neighbors responded to the words of Jesus, when he returned and read the prophecy of Isaiah in the synagogue, means much more as implying their relationship with him and his family than any exact statement of fact. It implies that Jesus was a well-known carpenter, but not known for any extraordinary powers or endowments, that he was a man as other men in the estimate of the neighbors. Such implications afford the author insights for the examination of the basic doctrines of our Christian faith, which came out of the early experience of Christian communities.

His chapters on reason would fit into a course in logic and introduction to philosophy as well as into this study in systematic theology. But for the average theological student who has not had much grounding in "how to think" it is a real boon. And the dependence of our understanding of truth upon reason is a needed emphasis in our day, when authoritarian religionists are urging us to let them have the key to our minds. Never have more people entrusted their thinking to so few!

The book begins with the presuppositions of theology, moves on to an examination of the Biblical revelation, and proceeds to a study of God and the world. The last three sections are devoted to a study of Man, Christ, the Kingdom and the Church. Every part is condensed, and there is some loss to the student in such a brief treatment of great themes. However the author provides an excellent bibliography, and points frequently to contrary or differing points of view as worth investigation.

As a statement of what we might call "neo-liberalism," this study offers an able criticism of many points of view which in recent years have come to be regarded with a certain amount of awe because of the famous scholars with whom these view-points have been associated. Where a "high" Christology would remove Christ from his humanity, we are in just as much danger as we were when a "high" humanism sought to separate Christ from His divine nature. It is well to keep that in balance, and the author does an excellent service in that respect.

Incidentally this is a helpful presentation of the basic Protestant position in theology as contrasted with the Roman Catholic, and it should serve many a pastor to help inquirers to understand the fundamental doctrines of these great branches of Christian faith. — *Hugh C. Stuntz,* President, Scarritt College for Christian Workers, Nashville, Tennessee.

BOOK NOTES

Discovering the Bible. By SUZANNE DE DIETRICK. Madras: Diocesan Press, 1952. 96 pages.

This booklet is an abridgement of a book published in 1942 by the World's Student Christian Federation under the title, *Rediscovering the Bible.* It is called a "practical handbook for Bible study." But it is not so much a textbook for Bible study as it is a guidebook for leaders of Bible study groups, as the author makes clear in her foreword. Besides answering some basic questions

regarding the Bible, the book considers the relevance of the Bible and techniques for Bible study groups.

Bible study for the author is more than simply an academic exercise or a matter of intellectual curiosity. Its purpose must always be to discover God's will for our lives. The Bible is Christ-centered, even the Old Testament. The real meaning of the prophets' message, for example, can not be fully understood except in the light of Jesus' life and works.

The author makes much of attitude in approaching Bible study, " . . . when we have learnt to see the Bible as a whole, the centre of which is Christ, we may come to it with specific questions. But only then; for we must avoid the danger of projecting our concerns into the Bible instead of projecting the light of the Bible on to our concerns." While free from Biblicism, the author does have a profound reverence for the Bible as the Word of God.

This work in no way supplants such booklets as John Wick Bowman's *Introducing the Bible,* but it is a valuable aid to those whose responsibility it is to lead Bible study groups. — *Gladstone L. Brown,* Minister, Methodist Church, Madison, Ohio.

The Golden Book of Immortality. Edited by THOMAS CURTIS CLARK and HAZEL DAVIS CLARK. New York: Association Press, 1954. $2.50.

This book is a collection of over three hundred passages sifted from the writings of leading poets, scientists, religious leaders and others, testifying to the reality of their belief in the immortal life. The passages are organized into ten categories, among them being: "Personality is Deathless," "Eternity — Here and Now," "Faith that Looks Through Death," "Easter Horizons," and "Testimony of the Poets." The value of this collection cannot be strictly determined. Some of the selections are truly thought-provoking, while others can be classed as cheerful affirmations. The very fact that this compilation includes such a wide variety of testimonies should give this book a wide reading. Everyone will be able to find searching affirmations that will incite his thinking and enlarge his perspective. The minister will find this book a handy reference, and the layman will find confirmation in his faith that "there is more to life than appears in the earthly scene, that its height and depth are greater and its reaches wider than can be stated in terms of the visible and tangible." — *Deane W. Ferm,* Director School of Religion, Montana State University, Missoula, Montana.

Biblical Costumes for Church and School. By VIRGINIA WILK ELICKER. New York: A. S. Barnes and Company, 1953. 160 pages. $3.00.

This greatly needed book giving practical and accurate guidance on costuming Biblical characters will be valuable to both church and school workers engaged in dramatization.

The book makes one aware that dress in different periods of Biblical history varied. Here one finds costuming for the times of Abraham, Joseph, Moses, David, Esther, the Prophets and Jesus. Also, the dress of contemporaries of the Hebrews in Greece, Rome, Assyria, Egypt and Persia is described.

The author has had experience in such Biblical costuming as she has directed dramatics in many churches and recreation programs.

Directions are given briefly and simply with 20 line drawings. Color and materials best suited for certain costumes are also given. The book is easy to use as it contains a detailed table of contents and an index as well as titled sections. Anachronisms and admonitions are helpfully given too, also a Bibliography and References.

This book will be used mostly by those working with youth and adults, however, children's workers will want this accurate background for spontaneous dramatization. — *Florence Martin,* Weekday Church School Director, Church Federation of Greater Dayton, Dayton, Ohio.

A Bible for the Humanities. Edited by JOHN C. THIRWALL and ARTHUR WALDHORN. New York: Harper & Brothers, 1954. 471 pages. $2.75.

This material from the Bible is arranged, for the most part, chronologically. The aim is to give the substance of the Old and New Testaments without unnecessary duplication. The contents of the Gospels is given as one continuous story. All the poetry quoted is in poetic form although the King James version is used. Each section, as, for example, the Old Testament from Genesis to the end of Judges; the History; Samuel and Kings; the Apocalyptic literature — Jonah, Daniel, Revelation and Wisdom, has an introduction. The period between the Old and New Testaments is filled with selections from Esther and First Maccabees. In the New Testament the gospel story is made up by quotations from the four Gospels followed by a section from the Acts and Epistles.

There is no doubt that the arrangement of the Bible in this way will make it much easier for the average reader. It does seem a pity that the new translation was not used. — *A. J. W. Myers,* Professor Emeritus of Religious Education, Toronto, Ontario.

To Do and to Teach. Essays in honor of Charles Lynn Pyatt presented by his friends upon his retirement from The College of the Bible, June 1953. Edited by ROSCOE M. PIERSON. Lexington, Ky.: College of the Bible. 186 pages. $5.00.

This book is a volume of essays written as a *Festschrift* honoring Dr. Charles Lynn Pyatt, Dean Emeritus of The College of the Bible, Lexington, Kentucky. When Dean Pyatt retired this year it marked the completion of forty years at this Disciples' seminary; twenty-five as dean and thirty-three as professor of Old Testament.

The essays were written in the fields of Dean Pyatt's activities. Old Testament studies are presented by Sheldon H. Blank, J. Philip Hyatt, Julian Morgenstern, Toyozo W. Nakari and Ovid R. Sellers. They treat of the nearness and love of God as shown in the Old Testament, the grammar of biblical Hebrew and problems of special interest to scholars. Old Testament students will find these essays stimulating and thought-provoking.

Essays by Luther A. Weigle, Riley B. Montgomery, John Keith Benton, Edwin E. Aubrey, Seward Hiltner and Walter N. Roberts deal with the development of graduate theological schools, cooperation adventures with the American Association of Theological Schools, conflicting points of view at The College of the Bible; and the roles of religious education, theology, clinical pastoral training and theological libraries.

The last five essays were written in appreciation of Dean Pyatt. They were submitted by Daniel Curtis Troxel, Lewis J. Sherrill, Samuel S. Cohon and Edward H. Roberts.

This book is an eloquent tribute to a faithful scholar and wise administrator. Confreres in the theological seminary movement should find its contents especially rewarding. — *Henry K. Shaw,* Pastor, Christian Church, Elyria, Ohio.

A Manual of First Aid for Mental Health in Childhood and Adolescence. By SIDNEY L. GREEN and ALAN B. ROTHENBERG. New York: Julian Press, 1953. 278 pages. $4.00.

This book is one that parents, especially young parents just beginning to raise a family, would do well to buy and read through, then keep for reference purposes, as some of the problems set forth by the authors, or others very similar to them are sure to arise from time to time.

Young people in the early stages of their preparation for the field of teaching would be wise to read it in order that they may become better acquainted with the types of situations they are going to need to prepare to face and to handle. Experienced or well trained educators will find this book quite elementary.

It seems to me that the authors would have been much more helpful if they had given suggestions or possible solutions to the workshop examples cited. Simply stating the problem leaves the adult asking many questions. Problems of this type have so many ramifications that there is no quick solution and each case has to be handled individually, but unless they are all to be referred to a physician, psychiatrist, psychologist or psychiatric social worker or clergyman and others then I feel the authors would have been more helpful in suggestning some possible solutions for the guidance of the young parents and young educators. — *Molly Stahley,* Director, Weekday Schools of Religion, Springfield, Ohio.

How to Help People: The Mental Hygiene Approach to Your Work with Youth. By RUDOLPH M. WITTENBERG. New York: Association Press, 1953. 64 pages. $1.00.

Rudolph Wittenberg's book entitled *So You Want to Help People* has proved to be so popular and so helpful that the publishers resolved to condense it into a booklet. The condensation was made by Lucille Lippitt. It is the essence, therefore, in almost outline form of the most important parts of the original book. The booklet sets forth the thesis that it is the relationship of the group worker to the group that is the chief means of effecting growth, that what is good for the worker is not always good for the group, that program is a means to an end, and that in the group the individual relives his family-group experiences. He also sets forth some observations on the nature of adolescence with special reference to boy-girl relations and suggests how to refer persons to other agencies for help a leader may not be able to give.

This is excellent pamphlet and does all that a pamphlet can do. Ministers and directors of religious education will find it useful for distribution to lay leaders of youth groups. It is for those who run to read but if one can take more time, the original book will prove more helpful. — *Paul B. Maves,* Associate Professor of Religious Education, Drew Theological Seminary, Madison, New Jersey.

The True and Lively Word. By JAMES T. CLELAND. New York: Charles Scribner's Sons, 1954. 120 pages. $2.50.

The book *The True and Lively Word* has proven to be as intriguing to me as the sermon which suggested the idea to the author. Quite a number of years ago I heard Dr. Duncan McGregor, president of Dunoon Seminary, say. "The Book is alive because it is the progressive revelation of the divine purpose of human redemption." The writer of this timely book certainly causes the Book to become "quick and powerful and sharper than a two edged sword," to the reader. I had hurriedly scanned the book several times and after a careful reading while spending a few days at Boone Tavern, Berea, Kentucky, being waited on by students who are a living witness to the truth of the last chapter, "The Word in the Believer," — it became live. The whole impact of the message of this book, its origin, its scholarly treatment and its appealing spirit causes a warm inner response. One of my minister friends, who is struggling with a new building project dropped in, he was literally sweating. I suggested that he read the final chapter and quoted "What should be said to this kind of enthusiast; — perhaps he should be reminded that our job is not to Build the Kingdom, but to witness to it, that the Kingdom is a gift from God, more than an attainment of man" The word in the believer. I know it helped him! — *Herbert J. Thompson,* Lakeside, Ohio.

The Douglass Sunday School Lessons, 1954. By EARL L. DOUGLASS. New York: Macmillan Company, 1953. 473 pages. $2.95.

A reviewer, quoted on the dust jacket of this annual volume in the Snowden and Douglass series, says, "This commentary performs better than any other the task of helping the instructor put across the point of the lesson." If a teacher's task is to "put across the point," then it will be, indeed, helpful. No doubt about it, here is additional material for the lecturer who is trying to get ideas transmitted to the minds of listeners.

There is a "lesson plan" for each Sunday — an outline followed by a treatment according to the divisions of the text. Then there are "suggested questions and topics for discussion" and "hints to teachers." The outlook is in the direction of earnest morality and devoted religion. The biblical scholarship and doctrine are on the conservative side. The language is strong, often vivid, in a finished literary style.

Indicating the educational approach of the les-

sons, the questions and topics are most often of an intellectual type. "Hints," too, are for helping pupils understand the relevant Christian truths more fully. Even in a lesson on giving there is no suggestion that the teacher lead the class in enterprises of learning to give by giving.

As an innovation in 1954, "Audio-visual Suggestions" are included. These are usually items whose use, because of their length, would supplant the customary procedure for the day. In many cases they would not even leave time for adequate introduction and follow-up in a typical Sunday School hour. Otherwise they are well-chosen. If they could be used they might provide for the "practical" outcome so seriously needed by a class whose teacher follows the other helps closely. — *Ralph D. Heim,* Professor of English Bible and Christian Education, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

Song of the Earth. By FRED D. WENTZEL. Philadelphia: Christian Education Press. 111 pages. $2.00.

A successful endeavor to express in pictures, in poetry and in poetic prose, a religious appreciation of the countryside and life lived close to it. Over half the pages of the book are pictures, seventy-three attractive photographs of scenes from rural life. The accompanying text is simply and naturally written, in a devotional style. An excellent little book for members of the rural parish, as well as for others. — *Herbert G. May,* Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Lutheranism and the Educational Ethic. By RUSSELL A. PETERSON. Boston: Meador Publishing Company, 1950. 88 pages. $1.50.

The author attempts to spell out Luther's educational theories and to apply them to our age. He does this in the form of three lectures which might have been given by Luther himself, an ancient literary device in which the interpretations of the disciple are weighted with the authority of the master.

It is the thesis of this book that: (1) the family, the church, and the state are ordained by God and that each of these agencies has a responsibility for the education of the person who belongs to God rather than to any of them; (2) the Christian school is the crown of an educational system; and (3) the school should train persons as citizens for freedom and peace, and as persons for vocation — "to impart knowledge, and to draw out those powers and inherent capacities which lie dormant in the human mind," — so one may realize one's duty to God, to the state, and to his fellow men.

The author points out that (1) education was at first a concern solely of the family, (2) the schools were founded by the churches, and (3) the control of the school was relinquished to the state. This he tends to deplore although seeming to recognize that the state must train its citizens.

The reader gains the impression that Luther as explicated here would be sympathetic with a progressive rather than with the classical curriculum.

The final chapter advances the thesis that the problem of relating the church to the state university, and perhaps by implication to the public high school, may be solved by "The School of the Church" of which the School of Religion at the State University of Iowa is cited as an ideal.

While interesting, this book is rather fragmentary and the argument breaks off rather abruptly at points. Perhaps this is inevitable because of the fragmentary nature of Luther's writing on this subject. One would like to see a carefully articulated philosophy of education from the conservative Lutheran point of view. — *Paul B. Maves,* Associate Professor of Religious Education, Drew Theological Seminary, Madison, New Jersey.

Jeremiah, Prophet of Disaster. By VIRGINIA GREENE MILLIKAN. New York: Association Press, 1954. 155 pages. $2.00.

Fact and imagination are skillfully interwoven in a brief, readable novel of which Jeremiah is the central character. The drama of the decline and fall of Judah and the colorful court and Temple scenes in Jerusalem give evidence of careful research on the part of the author. If the prophet is less vividly drawn than the times against which his life was set, nevertheless he is presented as a memorable figure. The well-handled romance which threads the story will give it a special appeal for high school readers. One of three novel-biographies in an expanding series on the "Heroes of God," the book should prove valuable as a supplementary aid in church school teaching or as a sympathetic introduction to one of the major personalities of the Old Testament. — *Eleanor E. Owen,* Boys' and Girls' Librarian, Oberlin College and Public Library, Oberlin, Ohio.

A Pattern for Life; An Exposition of the Sermon on the Mount. By ARCHIBALD M. HUNTER. Philadelphia: Westminster Press, 1953. 124 pages. $2.00.

Here is another of the excellent New Testament writings by a professor of New Testament in the University of Aberdeen, Scotland. As is characteristic of his other books, this "exposition of the Sermon on the Mount" is clear, scholarly, constructive, readable. The book is divided into three parts: About one-fourth with "The Making, Manner, and Matter of the Sermon"; one-half with a sentence by sentence "exegesis of the sermon"; and one-fourth with "the meaning of the sermon."

Professor Hunter views over forty verses of the sermon (in Matthew) as coming from Q, and over sixty verses from M (the teaching material peculiar to Matthew, according to Streeter). The sermon is poetical, pictorial, proverbial; and while the materials are not necessarily original with Jesus, they have been made into a new moral portrait through the genius of Jesus who sees the teachings as signs of God's will for those who are his disciples (which means more than the twelve!). The Sermon on the Mount is not an interim ethic, but rather God's eternal will meant to be adhered to *here* and *now.* While it cannot be completely *performed,* it can *transform* Jesus' disciples into more ideal membership in his Kingdom. The Sermon on the Mount is thus an ideal or hope, and at the same time a judgment upon those who err from its teachings. "Jesus meant his ethic to

be a real design for living, not a blue-print for Utopia. Further, we must never forget that the Sermon is an ethic for those who call Christ Lord and Saviour." It is not a set of rules for men to *build* the Kingdom of God; rather it is a set of guideposts to show how *transformed* persons, who have accepted membership in the Kingdom, ought to live. This is clear scholarship wedded to a practical insight into the greatest of all religious-ethical codes! — *Thomas S. Kepler,* Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

No Other Gods. By WILDER PENFIELD. Boston: Little, Brown & Company, 1954. 340 pages. $3.50.

No Other Gods is an historical novel which unravels a purely fictional love story of Abraham and Sarah in Ur of the Chaldees while Abraham, a priest of Nannar, the moon god there, is working through his unrest and torment to find at last the one true God, worshipped today by Jew, Christian, and Moslem.

The author, an internationally-known Canadian surgeon, found little help for the early history of his two main characters in the Bible; no mention of Abram in extra-Biblical evidence. However, recent archaeological discoveries at Ur, of which he is a keen student have furnished reliable and important information about customs, culture of the inhabitants and of the buildings there 4000 years ago; these facts and his personal observations in Mesopotamia have enabled him to draw a vivid picture of daily life replete with all its ancient colorful pageantry in the name of religion in the Ur of long ago. The reviewer believes that makes this book worthwhile reading. — *Harriet-Louise H. Patterson,* Department of Old Testament, Schauffler College of Religious and Social Work, Cleveland, Ohio.

Lost Shepherd. By AGNES SANFORD. Philadelphia: J. B. Lippincott Company, 1953. 316 pages. $3.00.

The author of this "religious" novel has lived, moved and had her being, literally, in a religious environment and climate. She is the daughter of a minister, the daughter-in-law of another minister, and the granddaughter and great-granddaughter of ministers. She knows churches, congregations, parishes, vestries, deacons, church finance and business, the ways of small American towns, the trials and manifold functions of young clergymen and their relatives. Withal, she has imagination, literary power and method. She writes to point vital morals, though not to preach orthodox sermons between inverted commas. She is a realist, but she sees life steadily and is not a cynic or pessimist.

Her new story is dramatic, pathetic, not devoid of irony and humor. Its hero is the Rev. Paul Forrester, an unmarried, young Episcopal clergyman of little experience and conventional, strict, correct but narrow pedantic ideas. He lacks charity and insight, but is essentially noble and most anxious to be helpful. The heroine is a young woman, a struggling artist, a stranger in the town who is suspected of Bohemianism and bold deviations from tradition and custom, if not of immorality. Forrester is critical and unfair to her, and it takes a crisis and tragedy to open his eyes to her merits, qualities and exceptional spiritual power — greatly superior to his, in fact.

The developments before and after the crucial test, social and moral, the incidents and events in the small community, the escapades and reactions of insurgent youth, cannot be told here. The inevitable happens, and the unexpected ending is truly happy for all concerned. — *Victor S. Yarros,* La Jolla, California.

The Bible and Our Common Life. By HUBER F. KLEMME. Philadelphia: Christian Education Press, 1953. 123 pages. $1.75 (paper, $1.25).

The author, who serves on the executive board of the National Religion and Labor Foundation, and on committees of the National Council of the Churches of Christ in the U.S.A., relates the great truths of the Bible to the social issues of the day. While there is more than this in the Bible, he admits, this is the primary task of this book. God in his initiative made man, has had social concern for man, and has in his revelation through Jesus Christ shown the deeper meaning for man. In a world in which the sacred and the secular were never meant to be separated, Dr. Klemme relates what the Bible has to say about the family, the individual in the community, property, justice, politics, race relations, and the world family of nations. In a concluding statement he says, "As a redeemed and reconciled community, the Church is a token of God's intention for our whole social order."

The book is succinctly organized, clearly written, topics are vivid and suggestive. The book is written in a practical fashion, based on good biblical scholarship. Each chapter concludes with suggestions for discussion and action. All in all, a commendable book for college and church discussion groups upon the social aspects of the Christian religion. — *Thomas S. Kepler,* Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

The Troubled Mind. By BEULAH C. BOSSELMAN, M.D. New York, The Ronald Press, 1953. 206 pp. $3.50.

This book is an attempt on the part of a psychoanalyst to give in a rather simple style some of the basic ideas in the modern interpretation of personality development in both health and illness. The needs of self-realization, for love, and for growth into maturity, are stressed in the early sections of the book. There are chapters on both the neuroses and the psychoses. In the final section, the author deals with the problems of treatment and the agencies through which treatment may be received. There is a short section dealing with psychiatry and religion.

This book would serve as a good introductory volume for the pastor who is not familiar with some of the dynamic concepts of personality development or for the layman who wishes a book which he can understand. — *Carroll A. Wise,* Professor of Psychology and Counseling, Garrett Biblical Institute, Evanston, Illinois.

Mass Media of Communication—Value Patterns and Effects

A SYMPOSIUM

The extensive contemporary mass media of communication are strongly influencing both religion and education.

We are indebted to the authors who have contributed articles to this symposium, analyzing the nature and effects of current mass media and suggestiong roles which religion may play in their relationships with mass media.

We are confident that the readers of this magazine will find these articles informative, stimulating and helpful.

—The Editorial Committee

I

THE PROBLEM OF MASS COMMUNICATION

WILLIAM MILLER
Department of Religion and Biblical Literature, Smith College, Northampton, Mass.

THE REAL problem of "values" in mass communication is not how much violence, how much sex, how much drinking, how many penthouses, how many unpunished murders, but rather the nature of the operation which produces a selectivity in such matters.

A religious criticism of the movies and television which concentrates only upon promoting the "wholesome" and (much more) resisting the "unwholesome" may ironically be fighting on the wrong side. The heart of the problem of mass communication is not that it promotes "bad morals" but that it makes "mass men." The moralistic restriction of communication by religious groups may encourage the inoffensive and banal, and thus add further strength to the pressures to eliminate the new, the critical, and the discriminating productions which appeal to a man's mind and heart in its depth. The productions which religious educators should promote are not the "wholesome" ones but the good ones.

This is not to deny that there need to be some minimal restrictions and pressures on the most egregious offenses against taste and accepted morality. But the promoting of those minimal restrictions should not be assumed to be the only, or the primary, religious response to the communications industry. The problem is in the meaning and quality of the whole of the mass media, not how many gunshots, how high skirts are, and how many drinks are taken. Our attempt to restrict should not lead us into inflexible codes. The fight against the flood of Mickey Spillane entertainment is at its heart a struggle over the depth of the community's understanding of personality, and that struggle can be aided only slightly and occasionally and gingerly by the application of codes, rules, pressures, and legislation.

It is unsettling to read how sometimes religious spokesmen proudly say that the Hollywood production code (adopted in large part through their pressure) has "cleaned up" and thus solved the problem of the morality of the movies. The moral problem of the film remains, and has in fact increased with the increased development of the techniques of mass manipulation. The "clean up" attitude involves too narrow a definition of what is moral. It sometimes appears, too, in the religious group's relation to politics, as when it is assumed that the responsibility of religion is simply to deal with "moral issues" like "corruption," not with the purpose and direction of the whole of political life. Such an attitude means that the real substance of the

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moral problems of our national life are debated, struggled over, and solved while the religious groups tinker on the periphery with their narrowly defined problems of code morality.

Inherent in the new means of communication, as in all new levels of human freedom, are both great possibilities for evil and great possibilities for good. It is the responsibility of the religious community to reiterate and demonstrate that both these possibilities exist, and that a continuing necessity and responsibility for choice remains with all of us who are related to these instruments.

To the advertising man or movie producer or radio man, who says that these new instruments of mass communication are wholly good, or in his most thoughtful moments says that they are neutral, and can be used for good or evil, the religious community needs to insist on the tendency to the evil that is inherent in the instrument itself. This propensity to evil rests in the nature of the communication as "mass." The relationship to the audience necessarily tends toward manipulation. The man who is dealt with is actuarial: man in the gross, man in the movement of statistical indices. This almost necessarily results in a more and more shallow view of man. The tendency is toward an emphasis upon the short-run, speed, number, and exaggeration: upon what will catch the most people the fastest. The tendency of the techniques of mass communication is to eliminate that which takes longer to absorb, the critical, the new, the subtle. The short-run commercial considerations usually dominate the creative process itself. The man in the audience comes to be regarded not as a person, with those qualities of discrimination, rationality, self-transcendence, and individuality which mark a soul and child of God, but as an animal which responds to bright lights, loud noises, and pretty girls.

The dangers of mass communication have been satirized in books and stories about the technological future. In the *Brave New World* and *1984* mass communication plays a horrible role. The writers of these inverted utopias, which one writer called "futopias," make plain the danger to personality inherent in the methods of mass communication. They make it plain (a) in the way machines and formulae take over production, (b) in the way the synthetic and exaggerated supplant the real and balanced in the content, and (c) in the way the audience becomes more and more captive, passive, and coerced. In each case we can find parallels in the real world which give point to the warnings of the futopians.

I

The production of material by machines rather than by persons, with a machine-tested audience in view, is satirized in books like *1984* and *The Space Merchants.* Material is scientifically designed to have its effect without passing through the mind of either the producer or the hearer. In *1984's* language, Newspeak, the ultimate hope is "to make articulate speech issue from the larynx without involving the higher brain centers at all." "The intention is to make speech as nearly as possible independent of consciousness."

Thomas Whiteside tells about some real development in the present world along this line in his book about mass selling, *The Relaxed Sell.* He talks of the extensive use of wires and graphs and machines to test materials for radio and television, not only in the well-known Hooper and Nielson ratings, whose points up and down make or break the performers' careers, but also now in "pretesting" devices, like the Gagmeter which tests the laughs for jokes, the Psychogalvanometer which judges the effectiveness of commercials, and the Program Analyzer, which tests the program. Hollywood movies, which have long been changed to fit the reaction of the teenagers in some California theater, now are subjected to mechanical devices which test the audience's reaction to films and reproduce these reactions on a graph, so the production can be rearranged accordingly. A man who developed a machine to "pretest" plays to find which would gross the most, has worked out an electro-mechanical device called "telldox" which is now in business testing audience reactions to the outlines of book manuscripts. The authors can rewrite according to the dictates of the machine for a wider scale.

II

The nightmare of the future sees men who prefer the synthetic to the real, mass communication to life. In *The Machine Stops,* E. M. Forster's story which was one of the earliest of the futopias, the principal figure is annoyed at the possiblity of actual contact with other human beings, and lives with a great machine which dominates life and transmits relationships by a screen. It is upsetting to be out in actual sunlight and in contact with the real world, rather than in the dark room where the machine and the screens dominate and provide for everything.

Arthur Mayer, in his book of reminiscence about the movie industry, *Merely Colossal,* tells how MGM found the real coliseum in Rome inadequate for the filming of "Ben Hur," and erected a better one in Culver City, California. He tells how an early film company made a remarkable contract with Pancho Villa in which he agreed to fight only in daylight when the cameras could photograph real hand-to-hand fighting. Villa kept his part of the contract, in return for a substantial sum, but when the negative was developed the movie executive found the fighting too tame, and had to shoot it all over again, with more corpses and blood, on the studio lot. He says that Paramount, shooting a sequence in "War of the Worlds," photographed the atomic blast near Las Vegas but found it disappointing. They supplanted it with a special effect, an explosion synthetically created by studio experts.

III

Mass communication tends toward the more and more complete invasion of captive audiences by ever new dimensions. In *The Space Merchants,* the day when the advertising agents have taken over, is portrayed. They use the consumers as endlessly manipulated objects of sales. As one looks at the scenery from an airplane, for example, the windows are "opaqued" with visual commercials, which are also accompanied by "olfactory" effects, which throw the appropriate smells into the plane. The passengers are trapped in view, hearing and smelling of the message.

The possibilities of new dimension were perhaps most memorably satirized by Aldous Huxley in *Brave New World.* In it there was an entertainment called the "feelies." "Going to the feelies this evening, Henry? I hear the new one at the Alhambra is first-rate. There is a love scene on a bearskin rug; they say it's marvelous. Every hair of the bear reproduced. The most amazing tactual effects."

Real world approximations of these prospects are not too hard to find. The captive audience in Grand Central terminal and in the streetcars of Washington, D. C. and other cities, and cinerama, 3-D, and cinemascope, with their ever-increasing attempt to give the audience more and more simulated sensations of participation in a recreated reality, give some approximation of the "feely." I haven't been able to find any actual "feelies" but Arthur Mayer does tell about a plan of his for an odor track to be attached to the film to produce the right smell at the right moment. Unfortunately, Mayer discovered that although the smell of an apple orchard, burning leaves, roses and honeysuckle, and a disinfectant for a hospital scene, could be blown into the theater at the appropriate time, they could not be properly withdrawn. The mingled result became quite overpowering. One is reminded of Henry Morgan's comment, when discussing a similar proposal for television, that he would hate to have to follow an animal act.

IV

To the too sanguine defender of the developments of mass communication the religious community needs to say that there are evils here, evils in the manipulation of persons, in the reduction of them to the lowest common denominator level, in the moving inside of minds to manipulate emotions and feelings for certain commercial and political ends.

But, on the other hand, the futopians who so dramatically present the evil trends in mass communication may fail to see the corresponding possibilities for good. The horrible view of a technological future dominated by manipulative communications may be the inverse of the too sanguine view. As religious thought must be critical of progressive thought with an overoptimistic estimate of

each gain in man's control over nature and himself, so also it needs to be critical of the complete disillusionment which sometimes follows in its wake. A terrifying vision of a manipulative future may be the other side of the coin from an older rosy vision of the results of science. Futopia is the companion of utopia. Because the outlook upon the world is too much concentrated upon man's accomplishment in the first place, it swings from a too confident to a too despairing estimate of mass communication.

For this realm is one of creativity as well as a tendency to evil. The positive results of our use of our freedom are visible in it. And the real world parallels to the futopian nightmares lack something of their terror: there is something of the ludicrous, and of the problematic in the real problem which is absent from the terrible dream.

The interpretation of the mass media which sees in them simply a narcotic for the masses, a substitute for reality, a channel away from thought, emotion and time and energy which should be used in the real world, can only partly make its case. R. G. Collingwood, the British philosopher, noted the parallel between the bread and circuses of Rome and the dole and the films, the amusement madness of our time. Veblen found the same parallel in "the bread lines and the movies." But, though it is true that mass communication operates from a basic premise not to offend anyone, and does not treat controversial subjects in depth, still they treat them. On balance David Riesman is probably more right when he says that there is more of politics and "reality" in the mass media than the audience wants. And as the communications industry becomes bigger, richer, and more concentrated it does not necessarily become more escapist; probably, on balance, less so. As Marx was wrong in expecting workers to become more miserable as capitalism developed, so the too complete criticism of communications is probably wrong in expecting audiences to be more and more manipulated. At worst, the picture is mixed.

Though it has supplied Mickey Spillane in spectacular quantities, still the new pocket-book industry is on balance a gratifying development in providing reading (good and bad) at low prices and accessible places. The radio has raised our taste in symphonic music, as well as introduced the soap opera. The amount of good programs on television is striking, at least to me. And the movies have not necessarily become worse as they have developed broader markets and bigger profits; I think one could defend the thesis that they have become better. The number of movies about which significant religious interpretations may be made is not small, and the amount of entertainment which is not cheap but moderately intelligent is considerable.

Therefore, we need to revise an overanxious estimate of the potentialities of mass communications to see that something problematical needs to be said about them. We need to question the horrified and sometimes snobbish reaction which repudiates all mass communication, which refuses to have a television set in its home, which regards the movies as entirely debasing.

As the human spirit has more possibilities for evil then the utopians saw, so it has more strength to resist its own corruptions than the futopians see.

V

So what should be the role of the religious group in relation to the values in mass communication? It should not deal in petty moralism, neither should it just denounce the operations as a whole (as some clergymen do, for example, of "Hollywood"). Rather our role should be to develop *criticism.* We should develop discrimination in the audiences we affect. We need to teach a selectivity in relation to the mass media. We need serious criticisms of movies and television in our religious magazines. We need serious teaching of the evaluation of movies and television in our schools. We need clergy who can interpret what is being said in movies and television in religious terms. This area of life, like all others, is one of continuing struggle, in which we have a responsibility to choose.

II

THE VALUE PATTERNS AND EFFECTS OF THE MOTION PICTURES

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I

THE TITLE of this article might seem to suggest to some that there are certain phenomena called 'values' embedded in the motion pictures and that these values have certain immediate effects for good or ill. And further, that religious educators ought, therefore, to awaken the apathetic public to the realization that certain of these values are false and that something ought to be done about it, such as writing to the film industry or to exhibitors threatening them with boycott or more serious extremes.

There is some truth in this interpretation but a truth both oversimplfied and somewhat distorted and, therefore, until properly understood, untrue. It suffers from oversimplification and distortion both in respect to the delineation of 'moral values' and with regard to the effects that these values are conceived to have upon the motion picture audience. Consequently, this view misunderstands the nature of the responsibility of the religious educator to the churches, not to mention the motion picture industry.

Religious commentators on the motion pictures are, in the nature of the case, tempted to direct their attention to the 'morality of the films' to the neglect of the more imaginative and creative aspects of the medium. Occupied largely with goodness and badness, sharply defined, they fail to comprehend the intimate relation between form and content, expression and meaning, imagination and morality. They are prone to forget that the less tangible aspects of motion picture production — direction, characterization, cutting, mood — may alter and influence the context of the value patterns and thereby condition their meaning and 'effects.' They are tempted to ignore the fact that the morality of a film may lie as much in its handling of a theme as in the theme handled, that a sensitive and delicate treatment of immorality may actually have a moral effect, just as there is something immoral about 'morality' too superficially depicted.

For example, the ultimate mood of a picture allegedly full of religious value patterns, such as "Demetrius and the Gladiators" may be such that the audience comes away wtih the not-so-vague impression that Victor Mature's experiences were much more emotionally rewarding — certainly far more interesting — as a gladiator than they were as a Christian. For after having renounced his faith for a season, (a good three quarters of the running time of the picture) he was able to slaughter his enemies, dispatch half a dozen tigers, dally with another man's wife, and ogle approximately forty thinly-clad dancing girls. Of course it was obvious throughout that the saintly — in a Hollywood sort of way — Peter would rescue him from this carnal life of sin and that Demetrius would return to the service of his Lord not to mention the arms of sweet little Debra Paget. Even repentance must have its more tangible rewards.

This mood, in contrast to the intended 'moral lesson' of the film may account for the quite 'unChristian' effect of spontaneous applause which rippled through the audience when the Christian hero, Demetrius, literally hacked his enemies to death or when the mad Caligula received his just desert — a four foot lance through the chest. It may also illuminate the reason for the tears visible upon the faces of women in the theatre when Susan Hayward finally was forced to relinquish her illicit relation with Victor Mature and return to the much more

unexciting duties as wife of the aging Emperor.

Yet we ought not to leave the impression that the intangibles of mood and characterization — the art of the film — are to be studied *merely because* they are a clue to the moral effects of the motion picture. Perhaps, as we shall suggest, the artistic aspects of film production have a value in themselves. Religious commentary solely concerned with abstracting 'moral values' tends to be slightly humorless, so single minded that it is not able to appreciate the morality of an enlargement of the imagination — and the motion pictures not uncommonly mediate such an experience — nor the religious dimension of an insight into the depth of the human situation regardless of the value patterns which seem explicitly to be espoused.

Commentary dedicated to the sifting of values is tempted on the one hand to a type of negativism which denounces certain more readily identifiable lapses in the taste and propriety and, on the other, is often much too eager to bestow uncritical praise on pictures in which the value patterns happen to be peculiarly similar to those of the critic.

II

More serious than the deficient analyses of values is the defective conception of the function and effects of the motion pictures. Because their function in American culture has not been clearly understood by the churches, they have failed to relate themselves responsively to one of the dominant sources of self-interpretation in our society.

The churches have in the past seemed to reason in this fashion: Motion pictures are important as entertainment. Since large numbers of people — especially children — entertain themselves in this manner and since these movies would appear to have an immediate effect on impressionable minds, it follows that they ought to be kept clean and wholesome, free from all depiction of immorality if possible. The churches have a responsibility to see that this is done and the most effective way to discharge it is to bring pressure on the industry itself in order that high standards might be maintained.

The consequences of this type of reasoning by the churches are becoming clear. As the motion pictures have attained a measure of maturity and are no longer dependent on sensationalism as such for audience appeal, the churches seem to have concluded that they have accomplished their aim and fulfilled their obligations. Since most movies are relatively clean, criticism was considered unnecessary and *relatively unimportant* since motion pictures are, after all, "only entertainment." (Does one comment on golf or swimming?) Moreover, whatever religious commentary and criticism that existed was directed not at the religious audience which presumably read the reviews but at the motion picture producers who — we can safely assume — did not. The reviewers on occasion have displayed a more realistic appraisal of their real reading public but too often this recognition has gone hand in hand with appeals to boycott pictures that they have thought detrimental to the cause of organized religion, on the one hand, or uncritical praise, on the other, when the pictures were sympathetic to ministers, priests, nuns and other obviously religious or moral subjects. It never seems to have occurred to the churches — except in some notable instances — that *sustained interpretation of the film might be a legitimate role for a church dedicated to helping its members understand themselves in their culture.* How else can one account for the almost universal dearth of sustained and responsible commentary in the religious press?

To be sure, many church publications often print summaries together with an inadequate rating system — "adults," "family," "not for children" — but this is not interpretation. That is, it neither provides standards for independent evaluation nor does it illumine the relation of one's religious faith to the content of the cinema.

It is true that motion pictures are entertainment. But it does not follow from this that they are therefore 'unimportant,' — to be compared with swimming, for example. It is also true that the motion pictures have effects upon the minds of children and adults. It does not follow that these 'effects'

are immediate or that this 'effect' is of such a nature that it can be corrected by sporadic institutional pressure. As G. Legner has pointed out in *Love and Death,* censorship of sex may only lead to the substitution of a more subtle type of immorality such as sadism.

A more careful study of the meaning and nature of the 'effects' of motion pictures may help to illuminate the function of the movies and thus the creative possibilities of sustained and responsible religious commentary.

Contemporary studies made by social psychologists and opinion analysts lend themselves to the interpretation that there is no measurable correlation between audience values and beliefs and those of any one film, even when that film is one on a controversial subject such as race prejudice. This may only indicate, of course, that values and beliefs are not amenable to quantifiable indices. It might also indicate that the potency of the motion picture lies in a more nebulous and ill-defined area, in the long range production of symbols and images which occur as well in other mass media such as advertising and the slick magazines. More technically, the motion pictures provide a series of motifs, themes, myths, value patterns, if you will, which serve as a means of self-understanding for millions of those who have no other source for the interpretation of their experiences. There is a good deal of evidence that children of this generation do not go to the movies in order to discover ideals in the static sense of the word such as how to dress, make love and the like. They seem to go, as David Riesman points out "not so much to look at a make believe world as in order to understand complex networks of interpersonal relations." That is to say, they are looking for 'interpersonal competence' and the motion pictures are one source of norms for the understanding of ideal father-son, husband-wife, lover-beloved relationships.[1]

[1]David Riesman, *Individualism Reconsidered and Other Essays.* I am indebted to Mr. Riesman for his suggestiveness which led to this analysis.

If it is asked why the motion pictures, an entertainment media, assume such a dominant role in self-interpretation rather than the church, the family or the school, the answer is to be found in the fact that American culture no longer looks to the realm of work and production for its values and meanings but increasingly to the leisure sphere. As C. Wright Mills, in his book *White Collar,* has explained, we've witnessed in the past few decades a switch from a work ethic to a leisure ethic, a work-morality to a fun-morality. Whereas leisure was once evaluated in terms of its contribution to a man's work, it has now become apparent that one's work is tolerated only in so far as it provides the means of leisure. Whereas the sphere of production once cast up the symbols for identification and success, it is increasingly true that the sphere of consumption and entertainment now provides the identification models for modern man. If adventure, risk, drama, were once found in the competitive market and struggle for existence, these 'values' seem now to be largely transplanted to the radio-give-away show, sports, and of course the movies. In Mills' words, "It is the leisure sphere that creates the myths, legends and themes with which millions orient their lives."

It is evident that the motion pictures fulfill a function that far transcends that of mere entertainment. Their content reflect this in so far as they are largely devoted to problems people face in their leisure — was there ever a picture about work before "Executive Suite"? — or at least with problems that are remotely connected with one's vocation. The psychologist tells us — and discerning people have known it also — that a man does not enter into the most important relationships of his life except as an interpreting and valuating creature. He "acts" in a "world," a "world" which he sees through and in a personal history which is conditioned by his family, his social class, and his deepest beliefs. The teen-ager does not just 'fall in love,' for both 'falling' and 'love' have a peculiar content which cannot be understood apart from his or her sources of self-understanding. The young adult does

not merely want to 'be a success,' both 'be' and 'success' have a determinate structure and pattern which are intelligible only in relation to his sources of self-interpretation.

The motion pictures are important because they are one of the most influential sources of such images of interpretation. Their power, of course, is not simply their own, for their themes and motifs are picked up and re-echoed by radio, television, advertising and these in turn influence the films. It is becoming increasingly more difficult to know whether the movies are simply a mirror or a source. Probably they are both. This makes it even more important that motion picture criticism from a religious point of view relate itself responsibly to them.

A hypothesis seems to suggest itself if the preceding analysis is correct; the motion pictures are a fruitful area for religious commentary and this commentary ought to be a peculiar type of commentary, that is, a commentary which is not primarily concerned with praise or blame of the film industry nor one aimed indirectly at exerting pressure upon it. Rather it would be criticism whose primary aim is interpretation, that is, aimed primarily at illuminating the content of the films from a religious point of view. Its function would be to raise to self-consciousness the self-understanding of the believer as he participates in his culture through the motion pictures. It would unfold and analyze the forms of human existence which are portrayed in the films, whether superficial or profound, shallow or authentic. It would aid the believer in interpreting what he sees and provide him with the means whereby he might make his own creative interpretation. It would presuppose that his faith enables him to have a perspective from the standpoint of his ultimate loyalty which the culture does not have. In short the believer might be led to an understanding not only of himself but of his existence in relation to others. This leads us to some further reflections on the nature of such criticism.

III

Religious commentary on the motion pictures would be concerned with 'the value patterns and effects of motion pictures' but both the values and the effects would be more comprehensively interpreted. Criticism would be directed towards increasing understanding and appreciation of the motion pictures themselves as an art form and as a reflection of the self-interpretation of a large segment of American culture.

It is a temptation to write that the movies tend to propagate a 'philosophy of life' but unfortunately this phrase tends to obscure the variety of patterns which find expression in the product of Hollywood. There is a sense in which a general ideological pattern can be distinguished with regard to romantic love, success, and the like. But the fact that many people go to the motion pictures for many different reasons and out of a variety of needs and therefore do not necessarily *see* what another sees ought not to be obscured. There is more diversity in the Hollywood product than most of its critics are willing to admit, and there are more varied evaluations and interpretations than our stereotypes of the "common man" often permit.

Religious commentary must be based on an understanding of the many, many different levels of interpretation that are present in our culture. While there may be common value patterns present in a film, it may be that various groups, even individuals, interpret the same content from many different points of view. Children, adults, intellectuals, workers, all bring different backgrounds and different worlds and they utilize the material that they find in different ways. A great deal of research could be profitably done in discovering some of these various types of interpretations. But there is even now enough of a pattern visible to significantly aid the commentator in his work.

The commentator can learn, for instance, that thousands of teen-agers interpret the content of the films with the aid of fan magazines and comic books. The teen-ager, one suspects, may not, like the adult, see a motion picture and interpret it in abstraction from the stars who play in it. The fan magazines are devoted to an interpreta-

tion of the lives of the stars, their habits, personal beliefs, love lives and the like. A teen-ager, therefore, may not see a young blond with a lovely voice and pleasant smile. He or she knows that this is Jane Powell and that recently the fan magazines have appeared with stories commending her for her 'courage,' her ability to sacrifice anything — such as a husband and two children and a reputation — for the sake of her 'one great love.' The teen-ager does not just see Jane Russell dancing somewhat grotesquely in "The French Line." He or she also reads that Jane Russell is perhaps the most 'deeply religious person in Hollywood' who reads her Bible and prays faithfully every day. The role and the star mutually interpret one another.

The teen-ager is not alone in so far as he depends on some source of interpretation by which even the contents of the movies are evaluated. The young adult is often just as dependent on his social circle who read *Time Magazine* or *Newsweek.* Together with his group he judges what is good and what is to be held in low esteem and he is under considerable, but subtle, internal pressure to conform to their general evaluation. The intellectuals often display this same subservience to some pundit such as John McCarter of the *New Yorker,* or Bosley Crowther in the *New York Times.*

If there is a hiatus between the parents and the children as to the evaluation and appreciation of the motion pictures much of it can be understood in terms of the different sources of interpretation molding the opinion of each. Each group has what the social psychologist calls a 'peer group,' that is, some group towards which they look for approval, for standards as to what is to be valued and what disapproved.

Would it be an error to maintain that so far as Protestantism is concerned, and there is some evidence that Catholics have the same problem, the church is impotent with respect to being such a peer group? Is it not true that the religious press has defaulted from motion picture criticism and interpretation, indeed with any concern for what Gilbert Seldes has called 'the lively arts'? And yet, religion has a charter, so to speak, in its understanding of the nature of faith as an interpretation of the world, to be just such a 'peer group,' not in the authoritarian sense, but in the theonomous sense. That is to say, the church should not seek nor welcome the substitution of one set of authorities by another, the difference between them being only the line of interpretation which is to be followed. Religious commentary is interested in developing the critical faculties of the believer and releasing him from his compulsion to form acceptable opinions in the light of some 'peer group' in his culture whether it is the opinion of the gang, the young executives, his colleagues or his fellow workers. Religious commentary aims at providing a perspective which liberates the believer from uncritical attention to the many, many 'secular' perspectives which he is under compulsion to share. Religious commentary is directed at the creation of independent judgment which is to say, in religious language, that a man is justified by his faith and not simply the faith he has accepted from another.

This is not individualism in the bad sense of the word. Such commentary presumably proceeds from a community with a tradition (with dogma?) but a community in which the individual is not coerced to conform but which he joins freely because he finds his being fulfilled in it and because it offers in main outline an interpretation of life and death which illumines human existence for him.

Can the type of commentary which might be forthcoming if this thesis were accepted be more positively designated? I believe that it can. It would concern itself with — hoping not to be misunderstood — theological interpretation of the images, motifs and themes that re-appear in the different *genre* of motion pictures — Westerns, melodrama, musical comedy — which our industry has developed. It would analyze and comment upon the different forms of human existence that are projected upon the screen and would seek to discover their meaning for the various groups which we have delineated.

It might attempt, for example, to discern what constitutes courage in the movies and what type of anxiety it seems to dissipate and resolve. Is it a means of self-assurance that one is admired or loved? Commentary might inquire as to the meaning of the fact that religious drama seems almost of necessity to be wedded to the pageant and the spectacle. Does this spectacular character provide the sense of grandeur and awe which is sought for in religion or does it suggest the inadequacy of both audience and industry to handle the genuinely personal and poignant nature of religious faith? Why is this so?

Commentary might ask as to the significance of the western hero — or his counterpart, the 'private eye' — who has the omniscient power of distinguishing justice from injustice and who dispenses the appropriate rewards and penalties without recourse to law or inner doubt as to his ability to do so. Does this imply that Americans secretly admire the viligante?

Commentary might ask a more obvious religious question, "what really seems to justify the life of the hero or the heroine?" Is it romantic love? Is the villian always 'alone' and unloved? What is the character of love? Does it imply risk, decision, resolution, or is it a 'passion' in the classical sense of the word, being acted upon, — "don't fight this, darling, it is bigger than both of us."

This type of analysis is, of course, nothing new. Leites and Wolfenstein, for example, have utilized something analagous to it in their book *A Psychological Interpretation of the Movies.* They isolated one motif which they called the "good-girl bad-girl" theme. It became apparent to them that one dominant image in American films was the heroine who is actually morally blameless, but who gives the appearance of being immoral, a woman of the world. Yet she is desired by the hero *precisely because of her illicit appearance* rather than for her true character. It turns out, of course, that she only *seemed* to be immoral and is finally discovered to be quite wholesome, perhaps even capable of being a mother. But the implication remains that sexual love is first attracted by the hope of a relation with a woman of easy virtue and that a virile man is relatively uninterested in sex as an expression of confidence and mutual trust.

One readily discovers this motif or its variants in the many Westerns such as the recent "River of No Return." There appears, almost without fail, the dance hall girl who possesses a heart of gold with virtue to match but who is introduced and sustained in interpretation as a singer of suggestive songs, and a dancer of no little provocation. The hero is drawn to this illicit, though only apparent, side of her character. Only after the hero has tried forcibly to take advantage of her does he discover that she is really nothing but a bewildered child at heart. The casting of Marilyn Monroe in this part, incidentally, is further evidence of how star and role tend to 'interpret' one another, at least so far as those who read the fan magazines are concerned. For until her marriage to Joe Dimaggio, much of her publicity was obviously intended to create the good-girl bad-girl image.

If we deplore this motif it is also obvious that this type of value-pattern does not lend itself to censorship. And religious commentary therefore ought not to be aimed at the elimination or suppression of such themes. Actual censorship ought to be confined to matters of egregious violations of property and morals, but not the promotion of specific moral values. The aim of religious commentary is not that of pressuring the film industry into filming movies that have values but to interpret to the religious community what the motion pictures do in fact present, a mirror of American self-understanding. The religious press can aid the believer to interpret his life as a believer vis-a-vis the interpretation of those in his culture.

Would it be an exaggeration to say that the real value which the religious commentator would like to see is creative authenticity, that is, an imaginative and artistic depiction of human nature in all of its grandeur and misery — pictures which are genuine re-creations of the human situation. A

picture ought not to be criticized because of its 'message' or 'point of view' but for its superficiality or falseness in presenting that point of view. To take a recent example, I believe that religious groups made a mistake in trying to ban "La Ronde." It should have instead been interpreted as the expression — and a tastefully accomplished one — of a tired cynicism, *ennui.* As such, was it entirely valueless for communicating the meaningless, the cynical, the self-consuming passion of love in itself and for itself?

Authenticity need not denote 'realism' in the back-alley sense of the word. There is authentic comedy as well as authentic drama, and even comedy ought not to be depreciated as a vehicle for providing insight or invoking self-transcendence and humility. (Some Protestants incidentally display such a lack in their defensiveness against unfavorable or comic portrayal of the clergy.) It is not self-evident that any of the great religious traditions are committed to the view that fiction, art, and the movies must be 'wholesome.' As Walter Kerr, the Catholic drama critic reminded us some time ago in *Commonweal,* no Christian teaching or Catholic doctrine is committed to the view that sin is always and everywhere precisely punished in this life or that there are always, as the censorship code puts it, 'compensating moral values.' It does not follow that because the churches condemn prostitution that the movies ought not to be allowed to acknowledge that it exists.

Religious commentary is not therefore interested in any particular moral values as such, but is interested in authentic and imaginative re-creations of life from many perspectives. The artist portrays the various possible forms of human existence, possibilities which encompass faith and unfaith, love and hate, charity and degradation. None of them are completely without value in terms of enlarging one's own understanding of his unique individuality in its relation to others. The authentic artist widens our own understanding of our relation to others and therefore to ourselves. The artist gives us types, stages on life's way. The religious critic has no major concern to eliminate the types, however he may disagree, nor to level off the stages. To return to a comment of Mr. Kerr: "The great artist . . . follows the bent of human nature honestly through its aberrant as well as its generous impulses, through its virtues and vices alike, until all fall into place in a complex, but truthful, pattern." But surely it is the religious critic who must supply the pattern and not the motion pictures — how can they? It is the role of theological commentary to illuminate and relate the themes of the motion pictures in the pattern provided by faith.

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III

THE TWILIGHT WORLD OF POPULAR SONGS

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I

MAN DOES NOT live by bread alone, but in this country also by entertainment. Clichés to the contrary, this entertainment is no casual diversion, but provides a treasured source of vital life. It draws from the people considerable portions of their time and money, and, more important, absorbs their whole imaginative energies. It seems to offer them what was previously associated with religion — not just escape, but a kind of re-creation.

The most pervasive form of entertainment, that which accompanies us through the whole course of our lives — our reading and eating, our resting and travelling, our loving and loneliness — is popular music. For the average person, perhaps, popular represents only a very limited part of life, found in special places, and enjoyed by a special, highly excitable age-group. What is not apparent is the astonishing extent to which hit songs drench the American scene, and the vast industry which provides them.

First, of course, there are the phonograph records, available no longer just at music shops, but also in every dime, drug, and department store. Without considering the smaller companies which number in the hundreds, the major record firms in 1952 sold $100,000,000 worth of popular records alone, and along with this, of course, an avalanche of affiliated paraphernalia. Next there is radio, where popular music provides perhaps three-quarters of all the material which is broadcast, and receives the exclusive attention of one or more stations in every city. On the newsstands, we meet song magazines, established to throttle the illegal bootlegging of lyrics, and selling one and a half to two million copies a month. In the cinema, a few songs may form the basis of an entire picture, or some background music may be a popular hit in disguise.

Finally there are the juke boxes. Having replaced their neon glitter with dignified respectability, these find a corner in almost every eating place in the United States, and probably devour from four to five billion nickles annually. They are equipped with a devilish electronic volume control which automatically keeps the volume of the music at a pre-set margin above the varying din of the room. Any attempt, therefore, to drown out the music for the sake, say, of conversation will only make it roar louder. At the same time there are remote-control devices that allow a customer to play the machine in the secrecy of his booth, and thus protected from disapproving frowns, he escapes taking any public responsibility for what he inflicts on his neighbor. Wherever or whenever America stops to eat, the juke boxes provide the atmosphere for digestion.

Such a complex distributing process as this is maintained by a vast production line of writers, publishers, pluggers, performers, and recorders, each one of whom is surrounded in turn by his own entourage of personnel — contact men and advisers, managers and secretaries, agents and accountants.

That the enormous size of the music business is not generally recognized is no accident, for it prefers to keep many of its statistics secret. The industry, like its product, is most effective when in the background. Here the technique is the reverse of Hollywood's. There is no frontal assault upon the public awareness with staggering figures, world premiers, full-page newspaper advertisements. Instead, just as the music industry remains inconspicuous and self-effacing, so its songs insinuate themselves quietly at strategic points in our lives, as a kind of background atmosphere — the theme song of

a motion picture, the disc jockey that precedes the news program, the juke box during a sandwich.

Night and day, year in and year out, this whole elaborate apparatus turns out about as bad a music as has ever been sung in Western society. It lacks the variety or ingenuity to arouse musical interest; it has no spontaneous sincerity to give it human interest. Therefore, the people, it is widely believed — and especially such a well schooled people as in the United States — could not possibly of themselves desire such an inferior product. The apparent popularity of this music must therefore be traced to an extraneous factor. Some hold up adolescence and its emotional disorders as the villain, for it is the young people who patronize popular music most conspicuously. Nevertheless, behind this excitable front, there lies a vast covert audience of more stolid adults. The success of disc jockeys who direct their programs to housewives, the popular music shows on television with their gentile rococo style, the continuing profitable sale of Bing Crosby records, the enormous success of hits revived from the days when the present middle-aged population was courting, and the adult craze for such crooners as Johnny Raye, who packed the Copacabana for weeks without a bobby-soxer in sight — all indicate that the popularity of this music cannot be explained away as adolescent.

Even more common is the view that barbaric business men have fabricated the whole enterprise of popular music, and that invincible press agents have foisted it upon the helpless public. Actually, however, there is no business more frantically responsive to public whims than the music industry, and no sooner does a midwestern disc jockey receive twenty requests a week for a new song than recordings of it swarm off the presses of a number of companies. Moreover, the one financial gold-mine in the music business is the song which first meets a new public fancy, and such a fancy cannot be anticipated or provoked even by the most skillful promotion. Mercury Records, for instance, vigorously plugged *Boogie Woogie Santa Claus* as its Christmas hit, but while this flopped, the six-year-old tune used to fill the reverse side of the record was *The Tennessee Waltz* which sold four million copies. Occasionally a song like *Oh, Happy Day* (1953) may become popular without any promotion and in the face of widespread scorn from the disc jockeys.

Folk music has, of course, been commercialized since the beginning of capitalism, and has provided as attractive an opportunity for the entrepreneur as any other field of venture. The charming Elizabethen madrigals made their way by means of the same plugging that propelled *Beat Me, Daddy, Eight to the Bar.* They were promoted by slogans, like "delicate dainties to sweeten lovers' lips withal," and so crudely hawked at every church festival, May dance, and country fair that the "ballad monger" became a familiar type of rogue in seventeenth century drama. Modern song hits have a synthetic quality that distinguishes them from the usual folk music, but neither this characteristic nor their popularity can be blamed on the music industry. Somehow they actually appeal to the people, and an analysis of them may disclose the reason.

II

In spite of the surprising variety of songs offered to the public each year, among those that become popular hits there is an appalling uniformity. In fact, when one reviews the tunes that have been popular in the last decade, it is impossible to tell from their lyrics or their music which ones are revivals from the eighteen-nineties *(When You Were Sweet Sixteen)* or the nineteen-twenties *(Together),* and which ones are current compositions. Such uniformity threatens to become unbearable, and outright monotony is avoided only by maintaining a continual succession of new performers, new styles, and new fads, only by keeping the surface of the situation in a constant ferment of change.

The craving for such persistent uniformity is something that should not surprise us. Life for most people in the United States is full of change and motion. For their work, for their neighborhood activities, for their social life, for their vacations, and for their

religious worship they must in each case go to a different place and associate themselves with a different group. Their feeling for the places and objects around them, therefore, is weak and unsure; their relation with any one person is confined to one situation and one kind of activity. They cannot stay still long enough to live deeply into one place or one friendship. Now and then, this instability is further disrupted when they move to a different community.

In the midst of such shifting sands, people try to stabilize their one possession which is not caught in this sea of change — their inner imaginings. If their dreams and musings can retain a fundamental sameness, then at least one part of their intimate life can have a kind of permanence. For such an imaginative world of stable, patterned happenings and compelling emotions, they depend on the mass media. If these do not change, if the movie plots all tell the same story, if the comic-strip situations and soap opera crises faithfully repeat themselves, if popular songs preserve the same mood — then the ordinary flitting life can find at least one source of coherence and continuity. As the directors of the mass media know, the people crave the same old thing, offered with only such variety of surface details as to prevent monotony. Any threat of fundamental change in these popular arts — like the intrusion of jazz on the musical scene — is resisted with deep anxiety.

For some understanding of the imaginative life of our culture, we might now turn to a close examination of the basic characteristics of popular music. And the one that comes immediately to mind is the theme of romantic love. This has been described, analyzed, and explained countless times, so that it might be well for me to focus on a single characteristic of the love lyrics.

The feature any love must have to be worthy even of the name is an absorbing involvement in another person. Because a sensitive awareness of the other is present in every case, we use the same word for such various things as the child's love for his parents, the husband's love for his wife, the disciple's love for his teacher. But in what is surely a remarkable achievement, song lyrics adopt an uncompromising vagueness toward the object of their romantic passion. With deliberate care, it seems, nothing is said by which he or she might become an identifiable human being. In the course of romantic love as endlessly portrayed in our songs, after an initial period of vague unfulfilled longing, suddenly and quite fortuitously *I Meet My Dream.* The body suffers physiological changes ("My heart is down in my shoe"), the world grows strange, and all conventional aspirations are set aside *(I Don't Want to Set the World on Fire).*

Now who is it that effects such a wondrous transformation? "You and only you." But who exactly is this "you" which fills the consciousness and transfixes the mind? We are never told. Any vivid communication of her physical charms, of something as concrete as her laughter or mode of speaking is deleted. *I Dream of You,* not of *Jeannie With the Light Brown Hair; I See Your Face Before Me,* although it is not worth describing.

This extraordinary vagueness in the lyrics becomes more marked as the romance collapses, for the rival who brings about this disaster remains an even more shadowy figure than the loved one herself. Not only is his description restricted to the words "another," "somebody else," or, at most, "an old friend I happened to see," but his very conquest of the girl proceeds invisibly. The lover sees nothing of it, and in the end discovers it indirectly, not, to be sure, from anyone in particular. "They" tell him — the nameless ones.

On close inspection, what emerges as vividly real from this world of popular songs is neither love nor despair in any proper sense, but a group of personal feelings that rise and fall by themselves without contact with actual people. When we hear how "my heart cries for you, sighs for you, dies for you," it is my crying and sighing and dying — not "you" — that attracts our attention. The "you" is vague because for all practical purposes it is unreal, an abstract excuse for *Falling in Love with Love,* for an orgy of feeling. The thrill of being intensely

committed — this, and not the loving awareness of another person, is what the songs express. Likewise, the defection of the girl brings no disillusion, no unexpected intrusion of an actual world which shames and depresses the lover. It rather provides him with the enjoyment of a new feeling. It is as if he had become bored with the thrill of self-importance, and now sought the anguish of self-pity.

But we must go further than this, and say that the world presented in popular music is not only devoid of any awareness of persons, but is carefully detached from the whole expanse of daily life. The songs themselves openly characterize their realm as a dream world, "a sweet, improbable, unreal world," where either *My Dreams Are Getting Better All the Time* or *My Dreams Are Old and Lonely.* They actually take pains to emphasize the disjunction between romantic experience on the one hand and the actual world on the other.

If the romantic experience is consciously divorced from actual life, surely this would affect the quality of its emotions, and would somewhat inhibit *The Greatest Feeling in the World.* This is exactly what we do find when we consider the music itself. As in the case of the lyrics, there has been a single dominating element which has pervaded the vast majority of popular tunes since the early nineteenth century. This element is melancholy, and immediately we are reminded of sobbing nostalgia, *(Old Folks at Home, The Old Oaken Bucket, Ol' Man River)* or of the endless laments to separated and broken love *(Red Sails in the Sunset, Sweet Genevieve, The Tennessee Waltz).* What is perhaps not so obvious is the way in which our songs provide a melancholic mood for every imaginable situation. Whether one wakes up to the glories of nature *(Mockin' Bird Hill)* or proclaims a a creed of freedom *(Don't Fence Me In)* or rejoices in college companionship *(The Wiffenpoof Song)* or invokes his love at bedtime *(Good night, Sweetheart)* or praises heroic fidelity *(Lili Marlene)* — the music creates a melancholic atmosphere.

In ordinary life, melancholy occurs when in the midst of joys, we realize their limitations, when we remember experiences both deep and irretrievable — "so sad, so strange the days that are no more" — or when we suddenly sense the mortality of a present happiness. Because melancholy involves this peculiar fusion of joy and sorrow, it has found repeated expression in literature. What is so unusual about our popular music is that here, in a media designed primarily to arouse feelings, melancholy tinges the entire range of emotional experience. This indicates that our culture must feel some profound limitation, not in the pleasure of any particular situation, but in the pleasure of feeling as such. And the song lyrics have indicated what that limitation is: deep feelings do not belong to the actual world, for nothing there apparently is capable of arousing or sustaining them. They can be found, if at all, only in a dream world like that of popular music. When a people believes that its ordinary emotional life is condemned to starvation, every imagined experience of deep feeling will be touched by melancholy.

III

If we turn from the songs themselves and ask about the conditions of life which they reflect, two things especially deserve to be noticed. One observes first the apparent belief that the actual relations between men and women have become bankrupt of really significant joys. The song romances lack all sense of the vibrant presence of another person; the beloved is simply the occasion for a feeling which she does not inspire. Apparently the general urban lack of confidence in interpersonal life has now extended to this last important refuge of mutual affection.

Yet the fact that the people should enjoy the mass entertainment media at all is itself a symptom of this distrust. For the most extraordinary thing about this entertainment is not its commercial character, but the isolation which it imposes on any who enjoy it. Magazine literature is to be read alone in silence, not out loud to others. Once the party turns its attention to the television screen, late comers are hardly noticed. To sit in a movie theater, where,

swathed in darkness, you may draw up your knees, is like a return to the passivity and shelter of the womb. And when the popular music is played and "the piano builds a roof of notes above the world," whether the listener lies alone late at night or sways wordlessly in the arms of a girl, he is lost in the privacy of his own dreams. Genuine works of art, of course, impose a temporary isolation because of the concentration they demand. But that isolation should be a condition of *entertainment* is indeed unusual, and betrays, like the songs themselves, a profound distrust of interpersonal life.

A second feature of the American scene is disclosed especially by the excessive emotionalism of the songs; this is the emotional apathy of its daily existence. Many aspects of our culture are affected by the effort to escape this apathy, and newspaper headlines, for instance, speak to a condition where the emotions seek to be aroused by sensation, not quieted with wisdom. In the case of the popular songs, the effort involves no attempt to dress up actual life in deep emotions; actual life is simply ignored in the song world of feelings. In other words, people no longer expect to be deceived about the dullness of life. Boredom is inevitable, and it would therefore be foolish to trick out their imagined emotions in the pretense of concrete situations. Songs should simply display lavish feelings *in vacuo*. No more can be expected. This attitude amounts to a convinced scepticism about the emotional richness of ordinary existence. No one is deceived about life by the exaggerating headlines or the emotionalism of the songs. In fact, it is usually the unsceptical — those for whom the actual world has some possibility of excitement and ultimate importance — who are revulsed by the blatant unreality of popular entertainment.

We have only to take note of the kind of real-life goals and hopes in which our culture is submerged to see the reason for this emotional scepticism. Taught that a kind of natural necessity undergirds objects, events, and personal experiences, compelled to find the meaning of work in terms of income or competitive prestige, and inspired by the overarching aim to control life through various impersonal techniques like personality display or greeting cards or petting, most people completely resign actual life over to monotonous ennui.

It would appear that the function of our popular songs is to provide us with a consciously unreal world of simulated feelings, and to engage the higher degrees of our emotional intensity, which daily life cannot absorb. It is therefore in the midst of life, during the very moments when they are enduring the apathy of daily routine that the people crave their music. The worker in the factory, the housewife at the sink, the salesman on the road, the shopper in the super-market, the vacationers in the restaurant, the school girl at her homework — all try to supplement, but make no attempt to replace, their awareness of actual life with song emotions.

Because the people have made their songs instruments of emotional compensation, these songs have lost their integrity. They do not express what is actual, but seek to arouse what is artificial. Hence they are tense, uneasy, struggling to impose themselves upon us and to engage our imagination. Like instruments, whose only meaning is to be kept by usage in continual activity, they have none of the repose of other folk music. They have a synthetic quality, not because they have been machine made, but because they are themselves machines. There is a pitiful irony here, for in the people's effort to compensate for the bleak impersonal world of synthetic techniques they turned their music itself into such a technique. For this reason, in spite of all its simulated passion, the whole realm of popular songs fades into a masquerade of emotion.

IV

Because the whole state of mind behind our popular music relates to attitudes of basic importance to the religious community, we must consider whether it has had an affect upon the people's fellowship of worship. Have relations between people, for instance, become as devoid of a personal quality as the songs indicate? When we examine the meaning of love of neighbor,

such in fact seems to be the case. Throughout the American scene, both in the popular religion encountered in the mass media and to a large extent in the official religion of the churches, love of neighbor is advocated as a technique to affect the world out there — to combat communism, to bring political peace, to make the constant attrition of people in city life a little more tolerable. The goal of the ethical life is not love of neighbor as such, freed from its perversions, perfected and fulfilled; not the incomparable joy of inter*personal* life; and certainly not the honor of another's inviolable dependence on God. Love is only a means of achieving something else.

We hear little pentrating criticism of the motives that may be operating under the guise of love, and no large segment of the American population believes that it might be difficult, if not impossible, for any of us to apply this technique properly. All we have to do with love, as with any tool, is simply settle down and use it. In fact, we usually hear it recommended on the basis of its efficiency for doing things, not because of its moral or personal dimensions. "Hire the handicapped," reads the official postmark on United States mail. "It's good business" — a lesson Sunday school children have been taught for years. Separated from the difficulties of inner moral decisions and from the personal richness of human intercourse, love of neighbor has been divested of all humaneness, and been transformed into an impersonal technique.

But this is only one in the jungle of such techniques that submerge the religious institution. Consider some of the tendencies in religious education. A Bible story is useful because, like a scientific experiment, it provides us with data. From it a neat moral lesson can be drawn, which may be applied elsewhere to life by a student with engineering aptitude. The catechism resembles the laws of physics which we learned in school. It is a set of general principles, by which the expert figures life out, but which are too vast for the ordinary person to do anything with but memorize. While this kind of education at least gives the student manageable bits of information which he can pull out efficiently whenever needed, it hardly confronts him with the awesome, mysterious, absolutely unmanageable God that spoke on Mt. Moriah and on Calvary.

It is quite false, however, to single out religious education. How else do many people think of their offering of money, their praying, and even their church-going itself, except as techniques for getting something else done? Don't forget, "Bring a friend to church. You both may benefit."

This atmosphere of inhuman instrumentalism severely colors American religious communities, and one therefore wonders whether it has provoked the same emotional scepticism there that we find elsewhere in our culture. In view of the popular (though not always clerically approved) church music, this would seem to be the case. First, little attention is given to the words of the hymns and anthems, since apparently few expect anything vital to be expressed by them. No discrimination is made in these words between faithful and contradictory expressions of belief, so that singing for the people is usually not part of their response to believed realities, but an important habit.

Secondly, we find recurring in the music the same melancholic mood that inspires our popular songs. Consider the enormous popularity in the Roman Catholic Church of certain sorrowful Lenten pieces, where, according to the music, the sense of sin is not felt bitterly or hopefully or sorrowfully, but with a sweet sadness. Even more obvious are some of the familiar Protestant hymns. When many churches, for instance, gather at the Lord's table, there is no "remembrance of me," no awareness of the real Person, nor of the Event with its horror and dazzling hope. All is dissolved away by the lugubrious *Break Thou, the Bread of Life,* and any feeling that "my spirit pants for thee" of any expectation that "then shall all bondage cease" is relegated by the music to the unreal dream world of sweet regret. Perhaps more striking yet is the fact that when all American Christians unite to celebrate the miracle of Christmas, their most popular carol is not a tune vibrant with joy,

but the slow and melancholy *Silent Night.*

It should be understood clearly that the pall of scepticism which operates here is not due to intellectual conviction, for people do not, at least in our time, make *conscious* discriminations between attitudes by referring to overarching ideas. In order to judge how to believe an assertion, they refer to their emotional response. If a statement rings a modest set of practical, umpretentious emotional buzzers, then it belongs to the actual world of daily life. But if it begins to prompt an intense and total response, like adoration or joyous hope, then it belongs to the regretted world of consoling dreams. Emotions in the religious life have something of the character of the romantic experience in the popular songs. They seem unreal, like a masquerade for which people are grateful, but which they do not confuse with actual life.

Whatever may be required to meet this situation, it seems to me that greater emotional clarity on the part of religious leaders and teachers is indispensable. By this I do not mean a display of emotionalism. Exaggerated feelings have a quality of self-indulgence and artificial excitement, which makes us doubtful about the emotional adequacy of whatever inspired them. But I do mean a conscious emotional appropriation of things religious, a strong and controlled awareness in every corner of the religious life of joy or fear, of confidence or disgust. Because attention is focussed and defined only to the extent that its object is real, scepticism breeds on vagueness, and this is as true in the emotional life as in the intellectual.

The dead weight of scepticism which is now flourishing in and around the American religious communities will not be burned away by intellectual argument or factual precision. It can be met only by emotional clarity. This, like the development of any other kind of awareness, requires concentration and discipline, but for those who have the necessary gifts and patience, it offers an avenue of genuine service to our religious life.

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IV

WHAT ABOUT THE PAPERBACK?

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THE IDEA of making books cheaply available to a large public is certainly no new one. It is almost as old as mechanical printing itself. For in 1501 in announcing the Aldine Classics, Aldus Manutius wrote, "We have printed and are now publishing the satires of Juvenal and Persius in a very small format, so that they may conveniently be held in the hand and learned by heart, not to speak of being read, by everyone." Still, the history of inexpensive books begins for practical purposes in the 19th Century and late in the century too, after the development of the cylinder press and good supplies of paper, since earlier efforts were only brief and limited attempts to cultivate the upper bourgeoisie, such as the Boston chapter of the British Society for the Diffusion of Knowledge which distributed classics and "congenial essays" in New England during the 1830's.

Fifty years later the cheap paper book came into great vogue for the first time in this country, mainly through the advantages of unauthorized publication of British novels by Dickens, Scott, and others at 10c to 25c apiece. Extreme competition and price wars, an increase in postal rates, poor production techniques and rising paper costs, together with the Copyright Act of 1891, conspired to cause the collapse of this early attempt at mass marketing cheap books. But in 1890 at the peak of this period 1500 books of 5000 titles then available were paperback editions — a full 30%. (Even in 1953 when 1200 paperback titles were published among a total of 9000 books the modern paperbound comprised only 15% of total titles available.)

In Europe, however, there was no decline of paperbound volumes. On the contrary, paperbacks grew in popularity on the continent to the point where they became the chief literary fare of Germans, Frenchmen, Englishmen, and Italians. Tauchnitz and Reclam in Germany became thriving industries, Reclam publishing even in England during the 1920's. The modern paperback boom in this country has received great help from the Tauchnitz experience and the development of Penguin Books under Allen Lane in England after 1935. Penguin set up an American branch during the war. Gaining its independence in 1948 under the name New American Library, N.A.L. took as president Kurt Enoch who had worked with both Tauchnitz and Penguin. Ian Ballantine, present head of Ballantine Books, and Victor Weybright of NAL were both trained by Penguin too.

But these three men came on as reinforcements. The present-day paperback boom in America got its start in 1939 when Robert de Graff, after repeated urgings by Richard Simon of Simon and Schuster, founded Pocket Books, Inc. After selective tests of customer reaction, de Graff printed 10,000 copies apiece of ten titles including *Heidi* and Pearl Buck's *Good Earth* and succeeded in consigning them to some 300 skeptical owners of cigar, drug, and department stores in New York City. Response was quick. De Graff sold out his 100,000 books within two months. Sure of himself at last, de Graff contracted with 10,000 magazine dealers over the nation — eight times as many as used by conventional publishers — to accept his books for country-wide distribution. He had seen a real need. For with only 4000 bookstores in the whole nation, 32 million people had no access to books at all, and most of the other hundred million never set foot in a book store. De Graff procured his outlets — the untold numbers of corner stores, newsstands, and railway stations across the land — and by means of his consignment system, whereby unsold books would be fully returnable, replaced by fresh new ones, he provided an attractive financial inducement for the small retailer. The retailer would get about 6c per book sold and the wholesaler 4c; while (the books themselves costing about

13c) he himself, if returns were low, would make 2c and the man in the street would happily grab up his book for a quarter. So the boom was launched.

The coming of the war — and paper rationing — slowed up de Graff's plans considerably, but the armed services turned the paperback to their own uses. Early in 1943 the Council on Books in Wartime proposed the mass publication of pocket books for soldier consumption. After assurances were given to skeptical publishers that technical, educational, and text books would not be included in the scheme, that a 1c royalty would be provided for publisher and author, and that all books not distributed by the end of the war would be destroyed, the project was launched in May 1943 with the appointment of Philip Van Doren Stern (later advisor to Pocket Books) as manager.

The original plan was to publish 50,000 copies monthly of each of 50 different titles, the books to be one half *Reader's Digest* size cut horizontally, the binding on the shorter side. Soon 155,000 copies were being printed. At the end of 1946 Armed Services Editions had published 1,180 titles, 123,535,305 books all told (an average printing of 104,700) at a cost to the Army of $7,143,000, or exactly 5.8c a book including the 1c royalty. Thus millions of American soldiers who had never previously read a whole book became accustomed to reading. Infantrymen found themselves reading Voltaire. Needless to say, this tremendous program (averaging nearly a dozen books published for each serviceman) served to pave the way for a huge postwar expansion of de Graff's program.

As early as 1935 the eminent librarian Joseph K. Wheeler predicted the modern success of the 25c pocket-size paperback of 150 pages. But even he, no doubt, did not foresee the phenomenal postwar growth of the industry. New firms were springing up — Avon, Dell, and Popular Books during the war and Bantam Books in 1946. Annual sales soared from 60 million books in 1946, first beyond 100 million, then beyond 200 million. Sales in 1950 were 214 million books, in 1951, 231 million, and 1952 saw more than 250 million paperbacks pass into consumer hands. The total number of volumes published rose to half that of the hardcover publishers. The number of new titles published rose in 1953 to an average of 100 a month. Paperbacks have been called the biggest new phenomenon in our postwar culture.

If the figures were still rising, they would still have to rise a long way, indeed, to match magazine statistics. *Life* alone out sells the entire pocket book industry each month by several million copies, while 1951 figures indicate that American magazine sales that year were 3,500 million copies, fifteen times the 'bookazine' volume. But paperback sales have reached a plateau in 1953 and 1954 and have even tended, unexpectedly, to drop a bit.

Problems

Rack space in the outlets has never been extensive enough to display all the paperback offerings, or, indeed, to display them *long enough,* for each month the wholesaler reworks the racks removing slow sellers at the same time he cleans out leftover magazines. Consequently, paperbacks must sell fast, so there is no patience for the better volume which may take longer to finds its customer.

Another problem is the securing of reprint rights from original publishers. Freeman Lewis of Pocket Books and others feel that the vein of uncopyright classics is worked out, so reprinters have been bidding each other up $15,000 for rights to one book; NAL, in fact, paid $100,000 to secure the rights to its triple volume 75c bestseller *From Here to Eternity.* Gold Medal Books has found one solution: since 1950 GM has published many 'originals' published directly from their authors, paying them guarantees of perhaps $3000. Another solution is the 'made' book, the 'how-to-do-it,' or the anthology which involve low royalty costs or none at all.

Experimentation in the paperbacks has ever been widespread. In 1950 Pocket Books tried issuing hardcover duplicates of its better 25c numbers at $1.00 (called Collector's Editions). Doubleday and Simon and Schuster, both hardcover publishers, tried issuing some of the bestsellers in oversize $1.00 papercover editions. Though these experiments have been abandoned, Modern Library's *College Editions* at 65c and 75c and the similar

Rinehart Editions, both started after the war, are doing well. A third series of this type, Doubleday's *Anchor Books,* sprang up in 1952 and has issued some 43 titles in two years (65c-$1.25), including such items as Ernst Cassirer's *Essay on Man,* David Reisman's *Lonely Crowd,* Kierkegaard's *Fear and Trembling,* and Bergson's *Two Sources of Religion and Morality.* This Fall a new Doubleday series, *Image Books,* has appeared; a Catholic line in the same price range, it includes books on St. Thomas, the Social Teachings of Leo XIII, and Catholic history. A third new line in this range, the first seven titles of which appeared this Fall, is Knopf's *Vintage Books* featuring works by Gide, Mann, Forster, Camus, and de Tocqueville. None of these five lines have newsstand-drugstore distribution. Hence they are published in batches of 20,000 or less (as contrasted with 200,000 batches for the quarter books) and hence their higher price.

Another experiment is Ballantine Books, not yet firmly established; this firm sprung up in 1952 has attempted to publish 35c paperbacks in conjunction with simultaneous release of the same titles by certain hardcover publishers. Still another is the *Pocket Library of Great Art* (50c) started this year.

Experiments in distribution have been the Teen Age (Paperback) Book Club under the tutelage of *Scholastic Teacher* and the paperback vending machine. Direct mail sales and demonstration sales of religious paperbacks (*Son of Bernadette,* e.g.) by Catholics after Mass Sunday mornings in Washington, D. C. (Eugene Willging, director of Libraries at Catholic University, and others) constitute two other experiments in paper book distribution.

There are none to question the uniform high quality of the five lines of 75c-range paperbacks, but there has been moral criticism aplenty for the standards of the quarter books. Hotly competing for space both with each other and with dozens of magazines and newspapers in 100,000 drug and variety stores, paperback companies have not scrupled to employ smart huckster advertising know-how which dictates the use of lascivious cover pictures and misleading description to excite the senses and spur impulse sales. Committees of self-appointed censors, generally without studied or objective judgment of individual works have sought removal of "obscene" literature in bulk by direct action. Local committees of the Decent Literature Committee of Our Lady Help of Christians have created incidents in Brooklyn and Chicago, while three large variety chains in Texas, for example, have banned pocket books from their stores. The paperback industry has been branded subversive of morals. What is the true situation?

It is possible to walk into a railway station, on the one hand, and to see there fifty paperbacks, not one worth the reading. It is possible, on the other hand, to walk into a college bookstore to find cartons of Hemingway's best works lying open on the floor and volumes such as *How The Great Religions Began,* by J. Gaer, *The Eternal Galilean,* by F. Sheen, *Life of the Bee,* by Maeterlinck, and *Hiroshima,* by Hersey, on the racks. NAL has 171 of its books on college reading lists.

The truth is there is a kind of schizophrenia in the industry: One finds *Forever Amber* and the *Holy Bible in Brief* not only side by side on the same rack, one finds them published by the same firm (NAL). NAL's Victor Weybright, who boasts of the famed NAL *Mentor* line, also warmly defends his murder mystery writer Mickey Spillane as a writer of "a new kind of Americana"; he believes that whatever the reader may *start* reading, his tastes will gradually improve and he will finally turn to the better books.

Best Sellers

The five bestselling paperback authors are E. S. Gardner, Thorne Smith, Ellery Queen, Erskine Caldwell, and Mickey Spillane, all 'sex and sadism' writers. In 1952 Spillane's books sold six million copies, one sixth of NAL's total *Signet* output. Caldwell's *God's Little Acre* is the all time paperback bestseller; it has surpassed the six million mark and is still selling. But side by side with records like these are figures like this: Dr. Spock's *Pocket Book of Baby and Child Care,* five million copies; Homer's Odyssey and Iliad, 800,000 apiece; Ruth Benedict's *Patterns of Culture,* 450,000 volumes; Plato and St. Au-

gustine, 500,000 copies apiece. Evidently the reading public is also far from uniflorous. Though the percentage of novels published in paperbacks has climbed to 55% (Westerns, mysteries, and novels make up some 92% of all paper books sold) the good books remain.

Perhaps we may conclude, like public, like industry; the commercial paperback industry, neither good nor evil, neither really crusading nor entirely pandering, reflects the desires of the man in the street who, bored, walks into the corner grocery and looks around among the gaudy-covered quarter books until suddenly, mysteriously, one strikes his fancy and almost by impulse he plunks down a quarter and takes the book home. On the same counter may lie *Life* and *Modern Romance, Ethics in a Business Society* and *The Big Kill.* The customer looks around, pays his money and picks his choice. How shall we blame the companies with their self-justifying 'balanced rack' theories and "competition" crying, that produce these books to make their living? And how blame the man? — Whose motives we don't begin to know.

Suggestions

We of the churches, nevertheless, would want these companies to produce more better books, would want these customers to read more better books. What can we suggest?

1. Religious leaders can influence commercial companies.

Although the pocket book companies are in business primarily to give the public what it wants, *whatever* it wants, and to increase production in order to maximize profits, and although their freedom of action is much restricted by the impartial, automatic workings of the free market mechanisms of our price-profit system, editors, nevertheless, feel varying degrees of cultural responsibility and can be influenced within the limits set by the competitive system.

This is made clear from NAL's testimony that they published Bishop Scarlett's second book of essays on Christianity "almost as a special favor to him," and that *Sweden: The Middle Way,* by Marquis Childs, was published "partly to please the Co-op people." Certainly the commercial paperback people would think over very seriously suggestions and advice given them by church leaders or by church commissions. In fact Doubleday has embarked (this Fall) on a new paperback publishing venture in consultation with Catholic leaders — Doubleday-*Image* books. I do not know whether subsidization is involved.

Influence by urging and talking alone, however, is at best marginal. Modern commercial industry is ruled in the end, after all, by the dictates of the dollar sign.

2. Subsidization of commercial pocket book religious reprints by church groups.

Let us suppose that among a list of books a church group suggests for publication to a pocket book firm such a book appears as the *Mirror of Perfection* of St. Francis of Assisi. Suppose the editor to say, "Yes, I should like to publish this title. But to market it competitively and still make a profit I must keep down the unit cost to 15c; therefore, I must print 200,000 copies. But this book will be a slow seller. Who will pay for the costs of returns and the storage costs for ten years until these books are sold out? I'm sorry I must refuse." Many, if not most, of the titles desirable from the churchman's point of view would be slow sellers.

One answer would be for the interested church group to guarantee to make good any losses that the businessman might suffer on suggested religious titles, or he could subsidize certain books at, say, one fifth of manufacturing and editing costs, that is, about 3c per copy. At this rate the religious group would pay $6,000 to get its 200,000 copies of the *Mirror of Perfection* into the secular market. If the National Council of Churches, for example, were interested in such a program, say only to the extent of ten titles a year, *two million* additional religious quarter books would appear in the market. The cost of this missionary endeavor to the Church Council would be $60,000, or 1c for every fifth church member in churches affiliated with the NCCCA.

3. Purchase of large quantities of religious paperback reprints by church groups.

The second response to the commercial paperback editor might be "All right, we

(ourselves) will buy 100,000 copies of the *Mirror of Perfection* (at cost: 15c)." The aim here would be not only to provide the secular market with tens of thousands of missionary copies of a religious book which would not otherwise be published, but also, simultaneously, to provide the church groups themselves with valuable inexpensive religious reading and study materials.

One would think that this type of project could be utilized very extensively. Bishop Scarlett of the Missouri Episcopate purchased and distributed in his diocese alone some 30,000 copies of one of his quarter books of essays on Christianity, some 50,000 in all of the two books which he edited. Now the National Council of Churches represents more than 30 million members in 150,000 churches. One would expect that an organization of this size, for example, could quickly absorb many times this number of copies of a given title and engage repeatedly in this type operation with great spiritual benefit to all concerned.

4. Publication by church groups themselves of inexpensive religious reprints.

An alternative to dealing with commercial houses is for church groups themselves to reprint classic and popular religious literature. Using our example of the National Council of Churches, the Joint Commission on Missionary Education might take up the work through its Friendship Press. Distribution could be through (1) the pipelines of the Press's 30 member denominations, or (2) the NCCCA's 500 city and county church councils or nearly 2000 affiliated ministerial associations, or (3) directly to those of the 150,000 NCCCA affiliated home churches which would participate. The same type of program could be worked out with much less difficulty by the Catholic Church.

One would think that programs of this nature would offer almost limitless opportunities for initiative and for spiritual benefit.

What Next?

We do not know what has caused the renascence of the paperback book in America. Is it better reading ability? more leisure time? or greater financial pressures upon the intellectual? Nor do we know the future of the paperback. Will sales permanently stabilize at existing levels? Will they begin to rise again as so many in the industry predict? But one basic economic fact of the paperbook industry we do know: *We know that paper-covered books about 200 pages in length can be produced in quantities of 200,000 copies at a unit cost of about 15c.* And this basic fact raises for us in the churches one basic question: Shall we allow the industry growing up around this fact to be used to pander to our lower instincts, our impulsive tastes and our superficial day dreams? Or shall we put it to work in improving our tastes, educating our instincts, reforming our spirits and rebuilding our souls in conformity with the will of God as we see it?

The commercial paperback industry itself will never in a million years bring us into the Kingdom of God. The industry itself is sluggish and indifferent to the hope of the spirit, inert and mechanical, obedient to the laws of supply and demand, to cost-price-profit ratios, to the cold competitive facts of the market place. Left to itself the industry, we expect, will scarcely go beyond disgorging its mountains of good books and bad books on our nation's hundred thousand bookstands where they will lie in confusions before us, where chance, impulse, and titillated instinct will determine reader choices, the reader scarcely aware of it. The potential reader will be led to read; but whether he will be led to read *upwards* or whether he will be led to read *downwards* . . . this determination is left to the mercy of circumstance. No one is present to guide him in his choices.

It is for the churches, therefore, to take positive interest in this key mind-forming industry — as we have *failed,* generally, to take interest in numerous others (the movie, TV, comic magazines, radio, advertising) like it. And it is for the churches to endeavor with all their strength to turn the paperback industry, insofar as they are able, to their higher purposes before the present time becomes time past and before this young industry becomes old and formalized and it is too late to do anything constructive.

V

The Curse of the Comic Books

THE VALUE PATTERNS AND EFFECTS OF COMIC BOOKS[1]

FREDRIC WERTHAM, M.D.
Author of Seduction of The Innocent, *New York City*

Young reader, would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it attemptel to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any of your evil propensities? Has it defiled the imagination with what is loathesome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has emplanted in the human soul?

— *Robert Southey*

I

DO YOU KNOW what Necronomicon is? Probably not. But for thousands of children this is part of their education. They know that a Necronomicon is a creature that, of course, drinks people's blood and eats their flesh. Maybe you don't know either how one stops a man who is drinking a child's blood. That is easy: a man with a crucifix chants prayers while another man stabs the vampire through the heart. The comic book that imparts this lesson has an advertisement: "The way of the Cross leads home." Let me conclude this little quiz about what we give our youngest children to read with a last question. Why does a woman leave her husband? You may not know; but many little boys and girls could tell you: She is sexually attracted to a big, black gorilla — "I must go to him!" she says. "I must!"

For years now parents, educators, doctors, child psychologists and moral and religious teachers have permitted good children to be exposed to this kind of reading, indiscriminately and in enormous numbers. A typical episode will give the picture. Recently a family, obviously highly respectable, was on its way to Sunday service. The parents carried prayerbooks. Their two little girls followed clutching crime and love comics.

When I first became aware of comic books (while I was director of the Bellevue Hospital Mental Hygiene Clinic, the largest mental clinic in the country) I paid no attention to them. My assistants and I studied children very carefully and off and on we made the observation that children who got in some special trouble were especially steeped in comic-book reading. But at first we did not put these observations together. No child ever mentioned comic books as an excuse for delinquent acts. They took such reading for granted. So, evidently, — and without knowing the contents — did the adults. When I asked those who deal professionally with children about comic books they did not know, nor care, what was in them. They had no idea how much time children spent reading them. They assumed that since they were called "comic" books they must be humorous. Several years passed before I decided to study comic books systematically.

This turned out to be hard work. Comic books are badly printed, hard to read, on cheap paper. The drawing is mechanical and bad, the colors ugly, the language sparse and poor, the spelling often wrong, the intellectual and moral level unbelievably low. To study the effect of such "literature" on children we employed all the modern methods of child psychiatry and psychology. In my book *Seduction of the Innocent* I describe in

[1]From the Lafargue Clinic, St. Philips Parish House, New York City.

detail the methods, with results and case histories. For this research I had the active assistance of psychiatrists, psychoanalysts, psychologists, teachers, probation officers, remedial reading teachers, speech experts and others. We had no preconceived notions,—except that for a time we tended to *under*-estimate the bad effects comic books have. Now, after study of a very large case material of every type of child, we know better.

Of course there are always people with a ready retort. They say that children have always had sub-literary trash and fare and that comic books have nothing new. They couldn't be more wrong. Comic books, says Kingsley Martin in the *New Statesman,* "amount to the most extraordinary experiment in children's education that the world has ever known."

II

Comic books are an entirely new phenomenon for three reasons. In the first place, their number is staggering. They have reached at times the number of 90 million a month. More money is spent on them than on all the textbooks in primary and secondary schools together! Their distribution by methods fair and not so fair is more efficient than that of any type of literature, ever. Comic books are to be found in stands and stores in every city, every town, and even in the smallest villages. Distributors are not only efficient, they are ruthless. When small store owners, from good sense or decency, try to refuse comic books they are apt to suffer from retaliation: they cannot get the good magazines they want at all, or they get them too late to sell. Of course the big distributors who make the huge profits try to deny this; but it is amply demonstrated all over the country. Even laws have had to be made against this practice. The proprietors of some stores and stands have found the only solution to be to send back unopened entire bundles of comic books, since it is impossible to read them and sort out good from bad. Adults could do a lot to protect children by praising and patronizing such dealers.

Secondly, the content of the majority of comic books is something new that has never happened in such concentration and profusion before in any children's literature. The ingredients spelled out, pictured and glorified, are violence, cruelty, sadism, crime, beating, promiscuity, sexual perversion, race hatred, contempt for human beings. A veritable devil's brew for the growing child! No other children's literature in the world's history can even approach it. Dime novels, sometimes quoted by the thoughtless, were practically the opposite as far as morality is concerned. Gehman has well described and documented in one of his informative articles. Some topics are characteristic for comic books: the injury-to-the-eye motif; the blood-sucking motif; the desecration of the dead by sex and violence (real necrophilia is illustrated in children's comics; there is even a "Miss Corpse 1954"); the tying-up-of-a-girl motif (especially tying of her hands behind her back); the stomping motif (kicking in the face); the branding motif (especially of girls); the slugging- or shooting-a-policeman motif. Nobody can understand the crime comic book problem if he does not make clear to himself that all these subjects depicted in graphic detail enter *millions* of homes, whether parents know it or not. There is a harmless little Teddy bear in the Christmas number of a comic book. It belongs to a blind boy. The child's father rips out the Teddy bear's eyes so that it cannot see either. "There's nothing wrong with that!" say the comics publishers. "Have you read the end of the story?" I have. The Teddy bear tears the father to pieces! That is the modern way to teach a child — a *young* child — that good triumphs over evil. Another ingredient of comic books is description of every conceivable crime, every method of concealing evidence and every way to avoid detection. That is why they are real primers for crimes and delinquencies.

The third reason comic books are a new phenomenon in children's literature is to my mind the most sinister one. In former times smut and trash were frowned upon in children's reading. Either it was actively combatted or it was minimized, curbed and barely tolerated. Nowadays it is not only defended, but is actually praised as being good for

children! This is the circumstance that prompted me to accept the invitation to write an article on crime comic books for *Religious Education,* for what has happened in the field of comic books may happen in other fields as well.

Anybody who is unbiased and who really examines comic books will find something seriously wrong with them as food for children. Dorothy Thompson recently summed the matter up and came to the conclusion that "the harm done is incalculable, even if it results in no overt acts, and even if at last it is overcome by other influences." She has no doubt that "the craze for the 'good' (or harmless) as well as the bad (comic books) contributes to the arresting of normal development." Yet the comic-book industry has found educators, psychiatrists and child experts who are willing to defend crime comic books with an array of high-sounding arguments. (In *Seduction of the Innocent* I discuss them in some detail.)

III

Perhaps the most insidious of these arguments, and one deserving to be fought at every step, is the claim that only unstable children who are insecure, or otherwise predestined or preconditioned, are adversely affected by comic books. That gives adults complete leeway to corrupt children wholesale for commercial reasons. Obviously, one cannot make any hard and fast rule according to which children can be divided into *stable* or *unstable.* Every normal child is immature, growing, and to that extent unstable and vulnerable. And even if he does nothing wrong, temptation exposes him to emotional conflict and that coupled with other factors may do him subtle harm, immediately or later on. The first modern psychologist, Saint Augustine, was well aware of this. He pointed out the effect of mass seduction by public spectacles on an immature mind, especially in the direction of unconscious fascination by sadism and violence. The neo-Freudian defenders of comic books would like to deny the important role played by *social* temptation and seduction, which St. Augustine was first to point out. They would like to restict evil influences to the earliest years of life, failing to realize that the home is not only an influence but a target for outside influences. The home has to be protected as well as the children.

Sometimes I am asked: "Don't you think that comic book problem is a complex one?" No, I don't think so. If you refuse to be confused, it is simple enough. In the beginning our research was a little difficult because it was something new. Now that our results are in and have been so widely confirmed, the problem is far from complex. A doctor has no right to compromise with anything that does harm. That, I believe, is part of the Hippocratic oath.

IV

The most important harm done by comic books is in the field of *reading.* They interfere with elementary mechanisms of learning to read and with the acquisition of the essential perceptual techniques. Reading is a very high and difficult function of the brain. The child must learn to move his eyes *automatically* from left to right along a whole line, then move his eyes back again to the left, but just a little lower than the starting-point. And he has to repeat this process, line after line, paragraph after paragraph, page after page. If the reader does not know a word, or wants to stop for a moment to think, he must be able to do that and then resume automatically, from left to right. All comic books, regardless of their content, interfere with this. Children become picture-gazers, because they can get the main points of the stories from the pictures alone, without bothering to read the words, — except perhaps a few scattered here and there upon the page. The text is always printed only in capital letters, and that is also a great hindrance to learning to read printing in a book. The text is massed in balloons with handles; there are no proper lines which have to be read clear across the page, from left to right. Arrows connecting one picture with another, — in Superman-DC comics, for example, — sometimes go from above down, or even from right to left — that is, in just the *opposite* direction from that which the child learning to read should follow. These are just some of the things that interfere with learning to read. They are part and parcel of the comic book format. From this point of view,

therefore, *all* comic books are a plague to young children and lead directly to reading disorders and indirectly to all kinds of emotional maladjustments and even to delinquency.

Reading disorders are at present enormously widespread. We find them in elementary schools, high schools and colleges. They are often not discovered. They are also apt to be hushed up, especially in colleges. They have different causes; but one cause is the comic book. So-called "good" comics are especially pernicious in this respect because they are "read" by the youngest children. Reading disorders are frequently diagnosed only after the child has struggled in school for years and years, after he has developed inferiority feelings and has failed in serious efforts to catch up in his studies.

We have found a new reading disorder caused directly by comic books, *linear dyslexia,* — linear because the subject fails in reading lines quickly and regularly from left to right. Other symptoms are slowness in reading, poor spelling, language disorders, poor pronunciation and other defects. Linear dyslexia is widespread. Children, even in good homes where they have many books, do not outgrow it. It can only be helped by specific remedial reading training by qualified remedial teachers. With this treatment it can be cured; but of course this special treatment is available only to a few children. In *Seduction of the Innocent* I devoted a whole chapter to the problem of reading. My conclusions have not been challenged by experts. What Dorothy Thompson writes, namely that "the habit of reading is usually acquired early or never acquired at all" is literally true. I would like to ask the readers of this magazine, what moral right do we have to deprive so many children of a whole generation of the wholesome influence that comes from reading good literature? Why must we give to children the products of the cheapest printing process now known?

On a higher level comic books harm children's reading by destroying the appreciation of good literature. Reading crime and love comics creates a taste for the cheap, the vulgar, the shoddy, the violent, the immoral. More important, a whole series — Classics Illustrated — mutilates the good literature itself. In these "Classics" comic books great books are processed in a very simple manner: all that makes a book really great is left out. The child gets the idea that he has read classical literature when it fact he has not. And he loses any taste even to read the real book. This deprives him of one of the most important props for a good, socially well-adjusted life. It is a tragedy that this is not only permitted, but even defended. Recently I met a young teacher who had been brought up on comic books. When — as a *teacher* — she had to take an advanced course on Shakespeare, she read the "Classics Illustrated" versions because she "had no time" to read the plays themselves! That is how an evil spreads.

V

I should say a word here on the subject of religious comic books. The idea that good comic books are a substitute for and will crowd out harmful comics has not worked out in all these years. Children are conditioned to strong fare by the ubiquitous bad comics. In a recent study of the reading of 250 pupils in which the investigators had established very good and confidential relationships with the children, only one pupil was found who read religious comic books. The Bible in comics form is often quoted — by the comic book publishers. Not being versed in theology, I cannot discuss this from a theological point of view. But to the extent that the Bible is great literature, the comic book format in all its ugliness destroys it. Why should we give it to children in such degraded form? The Bible in balloons is sheer blasphemy. "It's just in fun, Delilah!" says the comic-book Samson. Do you find in the Bible such familiar comic book expressions as "Take that for justice!"? The story of Ruth is illustrated with a maternity home scene, with Ruth in a maternity bed: "Your son, Boaz!" "Yes, Ruth!" The story of temptation has this dialogue:

Eve: "Just one bite! That can't do any harm!"

The Snake: "Ha! Ha! She's tempted!" In the story of David and Goliath the emphasis is on Goliath's cut-off head.

Comic books do widespread harm to chil-

dren in the ethical sphere. Of course one does not find this if one looks only for crude immediacies. It is not true that a child reads a comic book one day, then does something wrong on account of that the next. Very often the child may not do anything wrong at all; but the damage — serious and lasting — is there nevertheless. There are psychiatrists who think the consideration of ethics is outside the sphere of scientific psychiatry. In the early Fruedian era there was hope that a psychopathology could be built as a natural science without regard for ethical values. But this hope has not been borne out. You cannot understand the mental health problems of a child if you leave out the ethical aspects of his development. Undermine his ethics and you undermine his mental health.

VI

Much of what passes today as official child psychology is faulty for two reasons. In the first place it disregards ethical values, which can and should be taught, and which can be and are vitiated by outside influences. Instead of appreciating the role of ethics, it puts all the emphasis on the "necessity" for unbridled self-expression for the child. Secondly, it is obsolete because it disregards the enormous influence of mass media, especially comic books. One of the organizations most open to criticism in this respect is the Child Study Association of America which for years has defended crime comic books. To the reader of this magazine who wishes to understand how crime comics have been able to come upon us and what still sustains them, I suggest a simple test which will permit him to use his own judgment. Let him look at the illustrations in *Seduction of the Innocent.* Then let him compare them with the section on comics in the new book *Your Child's Reading Today* by the Consultant on Children's Reading of the Child Study Association of America (published by Doubleday and Co.), and with the section on comic books (and similar subjects) in the *Encyclopedia of Child Care and Guidance* by the former Director, now Consultant, of the Child Study Association of America (also published by Doubleday). Incidentally, some of the illustrations in *Seduction of the Innocent* were endorsed in the original comic books by the Child Study Association. How can we expect the average mother, who is doing her best, not to be misled and confused by these endorsements and this questionable child-guidance literature? For example, a Superman-DC, Child-Study-Association-endorsed December 1954 comic book has an advertisement promising a "skinny" boy that he can gain "35 pounds of muscles" by ten minutes' exercise a day. Is this true? Is that ethical? Is that fair?

VII

The connection between crime comic books and the more violent forms of juvenile delinquency is now well established. There are enough cases in *Seduction of the Innocent* to remove any doubts about that; but new ones have been coming up so constantly that the case is proved to the hilt. As Walter Lippman writes in his piece on "The Young Criminals," "The comic books are purveying violence and lust to a vicious and intolerable degree. There can be no real doubt that public exhibitions of sadism tend to excite sadistic desires and to teach the audience how to gratify sadistic desires."

Recently the Police Commissioner of Philadelphia, Thomas J. Gibbons, stated that the crime comics teach children "refined cruelty to human beings." The Chief of Police of Washington, D. C., has stated: "A steady diet of violent crime in the form of . . . comic books is fed to our young people day after day. . . . I think it is reflected in the serious personal assaults that we come in contact with." New York City Police Commissioner Francis W. H. Adams stated that many of the "terrible crimes" committed by youngsters during the last few weeks were the direct result of the influence of crime comics. And Corporation Counsel Adrian P. Burke added: "You'd think those kids were using those comic books for a script!" My own researches went in the reverse direction: I studied these scripts and the children, and predicted the prevalence of just such crimes as far back as 1947. Unfortunately we have permitted reality to catch up with my predictions.

The district attorneys make up the group

that has to face professionally, head on, the serious forms of delinquency now so frequent. It is not pleasant to have to prosecute these misguided youths while the psychological instigators and accessories, the comics publishers and the large distributors and printers, evade justice. At a recent meeting in Cincinnati, the National Association of County and Prosecuting Attorneys — comprising the district attorneys of all the states in the Union — passed a unanimous resolution stating that comic books are "a contributing cause to the problem of juvenile delinquency and the alarming increase in crimes of violence among the youth of today." They recommended legislation designed to prohibit the sale of crime comic books to children. Should not the moral and religious teachers of the country give their open and public endorsement to such a well-informed group, instead of falling for the false alarm about "free speech" raised by the Civil Liberties Union with regard to comic books? Free speech does not mean — and never has meant — that you can tell and sell anything you please *to a child.*

VIII

In the light of all this, the recent public indignation about some particularly violent crimes by youngsters in New York seems to me to be sheer hypcrisy. Nothing that those teen-agers did was new. We adults have been teaching it all to them, over and over and over again, in easy lessons in innumerable comic books. A man is kicked in the face — or stomped in the face — and killed; girls are whipped for sexual pleasure; a man is drowned; victims are branded with cigarettes or soaked in gasoline and burned; Negroes are attacked. These are crime comic plots. And they have been presented to children in fully illustrated and glorified form for years. As I pointed out in a chapter on advertising in comic books, even the whips for beating the girls can be bought by mail from comic book ads. Aren't we adults accomplices and accessories in all these crimes? We have permitted — and are still permitting — their teaching.

Comic books do great harm also to children's sexual development. Can we really hide our guilt by blaming the home, the mothers and the children themselves, instead of standing up openly against the handful of comics publishers and large distributors who have made contributing to the delinquency of minors such a profitable industry?

Ruthless violence and unscrupulous shrewdness combine to form the ideal of crime comics, whatever their variety or disguise, from *Crime* does not pay to *Superman,* jungle, Western and space comics. These are the means with which to get power, money, girls, cars, sex, and with which to evade any personal or social responsibility. Brutality is supposed to be manliness. As Kingsley Martin sums it up: "Comic books teach that everything that Christ taught is 'sissy.' "

Where do people think sexual perversions come from, especially those like sadism which are socially dangerous? We know that they come from early influences on the child and the adolescent. Comic books for years have been providing a constant stream of images associating sex with violence and sadism. This we continue to permit right now to influence the minds and the imaginations of children. Dr. William Wolf writes in the *American Journal of Psychotherapy:* "Comic books distort, exploit and vilify the normal sex drive . . . so that ordinary sex life becomes a pale, wan and ridiculously tame experience."

Except for my book *Seduction of the Innocent* there has been no mention by any comic-book critic or writer of the subject of masturbation in connection with comic books. But I don't see that we adults have a right to hush up this subject. It is true that the physical aspects of masturbation have been exaggerated out of all proportion; but when accompanied by sadistic, masochistic and other perverse fantasies, it plays an important role in the life of children and adolescents. It may cause intense and most painful emotional conflicts. Perverse fantasies and wishes may become reinforced. Soldiers and young adults have told me how they found comic books veritable manuals for masturbation. That can be understood only from looking at the comic books. They stimulate morbid sexuality again and again with-

out leaving any other outlet. Have we the right to leave children unprotected against such influences and hide our inactivity by saying that temptation has no effect whatsoever if the children have "proper home training"? Why can't we have proper home training *and* full protection against bad influences?

IX

Frequently I am asked by moral and religious teachers, ministers, clergymen, priests, what they can do about the corruption of children by comic books. Once a child has gotten into trouble, a lot can be done. I am a great believer in psychotherapy, both by psychiatrists and by others who are trained to give it. Most delinquent behavior is transient. The overwhelming majority of juvenile delinquents — I would say almost all of them — could be fully rehabilitated. The same is true of all kinds of emotional maladjustment.

The question of prevention is different. I assume I can express myself frankly on this vital matter in this magazine. Comic books are the greatest indictment of American education. That includes moral teaching. When we ask what can be done now, we must first face the question of what we have done — or not done — up to now. It is my belief that to have permitted this comics corruption for years, and to continue to permit it, is the great guilt and responsibility of all the moral and religious teachers of this country. For it is going on right now and is reaching into every pore of our society and into every hamlet in the land. Never before in the history of civilized countries have moral teachers been more deficient in their duty to the young. They have talked about morality being a matter of the home, about well-brought-up children not going astray; they have repeated the pseudo-morality and pseudo-science about children needing "release for their pent-up aggressions." It is all very well to say that moral upbringing begins in the home. But it is equally true that it cannot end there.

The modern child's real operative environment is larger than the home. The present-day good, well-trained child meets outside influences early in his life. Often he encounters comic books when he is only 3 or 4 or 5. He may not understand all the specific implications, but seeds are sown nevertheless. Even in many "good" animal comic books the animals glorify violence and delinquency. In a recent Disney comic book, published by Dell, two fires are set, one involving a schoolhouse, and we learn — believe it or not, five times that little Pinocchio suffers from chronic gonorrhea! When the child is a little older he gets the full course, of crime, love, sex, horror, jungle, Superman comic books.

The public has been grossly misled about these things. One of the most misleading pamphlets (which is saying a good deal) was published by the Public Affairs Committee and written by a paid agent of a crime comic book publisher who is also an official of the Child Study Association of America. The public needs responsible guidance, true information and moral action. *Of course* there are other evil influences to which we expose children. That does not mean that we should take for granted, and do nothing about, the comic book pest, which is one of the worst, the most far-reaching. I have heard responsible moral leaders and educators say — both privately and publicly — that comic book control would interfere with freedom. Evidently they think that to allow an industry to seduce children is democratic, while to prevent an industry from seducing children is undemocratic!

It is a historical fact that when the New York Joint Legislative Committee to Study Comics proposed a comics control law — and even before the Legislature could act on it — The New York State Council of Churches instead of coming out against the moral corruption by crime and sex comic books publicly denounced — *the proposal of the Committee.* This is no isolated instance. It has happened again and again at PTA and other meetings that a minister got up and said that of course we know that normal children are not affected by crime comics. *How* do we know that? Whatever the relation between religion and science may be, moral teaching can certainly not bear fruit if it bases itself

on currently fashionable unproved tenets of neo-Freudianism (according to which only the first few years of life count). The building of character is a long process, and social conditioning plays an enormous role.

It would be wrong to say that moral and religious leaders have done nothing about comic books. Thoughtful sermons have been preached in churches of different denominations, and in synagogues, warning parents against the trouble comic books are causing. The magazine *America* had two outstanding articles on the cultural and moral threat of comic books. The magazine *Episcopal Churchnews* had a long and outspoken editorial; so had *The Catholic World.* And there are other similar examples. What has been lacking is action, especially action on a national level,—the only level on which real, lasting results can be achieved. That of course requires a full knowledge of the problem, with facts separated from propaganda, and documentation replacing speculation.

Some actions that have been taken are well-meant but ill-conceived,—the comic book evaluation lists, for example. Some time ago a minister wrote me from California: "I am appalled at the attitude of the Church toward this. It seems so mild to suggest a 'good' comic book list for reading!" These lists do not just represent a "mild" step. They are faulty. If a comic book character does not occur on the cover of a comic book he is not listed. That is true, for instance, of the unhealthy, violent and Lesbian Wonder Woman. Nor do the lists show that all the comic books that depict crime in any form, whether urban, Western, adventure, war, jungle, space, superman or whatnot, are *crime comics.* I made that term to cover comics that I scientifically defined: *crime* is defined by law, not by arbitrary classification. The bad and harmful features of crime comics appear in all these crime comic books. The comic-book list of the National Organization of Decent Literature prepared by the Chicago Archdiocesan Council of Catholic Women is inadequate and far too complacent, though I am sure it is well-meant. It mentions "acceptable," Classics comics, disguised crime comics like Westerns, and—worst of all—Superman, which is morally among the most harmful comic books. Even now Superman-DC comic books (endorsed by the Child Study Association of America) have premium advertisements of ".22 Cal. rifles." We teach the Superman conceit and supply the weapons to act it out. The whole Superman concept is the worst suggestion one could give to a child's imagination. Father John B. Sheerin, editor of *The Catholic World,* sums this up clearly when he writes: "The character Superman is a law unto himself, beyond good and evil."

X

One can only know about comic books if one reads them; one can only know about children by listening to them. I have quoted some of the many children's statements about Superman in my book. Recently a prominent member of the West German government summed up what had happened to the youth of Germany under the Hitler regime by saying: "The Germans dreamed that they were Supermen." It should *not* be considered "acceptable" that American children are exposed to the same moral disorientation which has done so much harm in the world. In this connection it is interesting that *over a decade ago* the *Catholic Transcript* deplored that Superman among other things "graphically reveals the technique of train wrecking," and recently *Commentary* described Superman as "crude, unimaginative, banal, vulgar and ultimately corrupting." With the whole world literature of heroes to pick from, this is the television hero sponsored by the Kellogg food company! In a recent TV reel Superman killed three men by throwing one hunk of metal. But there was no punishment for him, of course. That is how we seduce children.

XI

The Cincinnati Committee on the Evaluation of Comic Books (its chairman is a Methodist minister) makes lists which—though I am sure they are equally well-intended—are also complacent and faulty. They completely disregard the harm done by comic books to reading ability. They use the objectionable and unrealistic yardstick:

"No Objection, Some Objection, Objectionable, Very Objectionable." It is a sort of fractional approach to the problem of evil! If a comic book is rated "Some Objection" by this Committee, it is still "considered safe for use by children." That is not the medical approach. If you have "some objection" to eggs, do you still consider them "suitable" for children? From the point of view of harm done, some of the ratings are overlenient, and the overall picture given by the lists is consequently highly misleading. For example, in 1953, they found 54% of all comic books suitable for children; in 1954 this number was increased to 59%! To give over half of the comic book industry a clean bill of health is incompatible with elementary mental health precautions, — not to speak of morality. What these lists do help is not children but the industry. The Committee has come out consistently against any legal control of crime comic books, which is the only possible way to protect children against harm.

Another very questionable feature of the Cincinnati lists is that they are published in *Parents' Magazine.* The publisher of this magazine has published crime comic books and the magazine itself has been very defensive all along about crime comics. Only recently they published again the old bromide that "the (real) focal question is what type of child is susceptible to deleterious influences and why." This concentration of attention (and blame) on the child is *not* the way to deal with a pest like crime comic books. Moreover, Parents' Magazine publishes *Children's Digest,* an expensive children's magazine partly in comic-book format of the worst kind.

The comic book situation is such that it is impossible to publish lists of comic books to any good purpose. Their titles change, their content changes, there are stories of different types in one comic book. The whole approach has proved to be futile and actually detrimental. Mary G. Worthley, who studied the comic book situation in the state of Maine summarizes what is true for all the states: "There are evils so dangerous that they cannot be fought by trying to substitute something better in their place." Compare the Cincinnati Committee with the group of 8th grade children who wrote to me from Arizona. They sent me a list of 44 comic books with their judgment: "No Good." How much more morally forthright the children are! Should we not emulate them? Should we not give them the help, the social help, they need instead of ascribing to them all sorts of intrinsic, individual hostilities which we have stimulated them into?

The claim has been made that comic book publishers do not need the advice of those concerned with the moral training of children. They say that they are educators themselves. What is the record of some of them with regard to the literature they publish for adults? The comic book publisher who proclaims that he publishes only wholesome comics prints in some of his adult magazines advertisements like this:

Mental Superman Overnight!

or

"Dollie's Dilemma"

Captive Cartoon Serial: Cruel Madame Domina and maid Mitzi, bind, gag, and torture Dollie . . . Illustrated . . .

XII

According to my studies it is erroneous, and at present no longer honest, to assume that a child in Sunday School or a similar place of moral training is a *tabula rasa* coming directly from an ethically sheltered home. The seeds of evil have been sown in these children. What is remarkable to me is not that delinquency is high, but that children are so resistant, that not more of them are affected by all the glorification of vice and violence to which we expose them. Do I seem to exxaggerate? The unbiased reader can form his own judgment. If we take only outspoken crime and horror comic books, — which is by no means all the harmful comics, — the industry produces and distributes some 15 to 20 of them a year for every single teen-ager! There are 22 million teen-agers in the United States. I just bought an Autumn 1954 comic book in a little country store. Children come in here and buy ten at a time. Amidst violence galore is a story

where a boy kills his younger brother because he has "an undeveloped brain." As he hits him "again and again and again and again (sic!) with a blood reddened stone" he says:

"Killing poured out of me like music."

The lesson in violence is completed by an alluring premium advertisement of a ".22 Cal. Rifle." A half-page advertisement says:

"Be Lucky in Love! Will your next move be the smart thing? Don't be a Faux Pas!" (sic!)

Underneath this is another half-page advertisement in screaming letters:

"With God all things are possible!"

I would like to ask the readers of this magazine whether they could imagine any better and surer method of causing moral disorientation, moral confusion and moral disillusionment.

Do I need to give more examples? An ordinary comic book (also Autumn 1954) has the story of a 16-year old girl who is raped. The sheriff arrests an innocent youth, beats and tricks him into a confession. The youth is lynched and beaten to death — "crunching crushed bone." In the end it turns out that the sheriff was the raper; he threatened the girl with death so she wouldn't tell and he can continue his career as sheriff — and raper. Whom is such a story intended for? The name of the publisher is Tiny Tots, Inc.

In another comic book a girl of 17 is forced into prostitution, — by her guardian. The same comic book has another story, complete with bedroom scenes, in which two high school girls are tricked by two boys by a fake marriage. We claim to be concerned about juvenile drug addiction; but we permit love comics glorifying it. The girl smokes marijuana for the first time: "Try one," she is told. "They'll make a woman out of you!" This I suppose is popular science, instructing children and adolescents about the aphrodisiac effects of marijuana.

XIII

One of the most extraordinary statements I have heard moral and religious teachers make is that after all in comics good triumphs in the end over evil. This is what comic-book apologists have been saying all along. The former Director of the Child Study Association of America has written in a national magazine: "The morals of the comics are above reproach" (sic!) and "Goodness and Right always triumph over evil." Nothing could be farther from the facts, as I have shown in my book. Quite apart from the questionable endings in murder, shooting, suicide and other violence, there are many stories — and whole comic books — in which every story ends with the criminal, the raper, the murderer, going triumphantly scot-free. What remains in the child's mind is that they live happily ever after. A typical story is the one about the seductive girl who commits first adultery, then bigamy, then murder, and is so successful that she is never found out and in the last picture she starts all over again.

XIV

The comic book industry is both aggressive and belligerent. It inserts pages in millions of comic books which set child against parent, child against adult. Some time ago a minister objected to the display of lurid comic books to children in his neighborhood. Immediately a comic-book publisher threatened him with a lawsuit. The minister gave in, feeling he could not run such a risk for the sake of his family and his church. This is one of the incidents where comic-book corruption wins over decency that prompted me to write this article. There are many instances showing the efficacy of these actual and potential legal threats and the far-reaching influence of the industry. Another example: When I testified before the Hendrickson Sub Committee To Investigate Juvenile Delinquency, I stated that the Book of the Month Club had selected my book *Seduction of the Innocent* for distribution in June, and had signed a contract to that effect with my publisher. I added that this would be a good test to show the influence of the comic book industry. Would the Book of the Month Club stick to its own decision and distribute the book? Now I can tell how this test came out. They did *not* distribute the book. They suddenly reversed themselves, failed to print the illustrated announcement which they had already prepared

and did not even mention the book's existence when time for its distribution came. This should be a lesson for every thoughtful person who believes that the Book of the Month Club is an American institution beyond the reach of Superman. It should also give pause for thought to those with so much to say about free speech for children.

XV

The advertising of the crime comic book industry is ingenious. Let me give an example, one where it makes use of prominent religious organizations. National Comics Publications, Inc. (which publishes among others such harmful comics as Superman, Bat Man, Wonder Woman, Mystery in Space, Gang Busters, Superboy, Detective (etc.) sends out reprints of public service pages inserted in their comic books. These public service pages, of course, do no good whatsoever. They camouflage the real content of the comics. These sheets go to people who have professional contact with children. The real advertising is that the return address on the envelopes in which the sheets are mailed is not the publisher, but the *National Social Welfare Assembly, Inc.* This is a very prominent organization. Whether their directors know that they are aiding in the corruption of children I do not know. But I do know that in addition to such well-known organizations as the Boy Scouts of America, many religious organizations belong to it. Here are their names: American Jewish Committee, Inc.; Board of Hospitals and Homes of the Methodist Church; Council of Jewish Federations and Welfare Funds; Lutheran Church; National Council of Protestant Episcopal Churches; National Council of Churches of Christ in the United States of America; National Catholic Community Service, Inc.; National Catholic Welfare Youth Department; National Conference of Catholic Charities; National Council of Jewish Women, Inc.; National Council of the Young Men's Christian Association of the United States of America; National Jewish Welfare Aid; National Lutheran Council; National Board of the Young Women's Christian Association of the United States of America; The Salvation Army. This is the chorus helping to advertise the fascist Superman, the Lesbian Wonder Woman and the homosexual Bat Man!

XVI

Just now we are facing the latest grand-scale maneuver of the industry, the appointment of a "czar" and the announcement of a new code. What does that amount to? The industry will give us on some comics a "Seal of Approval." Can we give our approval to their seal?

If one looks into the facts, this is not a step toward any real change; it is an attempt to save what can be saved. I have known for some time that the indutsry, in anticipation of legal regulation, was looking for a prominent person of stature to represent them. Evidently they could not find one. That is to the credit of the prominent men in our society. If it were a matter of automobiles or refrigerators or washing-machines for adults, one could let it pass as just another publicity stunt. But since the mental health of children is involved, and their moral integrity, it is the duty of anyone concerned with children to avoid falling for this latest stunt of Superman. Can the leopard change his spots or the comics their balloons?

Associated with Judge Murphy in his new job as "czar" is the "chairman of the association's code committee." What are his qualifications? He is a crime comic book publisher with a long record of defending comic books. His latest product, on the stands right now in October 1954, is *Tales of Horror.* "Tales of Terror" "Guaranteed to make your hair stand on end." From the comic book itself it is clear that it is addressed to the youngest boys and girls. It emphasizes, one might say salaciously, suggestively drawn girls. It is definitely what children call a "headlights" comic. In the very first story evil triumphs in the last panel. It romanticizes all kinds of superstitions. Torture is featured: "His arms will be wrenched from their sockets!" (two illustrations, one close-up). There is a close-up of a big knife thrust into a man's face. There are murders galore; etc. This type of phony health advertisement completes the picture: "Don't be skinny!" "New kind of pleasant homogen-

ized liquid super rich in calories . . . Gains of 20 lbs. in 6 weeks . . . " (sic) Innocent children cannot be blamed if they fall for this kind of thing. But have responsible citizens the right to fall for this "chairman of the association's code committee"?

The publishers, and some large distributors, have made fortunes by corrupting the morals of minors. Now, as *Newsweek* expresses it, they have "launched a desperation bid." "Formerly," again quoting *Newsweek,* they "banded together" as the Association of Comics Magazine Publishers; now they, practically the same people, have set up again as the Comics Magazine Association of America. The comic books with the Seal of Approval were, if anything, more vicious and harmful than those without it. But editors, news commentators, clergymen and women leaders all over the country fell for their promises of a "code." Now are they going to make the same mistake again, again betraying the children they are supposed to guard? In a recent interview Mr. Delacorte, a comic publisher and president of Dell Publishing Co., said that he was president of the original A.C.M.P., but "when he saw the people he was in business with, he felt he had been used as a front." Certainly a belated confession! Of the present Association he says: "I feel it won't work. . . . No wholesaler gives a damn if you censor comics or not." That of course is one of the main points. Judge Murphy is not a "censor"; he is an employee of the industry. He receives more money than his predecessor, but that is the only difference. And with all the money it is taking from children, the industry can well afford his salary of $40,000.00 a year and its expense account of $60,000.00 for the same period. Mr. Gaines, another comic book publisher, said in an interview: "This is bad faith (referring to the new association). . . . The group must indicate its sincerity of purpose by writing a code that will forbid crime and horror comics. This it has not done and apparently does not plan to do." These are the words of experts who ought to know.

The comics publishers have had "codes" and "self-censorship" before, announced with great fanfare,—but never achieving anything except to delude some of the public into thinking something was being done, and that consequently *they* didn't have to bother about it any more. Whenever people begin to show signs of doing something themselves about controlling crime comics, the publishers come out with a "code" or something to divert attention, and avert action. You do not need a code to leave out harmful ingredients from comic books. All you need is to *do* it. All this talk about "codes" is just misleading. No new principle is needed so that children will not be shown pictures where a girl is about to be raped with a red-hot poker. Judge Murphy said the new code would be "strong and effective." No code is effective by itself. Effectiveness depends on the power to enforce it, and such power is absent from the present set-up. Judge Murphy has already made a number of revealing statements, partly unsubstantial, partly objectively incorrect. He had the temerity to say that: only about 5% of the comics now published are objectionable!" 85% would have been nearer to the truth. Compare this attempt by Judge Murphy to minimize the whole problem with Senator Kefauver's recent statement (in the *Congressional Record):* "Many, many comic books are depraved pictorial material of the lowest order."

The new "czar" has also stated, according to the New York *Times,* that he has never had a case of juvenile delinquency which he or any other official of his court could attribute to the reading of comic books. Considering that he sat in the wrong court for that sort of cases, in a minor adult magistrates court, and never in a juvenile or adolescent court, this is a most astonishing statement to make. Probation officers in his court, even if they had had time, did not inquire at all into comic book reading of defendants. Moreover, it is known that he personally told probation officers in the past not to talk against crime comic books, that it is wrong to think they can do any harm or have anything to do with juvenile delinquency.

Judge Murphy has chosen to come out especially against horror comic books, so-

called. That is the present alibi of the industry. It is not a good one. Horror itself would not be the worst thing, if it were presented in a decent moral setting and relieved afterwards. There is horror in Shakespeare and in classical Greek plays. These comic books are wrongly named. They should be called *depravity* comics, because depravity is what they preach and teach. Straight horror comics are, of course, most offensive to adults. But for children they are not the most dangerous. What threatens children's development most is the violence, the detailed description of literally every conceivable crime, the sadism, the morbid sexual stimulation of love comics, the race hatred, the contempt for work and family and authority, the other hate- and fear-producing features that are not so obvious. Superman, Bat Man and Wonder Woman are among the worst, and it must be remembered that publishers of "good" comics have been in the forefront of those defending all comic books, crime comics included.

XVII

From personal experience I know that there are many moral and religious teachers who would like to do something about comic books. They know from their own observation that this is an industry which indoctrinates with evil. They wish to help to stop it. But there is an obstacle, something holds them back and prevents them from being really effective. They do not want to soil their hands by joining in the actual struggle. (There have been notable exceptions.) That I can fully understand. But it seems to me that whether we are physicians or moral or religious teachers, condemnation is not enough. Eventually there has to be a public health law forbidding the display and sale of the comic book smut and trash to minors, to children under fifteen. No other measure has brought, or can bring, results. The County Counsel of Los Angeles County, Harold Kennedy, has been the legal pioneer of these efforts. Judge Vincent Hollaren, president of the Minnesota Juvenile Court Judges, is fighting the good fight against the diehard ostriches who want to wait for more and more proof that crime comic books contribute to juvenile delinquency. The crime-comic-book pest has spread to many other countries. In Germany, for example, the publisher of Superman is now foisting upon German children its Supermann. I doubt whether the American people wish the rearmament of Germany to be accompanied by the moral disarmament of the children. The German Society for Pediatrics and the German Association for Child Psychiatry just now petitioned the Bonn government for a law against the distribution of American crime comic books.

Many children get into trouble through no real guilt of their own. They did not ask for crime comic books, for example. We invented them, mass-produced them, foisted them upon the children. With the assembly-line methods of juvenile agencies and courts, children often get harsh treatment after they are in trouble. Some time ago a minister brought me a 13-year old girl and her mother. The girl had gotten into some sexual escapade and was facing the Children's Court. I examined her and had her studied by social workers and psychologists. She was an inveterate reader of crime and love comics, many of which are so gotten up that they give to adolescent and pre-adolescent girls morbid sexual stimulation. Then I wrote a report to the Juvenile court, concluding that the clinic would give this girl guidance and take full responsibility for her. But the judge committed her to a psychiatric hospital for observation, — for which there was no necessity whatsoever. There she had the opportunity to complete her comic-book sexual education, with homosexual contacts and lessons. Finally she was sent off to a reformatory, — of course with more of the same. We seduce children first and then punish them afterwards.

Mammon is at the root of all this. The comic book publishers, racketeers of the spirit have corrupted children in the past, they are corrupting them right now and they will go on corrupting them unless we actively prevent it. Of course there are larger issues in the world today, and mightier matters to be debated. But maybe we will lose the bigger things, if we fail to defend the nursery.

VI

THE SENATE SUBCOMMITTEE HEARINGS ON THE COMIC BOOKS INDUSTRY

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I

IN OUR HOUSE it was always Lester de Peyster, Jimmy Dugan, and the Powerful Katrinka. Firmly convinced that the family policy on newspapers could have stood some basic improvement, one went next door regularly on Sundays — all around the neighborhood, in fact.

It is good, occasionally, to have been in on the birth of history. That is why a certain gratification comes with the recent knowledge that when Jake's Waiting Room at Broad and Monmouth began to carry *Famous Funnies,* and one began to tease one's mother to invest in such undreamed of, concentrated pleasure as Jiggs and Hooligan by the board foot, this was the equivalent of being a box-seat holder on the rim of a new culture. The spectacle in the arena has deteriorated badly since, a judgment on which only a Rip Van Winkle would require documentation. We are now at the point of frustration, law, and threat of sentence.

On September 16, 1954, announcement was made of the appointment of a first administrator of the newly formed Comics Magazine Association of America. The appointee, Charles F. Murphy, a former New York City magistrate, will have as his chief function the enforcement of a self-imposed set of standards for the bulk of the industry. An unfortunate circumstance attending the launching is the abstention of three of the larger publishers from the start (Dell Comics, William Gaines, and Classics Illustrated). Mr. Murphy pledged that horror and terror books will be removed from member publishers' lists immediately, saying that this had been a condition of his acceptance of the post. The operating budget for the next two years will be $100,000, of which a substantial part is the administrator's salary, to aid in removing him from the suspicion of bribes.

The action of the group is by no means unrelated to the country-wide efforts, over the past fourteen months, of the Senate Subcommittee to Investigate Juvenile Delinquency. On August 4, 1953, Senator William Langer (R., N.D.), Chairman of the Senate Committee on the Judiciary, appointed a subcommittee of three besides himself in part-fulfillment of the terms of Senate Resolution 89, passed June 1, 1953. Senator Robert C. Henrickson (R., N.J.), had introduced the measure on March 4, 1953. Its passage authorized "a full and complete study of juvenile delinquency in the United States." Membership also includes two Democratic senators, Estes Kefauver (Tenn.) and Thomas C. Hennings, Jr. (Mo). The group of four lawmakers secured the services of Herbert J. Hannoch as chief counsel, assisted by Herbert W. Beaser. Mr. Beaser subsequently succeeded his superior in the post. The subcommittee chose Mr. Richard Clendenen as executive director, an able person in youthful delinquency, whose services were made available by Dr. Martha Eliot, Chief of the Children's Bureau, Department of Health, Education, and Welfare. The subcommittee's life was extended by Senate vote on January 27, 1954 until January 31, 1955.

This article has as its chief purpose to make available to *Religious Education* readers the testimony heard before the subcommittee on three different days earlier this year concerning the comic book industry. Printed transcripts of the court hearings are in preparation at the United States Government Printing Office. Pending their availability, the subcommittee's staff, acting through Mr. Charles V. Morris, extended to

the writer the courtesy of a thorough examination of the 586 typed pages of testimony. The writer claims no special competence in the matter under scrutiny. He hopes only to act as a faithful reporter and one sufficiently interested in a pressing national problem. The at times fragmentary nature of this report is the result of an attempt to adhere to the idea sequence of the New York hearings. The interpretations of the recorded data have no subcommittee sanction whatever. The sole authorization of the piece is that it is what one might expect from an interested observer who is also a religious educator.

II

When Don Quixote launched on his bungling chivalric career, his creator is at pains to explain, he was already at least half mad. This did not restrain his good housekeeper, however, from laying all the blame of adverse effect on the volumes of romance and chivalry that lined his study walls. The near impossibility of distinguishing among causes and effects did not halt the massive book-burning which took place in the back court of the Knight of La Mancha. Housekeeper, niece, and parish priest (the latter by no means a fool as a literary critic, in Cervantes' telling), consummated the holocaust of ink and noble deeds simply on evidence that his madness, however begot, had taken this romantically violent form.

On the three days when the subcommittee turned its attention exclusively to crime and horror comic books, its membership made it clear before the first witness was called that they felt they had no mandate to join the trio around the bonfire. It is important that Quixote's individual right to possess and not the authors' to publish was the matter at issue in the Spanish classic; but in any case the senators were in no combustive mood. In an opening statement delivered in Room 110 of the United States Court House, New York City, on April 21, 1954, Chairman Hendrickson indicated that to his mind "freedom of the press is not an issue." The Senator said that he did not head a subcommittee of blue-nosed censors. "We have no preconceived notions as to the possible need for new legislation. . . . We want to find out what damage, if any, is being done to our children's minds."

He also said that daily comic strips in the newspapers were not at this time under scrutiny. Of the more than a billion comic books sold each year, therefore, the subcommittee is interested in only a fraction, namely "pamphlets illustrating stories depicting crimes, or dealing with horror and sadism." The one clear parallel with Quixote and his addiction to certain tales is the undeniable fact of violent, deviate behavior by many who happen to be addicted to comics. At the present crime rate, more than one and one-half million youngsters aged ten through seventeen will brush with the law in the year 1960. The subcommittee, said Henrickson, is only seeking earnestly and honestly to determine why so many cannot adjust themselves to a lawful pattern.

There is no hint in all the subcommittee's action that it goes on the assumption that comic books are a major cause of juvenile delinquency. On the other hand, its members are careful to avoid stating categorically that they feel these books have no effect in aggravating the problem. The isolation of this one mass medium as a possible cause or aggravation of criminal behavior, in this paper, must not give the impression that the subcommittee so isolates it. What will be evident is that they feel quite free to weigh hypotheses against testimony. Although burglary arrests rose 20% last year and the population only 5%, with 53.6% of car thefts the work of juveniles, no simple, direct equation is argued for between these figures and the growth of any one mass medium.

III

Mr. Richard Clendenen was the first witness to appear before the subcommittee. He spoke of "gradations in horror comics." Of the 422 titles on newsstands in March of this year (figures supplied by the Audit Bureau of Circulations and Controlled Circulation Audits), at least one-fourth were crime and horror types. Since between seventy-five and one hundred million copies are sold each month, about twenty million

are of the crime variety. This is not to say that the balance, concerned with "science," piracy, the western range, etc., are free of sex and bloodshed.

In a book entitled *Crime Must Pay the Penalty,* twenty-seven violent deaths occur in four stories. Little Lucy successfully murders her father, attaches the blame to her mother and her mother's boy friend, witnesses their electrocution (which is shown), winks at the reader, and goes off to live happily with her aunt. This is a contribution of a house trading as Entertaining Comics. Children lure inimical adults into quicksand, into a bull-pen to be trampled; humans are dismembered in full view, the gloating butchers preserving odd ears and organs in Mason jars. *Strange Tales* and *The Haunt of Fear* can mean anything in the line of sadism, and monstrosities that even nature has been incapable of.

The Atlas Publishing Group (owned by Mr. and Mrs. Martin Goodman) is responsible for forty-five to fifty comic titles, the production of which is scattered over twenty-five corporations. The stamp of the Atlas syndicate appears on the books of the individual publishers. Mr. Clendenen testified that it is clear that the whole industry is in the hands of a very few persons. In putting into the record a series of research articles and reports of survey committees on the effects of crime comics on delinquency, the executive director said that there is general agreement on these points: (1) the reading of a crime comic will not cause a well-adjusted or socialized boy or girl to go out and commit a crime; (2) there may be a detrimental and delinquency-producing effect on the already emotionally disturbed child through the suggestion, support, and sanction, which his aggressive feelings receive; (3) there is every reason to believe that, as amongst youngsters, the most avid consumers of crime comics are those least able to tolerate this type.

Inevitably investigators find the worst comics on newsstands in more physically deteriorated areas. To a committee member's question about second-class mailing permits and the Post Office Department's obscenity laws, Mr. Clendenen said that very few distributors use anything but freight or express. For them it is chiefly a matter of economy. The majority have permits, since all that is required is that the publication pass muster on the issues submitted when a permit is being applied for. The advertisements in comic books are chiefly of the mail-order novelty kind, but with a grotesque mixture of little girls' dolls, throwing knives, complexion salves, crossbows and starters' pistols. Duelling swords, whips, and blank-cartridge pistols do appear but switch-blade knives and guns with bullets do not. This catalogue describes comic books of the crime-horror variety and does not speak for the advertising content of love, jungle and western types. It is a commonplace to have a bloody tale end with an ad on the facing page providing instruments ready to hand for identical action. Mr. Clendenen said he had never found evidence of calculated moral or political subversion in these media. To his mind the profit motive is the only one consciously at work.

Retaliation against opponents of comic books was attempted in a cartoon editorial provided to Mr. Clendenen by William Gaines of Entertaining Comics before it was run. *Are You a Red Dupe?* is the screaming challenge. The reader is then told of poor Melvin Blikunken-Skovitchsky whose four-color press is smashed by the Soviets as an act against the freedom of the press. "So watch out for the joker who speaks out against comics at the next PTA meeting. We're not saying he's a Communist, but he may be a dupe. He has swallowed the Red line hook, line, and sinker." Mr. Gaines piously and patriotically avers that in America we want no censor for comics, newspapers, slicks, books, or the Bible.

IV

The testimony of child behavior experts in the matter of emotional effects produced by reading is difficult to evaluate. Their scientific training puts them on guard against attributing any effect to a single cause when a multiplicity has been at work. Dr. Harris Peck, Director of the Bureau of Mental Health Services of New York City's

Court of Domestic Relations described himself to the subcommittee as one who takes a middle-of-the-road position among his colleagues. He interpreted this to mean that he does not see in comic books a primary causative source of juvenile delinquency. For him they are simply an additional thrust to other forces already operating on the child. He observed, however, that psychology possesses no evidence of an inherent destructive impulse, as such, in the very young. He is convinced that the behavior patterns of children in deprived situations are violent in the exact manner that they are because "we provide situations leading to criminal outlets." Almost without exception children who need the psychiatric services of the court read crime comic books. In general, said Dr. Peck, the trend is for emotionally stable children to read harmless material and the unstable the harmful. The word "read" is used broadly, since 75% of the court cases are at least two years retarded in reading; of these, half are five years retarded.

V

Judge Murphy, the new industry administrator above mentioned, had something resembling a tragic predecessor in Mr. Henry E. Schultz. Mr. Schultz, an attorney, is one of two remaining salaried employees of the Association of Comic Book Publishers. In 1945 or thereabouts, according to his testimony, almost 90% of the industry organized themselves and subsequently drew up a code. Mr. George Hecht, publisher of *Parents' Magazine,* was a guiding spirit in promoting the code. Although the framing of its six brief but cogent provisions preceded the present horror trend, three large syndicates left almost immediately after its publication. At the date of the hearing only twelve members remained, of whom but three are publishers. Mr. Schultz's attempts to enforce the provisions of the code (only about one-third of the industry still survived by the time he came on), resulted in so many defections as to make enforcement impossible. A previous reading of comics by his staff had been his first technique, while there were still funds. An association seal continues to be used by members on a basis of self-censorship, but Schultz said that its use is meaningless. He finds himself turning out a monthly newsletter to members relaying clippings of attacks on the industry, and studying censorship legislation.

His generally accurate and forthright testimony ended with a denial of the reality of "tie-in sales." Comic books go to dealers on a fully returnable basis, said Schultz. They are free not to handle any titles they choose. It is only that their total sales must continue high if they are to keep their franchise. While making clear that he had no illusions about the violence and sadism that marks many comics, Schultz closed by indicating that he felt that the excoriation of printed obscenity served chiefly to gratify parents and divert them from placing blame where it properly belonged; in other words, that the investigation of the industry could easily be a playing along with parental failure. He cited the research study of Sheldon and Eleanor Glueck done at Harvard (presumably *Unraveling Juvenile Delinquency,* The Commonwealth Fund, 1950), which had as a conclusion that the child's pattern of delinquency is already fixed at age six, that is, "before he is exposed to mass media." This does not take into account, of course, how the pattern once set is built upon. Many a comic book, said Schultz in conclusion, carries a crude, homemade seal saying "Good Clean Reading." The Atlas Group and Famous Funnies, whose line is at best tainted, still award themselves the seal of the moribund association.

VI

Dr. Frederic Wertham, the author of *The Seduction of the Innocent,* was next on the stand. His clinical investigation of the effects of the comics on youth goes back to 1945. Dr. Wertham's condemnation of much of the industry has earned him many enemies. His generalizations were not always mentally neat, nor was a portion of his extemporaneous testimony as contrasted with his prepared. His general positions seem unassailable, however, and he defends them with a considerable warmth. A com-

mon-sense approach to moral problems far older than scientific methodology is his long suit. When he deserts clinical detachment he loses points in the area of debate, talking as excitedly as any man terribly interested in the protection of youth might be expected to do.

Thousands of children, according to his staff investigators, spend $60 a year on comics. Some very poor children spend $75. "We saw one boy in a slum candy store buy fifteen at a time."

Unlike many psychiatrists, Dr. Wertham's view is that it is primarily the normal child who is affected. The most morbid children, he testified, are least affected because wrapped in their own fantasies. The attraction of the normal to morbidities (e.g., a comic showing a baseball game with a man's head as a ball, human entrails as the base paths, a child's torso as chest-protector, etc.) was explained by the fact that American children are being saturated with ethical confusion. They must live in a miasma of concentration on such perversions, and their minds simply yield to the unrelieved atmosphere. It is impossible for a child to go anywhere today — home, dentist's office, school — without being submerged by the obscene flood. His eyes are bombarded by an endless stream of brutality, as in a single Tarzan book where twenty-two people are blinded by a Negro man. The appeal of Superman, in Dr. Wertham's view, resides in sadistic joy while the reader, through identification, remains immune. The crime is always real — Superman's triumph and that of the good are unreal.

"Friendship is for suckers! Loyalty is for jerks!" is a motto culled from a comic, illustrative of the moral code that is being inculcated. Formerly to impair the morals of a minor was a punishable offense. It has now become a vast industry. Dr. Wertham said he knew of no more erroneous theory about child behavior than the assumption that the child must be predisposed to do anything wrong. The lability of human nature or its proneness toward acting unworthily at any given time if encouraged sufficiently seems to be a psychological fact to which little account is paid. It is so much easier to toss about shibboleths about "our fine young American boys and girls."

Dr. Wertham has no hesitation in saying that his theory of temptation and seduction is highly unspecified. If the appeal of evil is extremely general, it should not be unscientific to say so. The publishers of Superman put the proposition in form when they proclaim to prospective advertisers, "It's easy to put a yen in a youngster."

The present writer was surprised to learn from photographic enlargements that the reading continuity of an especially gory comic story called "Head Room" contained a half dozen four and five-syllable words. The fact would seem to be that the script men are trying to get some relief from the monotony of their work. Research indicates that most of the words in the balloons go unread. Some youngsters have said, "When they get the man or kill the girl I try to read a few words."

The industry cries bitterly at any talk of censorship, and yet it exercises a huge "censorship through power." Threats, libel suits, and intimations of damage come to national parent and teacher groups, large magazines which feature anti-comic book articles, and individuals. The continual affirmation of the industry's giants is that no juvenile has ever acknowledged that he committed an offense because he read a comic book. Dr. Wertham says that the completeness of their triumph resides in the fact that children will never say the reading does them any damage. Frequently in clinics, however, a youngster will say, "This doesn't harm me a bit, but my little brother gets nightmares."

VII

Mr. William Gaines was next on the stand. A college graduate, he inherited a comic book empire from his father who launched the industry and engaged in it on the most honorable terms. The son's view of morality needs to be heard to be believed. He instigated horror comics and is proud of it. On the stand he highlighted the bitter economics of the times with his declaration that the harmless thrill of a horror story is "one of the few remaining pleasures

you can buy for a dime today." This is to overlook completely razor blades at four for ten cents, or the even cheaper jelly glass. Dr. David Abramson is quoted by this purveyor of entertainment and reading enjoyment: "They are a means whereby they can get rid of their aggressive and harmless fantasies." The senatorial investigators and their counsel pressed Mr. Gaines' professional code to its elastic outer limit:

"Then you think a child cannot in any way, shape, or manner be hurt by anything that he reads or sees?"

Gaines: "I don't believe so."

The man is not without his moral sensibilities. A strange interlude came with his resentment at an error in fact.

Gaines: "I did not start crime, I started horror."

Senator Kefauver: "Who started crime?"

Gaines: "I really don't know."

The Gaines bloc prints two and one half million comic books per month and guarantees a sale of one and one half million to advertisers. An estimated gross on sales is $80,000 a month. $4,000 of this is Gaines' estimated personal realization monthly.

VIII

Walt Kelly ("Pogo"), Milton Caniff ("Steve Canyon"), and Joseph Musial, director for King Features Syndicate, appeared in joint defense of the three hundred-odd "strip men" in the National Cartoonists Society, of which Kelly is president. They were bright, amusing, and strongly opposed to censorship on the grounds of traditional freedoms. Mr. Kelly, when pressed, admitted he had no ideas about the comic book threat except to re-educate people. He and his colleagues spoke of their fraternity as an idealistic group vulnerable to censorship from many sources: readers, editors, and groups of every sort. Comic book authors generally were dealt with as marginal scribblers and sketchers of an inferior talent who took that sort of work because they wanted to, there being plenty of decent art work available. In general the piety of the strip men, which seemed to win the committee completely, bore a rather casual relation to the evening newspaper. The slinky females who are reduced to using tobacco in their cigarettes from time to time would surely cause Messrs. Kelly and Caniff pain if the artists were ever to hear of them.

IX

The committee members, and Senator Kefauver especially, made Mr. Gunnar Dybwad slightly uncomfortable with their insistence that the Child Study Association of America was a little less than frank in its published reports on the whole comics question. Dr. Dybwad resented their allegations keenly and responded at length and with intelligence. He has been with the sixty-five year-old parent education organization not quite three years as its executive director. Dr. Dybwad reviewed the editorial efforts of his Association since 1937 with regard to comic strips and comic books. Editorial committees of volunteer workers for the Association regularly prepare lists to aid parents in selecting their children's reading. Senator Kefauver characterized articles and reports of expert persons connected with the quarterly *Child Study* as having, in general, a "soft policy" toward comics. Statements such as this indecisive one from 1948 abound: "It is on question of harmfulness, harmlessness, or positive value of these experiences for children that the greatest divergence of opinion develops."

Miss Josette Frank, a part-time educational associate on the Child Study Association staff has been employed by Superman D. C. and National Comics at the same time that her editorial approbation appeared in them, her professional affiliations alone being given. Similar dual roles have fallen to Mrs. Sidonie Gruenberg, Loretta Binder, M.D., and Jeanne Thompson, who have received fees from $300 monthly, to provide comic book publishers with guidance when asked for it. The senators found this ambivalence deceptive, but Dr. Dybwad hotly described it as a public service flowing naturally from their expert status. He admitted that his Association's indictments of the industry have grown stiffer since 1952 and is aware that Gaines and company continue to quote favorable comment from 1948 and before. Mrs. Gruenberg's

admissions that cruelty and sadism in print are on the increase are clear enough, but they lead to conclusions such as this: "We cannot fight what is objectionable in comics by calling for more censorship or more police guards."

X

Mr. William Friedman, a publisher, proposed the interesting theory that no outside limit on graphic detail was desirable since, "Crime should be made as repulsive as possible." Another named Froelich indicated that 46% of his sales were by mail. He had a sad tale to tell of 80,000 copies of a picture Bible that had netted him a $29,000 loss to date. Froelich's state of mind was one of earnest despair. He has discussed the problem with many decent, intelligent persons like the committee members: clergymen, social workers, etc. If he printed the high-class product that they in their simplicity might suggest to him, it simply would not have a chance on the market. Mr. Froelich found virtues in his work that had not previously been alleged in the hearings, namely, "a period of calm, of relaxation after witnessing or participating through reading of a violent fact." This puts large segments of a nation in the therapeutic debt of the Apostles of Abreaction.

Among the most interesting testimony was that of Mr. William Richter, legal counsel for the News Dealers' Association of Greater New York. He vigorously disputed the testimony of Attorney Schultz on tie-in sales by making the point that the returnability of items is in practice a figment. The dealer is given absolutely no voice by his distributor who chooses, packages, and delivers without the aid of a previous order. A wire-bound bundle of assorted items weighing fifty, eighty or one hundred pounds will be tossed off the truck. Recalcitrant dealers are punished with late deliveries. The fact is that no items are returnable until outdated. All invoices read "No credit for premature returns." Dealers of the greater New York and Queens areas are united under the scrappy Benjamin Freedman, chairman of their board, to stave off the flood of comics that descends on them. They have framed a bill and submitted it to the city council against "lewd, indecent, improper items as unlawful for display or resale." They find a roadblock in the Supreme Court's adverse judgment on Section 1141 of the penal law. "In a word," said Mr. Richter, "there are no standards, no guides, no proper definitions of what is lewd or indecent."

A certain Mr. Segal, trading as Stravon books which advertises in but does not produce comics, led the committee through a frightening labyrinth of detail about the rental and exchange of addresses secured through comic book coupons. Much of the material, if not pornographic, is of the "How to Draw" and "What Every Boy and Girl Should Know" types. The Stravon system for keeping adult material out of juvenile hands was more subtle than the committee was able to grasp. Mr. Segal at one point admitted to a regrettable slip of over a year ago when "by mistake" a tray of 800 juvenile addresses received considerable physiological enlightenment by mail. Aroused parents wrote to Segal and to a number of other people, who wrote to the committee.

A welcome interruption to the two solid days of alternating deviousness and frustration came with the success story of Mrs. Helen Meyer of Dell Comics (Matthew Murphy, chief editor), whose line comprises 15% of all titles and 32% of total sales. Dell carries no horror, but chiefly animations and old-style funnies. They print about thirty million copies a month and sell over twenty-five million. Mrs. Meyer told the committee that it was simply untrue that it is necessary to publish crime and horror tales for financial success. Her only reservation concerning the committee's efforts, in which her editor joined her strongly, took the form of anger at the failure of people to distinguish good comics from bad in the current discussion. She feels herself a strong contributor to juvenile enjoyment and feels that very few care to acknowledge her contribution, in the excitement of the hour.

The third and final day of hearings in New York was June 4, 1954. On this oc-

casion lengthy and clear testimony was given by Assemblyman James A. Fitzpatrick of Plattsburg, N. Y. Mr. Fitzpatrick is chairman of the New York State Joint Legislative Committee to Study the Publication of Comics. His account of five years of activity in New York was dotted with references to the action of the New Jersey Bar Association in emulation of New York successes. Three pieces of legislation have been signed by Governor Dewey, of which one is a tie-in sales bill outlawing the necessity of dealers to sell any items against their wills. (Mr. Ben Freedman later in the day partially countered Mr. Fitzpatrick's report with the observation that there was not yet enforcement of the law at the street level). With a practical awareness of the triumph of delaying tactics in these matters, Mr. Fitzpatrick said that his group hopes that Postmasters General can be given five-day injunction powers against publishers of individual lurid issues. He quoted the well-considered opinion of Justice Cohn in the Winters case which makes clear the distinction between the use and abuse of the right to publish. The apparent inability of some minds to realize the weight of American legal opinion and practice against harmful materials is a serious handicap to any course of action. Censorship in the sense of a curb on publication is thought an unqualifiedly bad thing by many, a mentality which will often spell the victory of greater evils.

The remainder of the day was given to expert elucidation of the production-distribution-sales tangle. "Wheels within wheels" scarcely describes the inner workings of this billion-dollar industry safely lodged in ten or a dozen hands. Can the sketchers and copy men be reached and made to desist? The lithographic and printing trades through their unions? Will increasing dealer strength succeed in resolving the issue? Or is sole hope to reside in the courts? An aroused national conscience is testified to by multiplied communications to the committee from all over the country. It remains to be seen if the sincerely interested parties are willing to pay the high price in money, time, and public opinion required for a workable solution to the problem.

XI

A number of clear impressions survive this observer's reading of the testimony, which he finds it impossible in practice to separate from mental positions long held. He begs leave to set down the combined product:

1. The senatorial members of the subcommittee and their counsel are extremely capable persons. Legal acumen and good sense are found joined in all of them, with the palm perhaps to Mr. Beaser. What at first seemed a display of learned lore in Senator Hennings, the writer later took for needed thrusts in the direction of legal refinement. Police and court action against pictorial and printed rot is always going to have trouble with a bench proud of its knowledge that there is naughtiness in Chaucer and Boccaccio, and that these are classics.

2. A higher value must be set on the instincts of an experienced humanity. The testimony of experts is valid only on the terms of their research, which terms are invariably much restricted. If every parent needed "a study" to justify his action, parenthood would be reduced to immobility.

3. Once it is conceded that a perfect unanimity among psychologists is required for action, any solution is put off to Greek kalends. Also, a stiffer requirement for action is imposed than in any other field of human dealing.

4. There must be a determination to act against all harmful media with an equal diligence. The fact that there is no single agency of evil which has a clear title to existence, regardless of how others may be dealt with, is incomprehensible to avaricious minds, and they will base their case on "discrimination." Not a few jurists seem likewise unprepared for the principle.

5. Moral convictions must have their match in a realism about contemporary commerce, and the law as currently interpreted. The zealot unaware of the difficulties of the past in securing convictions

against the industry should be assigned to further study.

6. American confusion over what liberty of the press allows must halt somewhere, or we are undone. Unless a nation retains its moral starch, it shortly will not care about holding fast to civil or political freedoms.

7. The issues are so drawn that the abstention of "good publishers" from industry-wide organization takes on the same aspect of moral fault as a company's abstention from unionism, claiming the absence of need. Freedom from abuses ceases to be the sole issue. The need of the community prevails and it has a clear claim on participant strength.

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VII

HOW CANADA HAS DEALT WITH

The Comic Book

SITUATION THROUGH LEGISLATION

E. D. FULTON
Member of Canadian Parliament, Kamloops, B. C.

IN CANADA the comic book situation, and particularly the crime comic type of publication, is a relatively new development which reached mass circulation proportions only since the end of the 1939-45 war. The rapidity of its growth and the enormous increase in the circulation of this type of pulp magazine was such that it was several years before the public became aroused to an awareness of what was going on.

In this country we have had in our Criminal Code for upwards of seventy years a provision making it a criminal offence to print, publish, circulate etc., obscene or filthy objects, including literature. There was however no specific definition of what was intended by the word "obscene" and it has been left to the Courts to interpret the word and to lay down through our system of precedent the types of offensive article which would be punished as being a breach of the Code. It will readily be seen that, both because of the meaning of the word itself and because of the fact that the Crime comic was a phenomenon of recent growth, the decided cases and even the Statute itself were of little help in preventing or punishing the circulation of the crime comic type of literature as it first appeared. Incidentally it should be pointed out that under our constitution, the Criminal Law is of general application all across Canada, and only the Federal Parliament can enact criminal legislation; enforcement of the Criminal Law however, is a matter which comes under the Provincial authorities. Any action to deal with the comic book situation in the sense of making their publication a criminal offence could therefore only be taken by the Federal Parliament.

As is usual in these cases, it was religious and educational groups, service clubs and others comprising within their membership large numbers of decent minded citizens who are concerned with the moral standards of their children and of society generally, and who first realized just what was going on, and became aware of the threat to the welfare of society constituted by the comic book industry. After a series of crimes committed in this and other countries which followed closely the patterns illustrated in the comic books, — so closely that their commission by children of tender years could not be called mere coincidence — various of these organizations decided to spearhead a drive calling for effective legislative action. In this connection too much credit cannot be given to Parent-Teacher and related organizations, service clubs and religious and educational organizations generally.

There were however two courses open: the one being direct censorship or suppression of this type of publication, the other being the enactment of a provision in the Criminal Code which would make it an offense to publish a comic which would be defined in the Code so that all would know exactly what the legislation intended. It has always been my view that anything suggestive of censorship should be strenuously avoided, and I felt that, even although the dangers from crime comics were enormous, to attempt to cure it by establishing any form of censorship would be possibly to introduce an evil even greater than that which was sought to be cured.

Accordingly, in all the discussions and preliminary talks I had in connection with the matter, I urged that the proper approach was that, if the legislature, which was responsible to the people, was of the opinion after mature consideration that the crime comic industry constituted a threat to the welfare and

morals of society, then the legislature was entitled to enact a provision which would make the publication of crime comics a criminal offence. This would have the effect that Parliament would be exercising its proper function of codifying, insofar as that can be done, the moral standards which reflected the position of society as a whole; and just as it is the decision of society that murder or robbery are threats to the corporate existence of an orderly society, which cannot be permitted and which therefore constitute a crime, so Parliament might enact that the publication of a crime comic, which taught the commission of Crime, was similarly an offence against the welfare of society as a whole. However by enacting this provision in the Criminal Code no one was taking to himself the powers of censorship and saying to this or that individual what might or might not be published; rather Parliament defined what is meant by crime comics, and then stated that their printing, publication, sale or distribution was an offence punishable by the ordinary legal process and that it would be up to our Courts, which are constituted for that purpose, to decide whether in any particular case the offence had been committed.

After considerable discussion both in the House of Commons and outside, I introduced in the Fall of 1949 a private bill to amend Section 207 of the Criminal Code of Canada to make the publication etc., of a crime comic an offence punishable in our Criminal Courts. The situation had by this time become so grave that this bill passed unanimously in the House of Commons, and with only four dissenting votes in the Senate of Canada. It was actually slightly amended at the request of the government, after consultation with the law enforcement officers in the provinces, to make it of more general application and more easily enforceable. It has always been my impression that Parliament welcomed such a measure feeling that this was the proper approach to the problem and that, if vigorously enforced, it would be effective and would in addition relieve the pressure that was coming from certain sources to set up a Board of Censors to furnish an answer to the problem.

This legislation, with minor amendments, is in force today and will form Section 150 of the Revised Criminal Code of Canada which goes into effect on the 1st of January next. The operative words of the Section are as follows: "Everyone commits an offence who . . . makes, prints, publishes, or distributes, sells or has in his possession for the purpose of publication, distribution or circulation, a crime comic." A crime comic is defined as "a magazine, periodical or book that exclusively or substantially comprises matter depicting pictorially:

a) The commission of crimes, real or fictitious, or
b) Events connected with the commission of crimes, real or fictitious, whether occurring before or after the commismission of the crime."

The definition has been slightly modified to cover the case of the "horror comic" or story of fantasy where all the characters are fantastic creatures who could have no real existence on earth but are forms of superman etc., but whose crimes as illustrated are even more ghastly and even more fascinating to children than the original form which was confined to the illustration of crimes committed by ordinary human beings.

It is not suggested for a moment that the mere enactment of this legislation is the whole answer to the problem, although it has proved of great assistance in dealing with the threat of the crime comic. However no legislation can work unless it is vigorously enforced and there is still the greatest need in this country of committees of interested citizens who will keep close check on the news stands in their communities and where they find offensive material, demand the immediate and vigorous enforcement of the provisions of our Code.

Another modification which I consider would be desirable would be to greatly increase the penalties for those who print and publish this offensive matter. These seem to me to be those chiefly responsible for the threat to the morals of our youth, although no one who takes part in the chain of distribution can be entirely absolved from responsibility. So enormously profitable has this

industry become however that it does seem that only severe penalties will discourage those who are prepared to make a profit out of the demoralization of our children. The real profit accrues to the printers and publishers and I therefore feel that increased penalties in their cases would be justified. So far however the government and Parliament have not accepted this view.

The great majority although not all of the comic books circulating in Canada are imported from the United States. It was my privilege earlier this year to appear before a special committee of your Senate which was investigating the problem of the comic book industry and its relation to juvenile delinquency. I should like to repeat here what I suggested to them: that while we do not for a moment take the position that our solution is perfect or the only answer, we do think it affords a workable solution and it would be of the greatest assistance to us in Canada if some similar vigorous measures could be taken in the United States to choke this threat at its source.

The May issue of the *International Journal of Religious Education* was a special number, "Design for Teaching." It was a very practical and helpful interpretation of "How the Best Teachers Go about Their Work." Most of the writers were laymen and women who have had success in teaching in church schools. Its usefulness is indicated in the number of extra copies sold. The original printing of 20,000 extra copies was sold within two weeks. A reprint of 20,000 more, in permanent form, was sold within a few weeks, and a second reprinting of 25,000 copies is more than half sold. About 90,000 copies are now in circulation.

This reprint is useful in training schools and workshops, in coaching individual teachers, in showing prospective teachers how to teach, in teachers' and parents' meetings as a basis of discussion, and for individual study. The magazine is illustrated throughout with drawings by John R. Steiger.

Copies of the reprint are available from the Department of Publication and Distribution, National Council of Churches, 79 E. Adams Street, Chicago 3, Illinois, 30c for 1 to 9 copies; 25c for 10 to 19 copies, and 20c each for 20 or more copies.

* * * * * *

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VIII

THE COMIC BOOKS! MOST INSIDIOUS POISON—MATERIALISM

HAROLD C. GARDINER, S.J.
Literary Editor, the National Catholic Review of the Week, "America," New York City

THE MOST serious indictment that has been, with great justification, leveled at the crime-and-horror type of comic book has been that they pander to moral degeneracy. This was the sad and alarming burden of Dr. Fredric Wertham's most revealing *Seduction of the Innocent* (Rinehart, 1953), a book which, by revealing in detail the true nature of these comic books, has done much to alert public opinion and law-enforcement agencies to the undoubted connection between this kind of reading and some juvenile delinquency.

Dr. Wertham was also, and every bit as convincingly, concerned with the cultural ill effects of the comic books, but it is to be feared, I believe, that many parents and religious leaders will be so deeply disturbed over the more lurid aspects of the comic books that they will rather pass over a more subtle danger lurking within their garish covers, and will fail to see that there is a connection between the moral degeneracy the books stimulate and the cultural stagnation they encourage.

Page after page of *Seduction of the Innocent* unrolls before our incredulous and horrified gaze examples of rape, sadism, masochism, bestiality, bloody cruelty, contempt for law, for honesty, for womanhood, which constitute normal reading for hundreds of thousands of young Americans,—the hope, we are piously told, of the future of our country. Here, for example, are but a few of Dr. Wertham's summarizing statements about the more flagrant bad moral effects of the comic books: "up to the beginning of the comic-book era there were hardly any serious crimes such as murder by children under twelve" (p. 155); "the contempt for law and police and the brutality of punishment in the comic books is subconsciously translated by children into conflict with authority, and they develop a special indifference to it" (p. 158); "in no other literature for children has the image of womanhood been so degraded" (p. 234); "the real message of the comic books to children is the equation: physical force equals good" (p. 235).

This is all quite true, but the very sensationalism of the charges, well-founded though it is, may be so dazzling that it blinds us to what I feel is an even greater danger. This danger is to be found not only in the crime-and-horror comic books, but in almost all the mass media that make an appeal to the adolescent mind. I shall try, however, to restrict my thought to the specific medium of the comic books.

What is the danger, all the more insidious because of its apparent innocence? It is the danger that the young mind is becoming steeped in an atmosphere of utter materialism. Underneath all the sex, crime and brutality of the comics runs the constant motif: the only thing you have to worry about is how to get along—and that means get ahead—in this world. Why are cops to be despised and "rubbed out" when one can do it and get away with it? Because they interfere with getting rich. Why are the "dames" to be slapped around, used and discarded like mere chattel? Because they can help, or hinder the material prosperity of the gangster or the mob.

It materialism does not present itself under the guise of material wealth, then it will under the mask of power. "Superman" and "Superwoman" do not get wealthy, precisely, by their fantastic adventures, but they certainly gather to themselves all the power that we used to think was the exclusive ambition of the totalitarian demagogues. But whether it be wealth or power, or a most alluring combination of the two, the be-all

and end-all of existence that is held before the gaze of thousands of young Americans is a worldly, "earthy, of the earth" living in the here and now, with no thought of values that may and do transcend the here and now.

This appeal to the young mind is by no means confined to the horror-and-crime comic book. It subtly permeates many of the "good" comic books as well, as when the only ideal that is held up to the youngsters is the lovely suburban home with at least one car, at most two children and — it is to be hoped — at most one wife. This same atmosphere is, of course, what makes the movies so frequently an insidious force in moulding young ideals. There is, I would suppose, very little nudity in our films, or other more obvious violations of the Motion Picture Code (the furore over "the French Line" would seem to show that its very rarity was what focussed attention on it), but there are dozens of films, labeled "unobjectionable," which inculcate day in and day out that all that is needed to fulfill the cravings of the human soul are the good things of this world.

It is not to be expected, needless to say, that the comic books should take the place of the home and the church; it is not their job to preach the higher values of religion. But neither is it their job subtly and incessantly to deny, at least by implication, that there are higher values.

I stated above that this materialistic atmosphere, especially of the comic books, is, in my view, even more of a danger than the open violence and brutality. What grounds do I have for that judgment? Well, since the era of the comic books, though juvenile crime has swollen monstrously, thousands of young readers of such books have grown out of them, have graduated into respectable adults and mothers and fathers. Not every child who steeped himself for hours a day in the horror comics remained hypnotized by that subhuman world. As maturity developed, the youngster himself came to see the utter bad taste, to say the least, of this kind of reading matter, and so, he grew away from it, if, unfortunately, some of his young friends never did.

But the young mind that recognizes at last the crudity and, really, the stupidity of the crime-and-horror aspects of the comic books is not perceptive enough to realize the materialism those books rest upon. And so the youngster grows into young adulthood, into marriage and the raising of a family, and his youngsters in turn find themselves touched with the virus of the same materialism with which the mass media of communications — among them the comic books — had infected his parents.

Had infected his parents? Perhaps I ought to say: is still infecting his parents. For the publishers of the comic books astonish us when they tell us that a good proportion of their wares are avidly read by adults. So the circle goes round and round: today's children are steeped in a miasma of materialism; tomorrow's parents — unless home or church or the unaided grace of God step in to correct their views — will be materialistically minded — and *their* children will be mired deeper still. The circle is vicious, and as far as the comic books help to keep it turning on itself, they too are vicious, and more vicious in this than in their sadism and brutality.

The cultural stagnation which the comic books foster has its layer of materialism, too, to wrap around the young and adolescent mind. Defenders of the comic books tell us that, after all, they are not much different from the Nick Carter, wild west, travel-to-the-moon stories of your and my youth. If we discount the horror and sexiness and cruelty of many of the modern comic books, there is a semblance of truth in this defense. But there is also a most important falsehood, and this is where the comics — even the better ones, so often help to ingrain the materialistic attitude.

For there is an intimate connection between the imagination and an awareness of spiritual values. I do not mean that one has to have the imaginative sensitivity of a great poet in order to realize such truths as God, eternity, moral right and wrong. In fact, the imagination can often get in the way and block up the road of right reason. But if only the imaginative genius could

grasp the truth of the Gospels, for example, Our divine Lord would not have issued a very realistic and efficient order when He told His Apostles to "go and teach all nations."

The imagination is a wonderfully delicate and apt instrument to help one realize — make real for himself — the eternal truths. If the imagination is blunted and dulled, these truths may still be held with utter constancy and sincerity, but they may not be held with the vividness, the immediacy, the sense of personal possession which they should evoke. It is not, after all, a coincidence that some of the great mystics (St. John of the Cross for one) and many of the saints (St. Thomas Aquinas comes to mind), were also great poets.

Here is where the comics throw a roadblock in the path of sensitiveness to spiritual values. For the comics, again even the best of them, stunt the imagination. When we read Jules Verne, we read. There may have been a few illustrations, but we went to the books for the story, not for the cartoons. And when we popped our eyes over the one more redskin who had but recently bitten the dust, they popped because we spelled out the fight and the courage and the danger word by word, in a state of wonderful suspence, instead of seeing it all in one four-color drawing.

In other words, in the penny-dreadfuls of an earlier age — though I am not defending them as great literature for the young — our imagination was working; we were visualizing the scene, painting the characters, as we read. One side of our personality, one faculty of our mind, was developing its muscles, and when mother or teacher put into our hands a *Wind in the Willows* or a *Treasure Island,* we may have cast fond backward glances on Nick and his pals, but we were at least equipped with an imagination that was not too flabby to try to shake hands with new friends.

That this paralysis of the imagination is one of the bad effects of the comic books is well demonstrated by Dr. Wertham in *Seduction of the Innocent.* On pp. 142-143, for example, we run across such statements as: "I have yet to see a child who was influenced to read 'classics' or 'famous authors' in the original by reading them in comic-book versions. What happens instead is that the comic-book version cuts the children off from this source of pleasure, entertainment and education"; " 'Many parents and educators [quoting a public librarian] have expressed to me their agreement with us on the stand that such reading of comic books has a pernicious effect on the reading habits of children.' "

The announcement on September 16, that 24 of the 27 comic-book publishers in the United States, responsible for 75 per cent of the books published, had adopted a code of ethics to be under the unhampered administration of an esteemed ex-member of the municipal bench, was heartening news. Publishers have been alarmed and at long last seem determined to get rid of the crime-and-horror type of comic book. We shall have to wait for results. If the worst elements of this type of comic book are actually removed from the scene, a great gain will have been made.

But even so, let us not fool ourselves into thinking that that will solve the entire problem of the comic books. The danger still remains — the danger that an utterly materialistic view of life will still be inculcated day in and day out by the love-and-romance, the adventure, the thrilling-story, the western comic, and that this materialism will be helped along in its debilitating work by the lack of imaginative development the comics, by their nature, promote.

The remedy? The home and the church and the school, of course. But, in its place and role, the introduction of the child, at as early an age as possible, to imaginative literature that has at least the suggestion of a spiritual content. This is the task for home-builders and educators. It is not too hard a task, and the richness of its rewards will make it a joy and a glory.

IX

THE ADVENT SEASON AND THE MASS MEDIA

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IF YOU ARE an avid reader of the trade journals of the advertising industry you will note that about this time of year the advertisers are trying to understand a strange change of pace that occurs annually in American buying patterns. *Tide, Printer's Ink,* etc., are confronted by a mass buying splurge that somehow seems to have its basic motivation in a reality not created by the advertising man's manipulation of the mass media. It is true, of course, that the advertisers' professional journals take abundant credit for guiding the demand toward their clients' products, but their editors are occasionally bothered a bit by the fact that their popular media (*Tide* in the last Advent season termed them, "The greatest aggregate means and creative power for mass education and persuasion the world has ever known") cannot create another season of the year able to bring about the purchase of gifts the way Christmas does. Though God knows the advertisers keep trying.

The objective indices of sales, correlated with "seasonal" symbol manipulation, are witness that something is at work which transcends the advertising man's world. And writers in the advertisers' trade journals acknowledge this as a mystery to which the name Christ is not given. Is not the advertising man's situation symbolic of a culture in which millions live through a season which is not possible without a Christ, a season in which men's lives are quickened in anticipation, but in which the commercial and advertising leaders cannot and do not consciously acknowledge the source of the new concept of time which is abroad in the land?

This observation about advertisers' trade journals, about Advent and the meaning of time is made as an introduction to a theme I should like to pursue in this article. I want to look back briefly over the past two or three Advent seasons and examine the meaning of the season to various specific groups which are a part of the general mass communications industry. And I want to ask concurrently with this inquiry what this season means to some Christian groups and communities within our culture. Actually it will probably be more accurate if I say I seek to articulate my own understanding of a theology of Advent against the back-drop of some of the competing theologies of our mass media culture.

I. *The Meaning of Time for the Ad Man and for the Christian in the Advent Season.*

To return to the advertising man and the Advent season — or more precisely, to return to *Tide,* the major publication of the advertising profession and to the motifs this publication wishes to see developed in great blocks of space in the popular press — the meaning of Advent focuses for him in the *conception of time* which emerges from the season.

Tide is aware each Advent season that anticipation of something new becomes widespread in our culture. And with this anticipation occurs the greatest selling and buying period of the year. There seems to be a motivation to spend money, to abandon cautious consumption, to indulge luxury tastes, to buy gifts for others, that explodes within man just about the Monday after the first Sunday of Advent. And with this explosion there is developed a new sales talk in the trade journals. Up to now the ads have, as *Tide* once observed, been used to talk about what old Sam Adams said every man was interested in — "his girl and his dinner." But with Advent, the sales talk shifts to that of good deeds through the purchase of gifts for

[1]This article is based on a series of Chapel talks delivered at Yale University Divinity School when the author was a member of its faculty.

one's girl, for Uncle Ed, for a whole list of consumers on a one year "I — Thou" relationship. A celestial language is introduced into the advertisements ("angel-like," "heavenly," "ethereal") for lingerie, books, and cars.

There is another aspect to the concept of time in the Advent season of the advertiser's world, and that is the heightened sense of importance of the present, the intensity with which "now" is lived. This season, to use a theologian's phrase, has its kairos, its special moment of time for the fulfillment of something important; or, to use the advertising man's phrase, this season is the period of "full exploitation."

There is a final aspect to the advertiser's approach to the Advent season which I discern in such voices of the industry as *Tide*. I have said that these men sense during the season some break in the continuity of copy and in the response to it by nature of the season's anticipation of the future, and they sense a new importance has been given daily shopping. But there is also a strong feeling that the past is present in these crucial shopping days before Christmas. The "pay-off" of the Christmas ads is possible only because of decisions of the advertisers made throughout the year to develop certain reflexes and associations. Christmas is the real test of what the advertisers have done during the rest of the year. The advertising man may be loved momentarily for his good deeds in this season — such as the Advertising Council's advertisements for school teachers ("Merry Christmas, Miss Miller") and for T.B. stamp drives — *Tide* reminds the advertising men. But let us not forget that "we are never going to be anymore loved than an insurance salesman. So let us quit worrying about trying to be loved and . . . get to work using the power we have to promote business, and sell goods essential to society, to create an atmosphere in which business can hope and plan and dream again." Time is seen by the advertising men as a social process linking past and future in a continnum of influence and consequence. The ad men and tooth film never let up.

There has been a strong tendency in Christian writing, like that of the advertising men, to see time not simply as a series of existential moments, autonomous and discreet in themselves, but as a series of moments entering into and qualifying the continuous stream of life in and through which God works. It is true, Christ says according to John, that "one sows and another reaps." Thus, the response of our culture, of the advertising men and of the rest of the journalistic profession to the Advent season stands as a terrifying revelation of the cumulative activity of the Church in its witness to the Gospel, and all that it has neglected in its witness during the year. There is perhaps no greater opportunity for the churches to understand themselves and their involvement in modern culture than this season. The theologies of the ad men compete now with the churches in providing the series of myths and symbols which serve as a network of meaning and interpretation of the event called Christmas. And often the Advent of the advertising men is not something the churches fight, but the Advent which the churches also celebrate.

The advertiser's dream of how to usher in the Christmas season is perhaps best symbolized in the Macy parade. I watched on television the climax of this parade one Thanksgiving Day (1952, I believe) as did millions of others. Santa arrived and was ushered to the microphones on the reviewing stand in order to make his speech. He evidenced terror as he found the first microphone dead. Moving to another and clutching firmly a script written by a Macy advertiser, Santa called attention to all the fine window displays in Macy's, peered long at words which turned out to be an exclamation "My goodness," and ended by telling children to look forward to the presents which he was going to bring them. Ought not we be deeply saddened by this revealing and final scene of an Advent-time parade? Ought not we be saddened by a culture whose advertising leadership produces a fumbling, copybook Santa as the climactic introduction to the Christmas season? Ought not we be saddened by a Church whose isolation from the central forces which mold the symbols and myths of our culture helped make this scene possible?

II. *The Meaning of Community for the Christian and for Some Toy Manufacturers in the Advent Season.*

The motifs interpreting the Advent season to millions of people in the popular press can be examined not only through the trade journals of one group of mass communicators, but also by intensive examination of one piece of literature produced for a client.

Let us examine the ads produced during a recent Advent season for one manufacturing association whose products are essential to our culture's understanding of and celebration of this season. This is the toymakers'. Its members' products are a part of almost every living room on Christmas morning.

The American Toy Institute is the trade association of toy manufacturers in this country. From it there has flown in past seasons a body of literature and ads whose theme is "This Christmas invest in your child's future — give *American* toys." This is a theme of the association's "house-organ," of its literature for distribution, and of a series of multi-page advertisements appearing in such mass circulation magazines as *Life.*

The main argument for American toys in past Advent season material has been as follows: American toys are superior to foreign or non-American toys for three reasons. 1) They are first of all more "scientifically planned" than foreign toys. They are tested by research to fit children's needs, to discover attitudes, and to prepare careers." 2) American toys are made from "the highest quality materials available because Americans have the most materials to choose from." 3) American toys are "cleaner, more sanitary" than foreign toys. So, "When you shop for your children this Christmas season, ask for American toys." This is "the sure way to make Christmas yield lasting joy."

This campaign epitomizes nicely some of the major motifs in the press of American trade and business associations as to the basic superior ingredients of the American way of life. Indeed, the American Toy Institute advertisements claim that American toys are "a product of the American way of life" and that they make "an essential contribution" to that way of life. Hence, buy American. What is this American way? Superior, scientific development, greater material abundance, and the best sanitation. Here are, I judge from limited knowledge, three of the major cults of the advertising world. And all, we are assured, give promise for the future of our children and indeed have an eternal quality about them.

The exaltation of these virtues as the basis of exclusion of the products of foreign peoples from America could not help but make more difficult the acceptance of the burdens which accrue from this policy of exclusiveness. For these are the very virtues of American culture which ironically have often become in our worship of them the vices which have isolated us from the rest of the world and from understanding the needs of other peoples. In our country the liberal dream of freedom over history by the gradual extension of scientific method and the predominance of the instrumentalist view of reason as a tool simply for manipulation and problem-solving has made us blind to the sources of motivation in men and the fullness of man's nature. Scientific mind can contribute the important factual information that most of our free world allies — such as Japan, whose toys American Toy Institute has sought to exclude from competition with them in the Advent season — cannot even feed themselves. They live or die by their trade. The social sciences can show us that the pattern of this trade, once stable and expanding, is now chaotic and contracting, its rules becoming more restrictive each year. They can show us that the United States is the only free country with the resources to set the climate of trade for other nations, and that such strength is still poorly used.

But this science cannot provide man with the will to act upon these facts. It cannot plumb the depths of reality in which man's reason is rooted. It cannot express the stirrings of human affections, the search of men for community with other men, the grace of God working in the world. Yet the whole of man's being, in the religious dimensions of his existence man either accepts or rejects the Advent admonitions of the American Toy

Institute for world relations. The Christian in facing such a decision, turns, as Paul asked the Christians of Corinth to turn, to "the grace of our Lord, Jesus Christ," to inform the earnestness and test the genuineness of our love. "You will know," says Paul, "that though Christ was rich, yet for your sake he became poor, so that by His poverty you might become rich."

The second virtue of the American way of life which is also in American toys, we have been told in Advent ads, is the greater material abundance of our nation. The basic problem of our relations to our allies is surely this: how make morally acceptable to them, how justify this very fact? For behind it lie life and death for many people.

By 1939, the average American life expectancy was almost twice that of the person in twenty-eight underdeveloped countries studied by a careful research group and believed to be somewhat representative of conditions for approximately two-thirds of the world's population. American food consumption in the same year was about forty percent higher than that of the average in the underdeveloped countries studied. In our country seven percent of the world's population produces and consumes almost forty percent of the world's goods. From 1945 to 1952, the American people through their government have poured over thirty-five billion dollars in loans and gifts to their allies; it is money which has kept the free world afloat and let us not minimize this fact.

But the great weakness of this giving is that it has, like most gift-giving of the wealthy, been more informed by philanthropy, than by justice. It has had much of the quality of Christmas-time sentimentality about it in its escape from hard and calculated negotiations necessary to express the love of men in a complex world — a love that seeks a continued relationship in a community and seeks to secure the grounds of mutual respect and strength. Or in economic terms, a love which seeks the creation of the conditions of a genuine new world market. The admonitions of Paul about giving to those in need are helpful here. Let us use what we have to complete the task of building up the resources of the needy, suggests Paul, so that those who are now impoverished may be able to contribute to the abundance of all. And let us carry out a program which does not ease the burden for some, and overburden others.

The particularly infuriating thing about the American toy manufacturer's bid for our Advent attention is that it strengthens, in the name of our children's future, the policy of economic nationalism. Given freer access to the huge American market, Europe would probably earn most of the dollars of which it is ironically short. But it is easier for us to donate the dollars, to congratulate ourselves on our charity, than to face the thorny problems of greatly expanding our imports. And it is easier for us as religious education leaders to glow in the philanthropy of our nation toward others, than to help our laymen face in our Sunday schools and in our church discussions their specific political and economic responsibilities in expanding our nation's imports.

The third virtue of American toys, their comparative hygienic qualities, is intended as the clincher. Always in our culture when all other appeals fail in the differentiation of products and services, the moral fervor of the cult of cleanliness, now present after years of detergent, soap, and cosmetic advertisements, is called into action. There is an intimate relationship between this cult and that of science, of "know-how," and of material success. The small suburban family unit, supplied by appliances of modern science which keep the housewife "dainty, fresh, and lovable," and children happily at play with perfumed toys produced in a culture with the world's best plumbing becomes the realization of the Christmas dream, the central cultus of the American way of life To make the point of this article again: there are crucial and basic conflicts going on now between men and their interpretations of the meaning and purpose of this season. No less is at stake than the requirements of community for all people in the world. To interpret these conflicts in sermons, in the church press, in the mass media, in worship from the perspective of our

faith is our responsibility. To guide our laymen in disciplined study of ecumenical documents, which, for the most part, seek not to offer commands but serious advice, is our privilege. To transform the sentimentalized acts of charity inspired by this season into a sustained and studied relation to peoples outside our land is our ministry. To make the purchase of a toy an act of worship of the God revealed in Christ and not of a well-scrubbed deity or a voice of the laboratory is our calling in this season of seasons.

III. *The Meaning of Communication for Movie Exhibitors and the Christian in the Advent Season.*

Let us look now at another group of people in the mass communication industry and see if we may gain some new perspective on the relation of the Church to culture and on the perversion of our understanding of our Gospel. For some years I have been studying the articles, columns, advertisements, and movie reviews directed at the Christmas holiday trade, as it is called, in such trade journals as *Billboard,* the "Pulse of the Movie Industry;" *The Showman's Trade Review; Variety;* and *The Motion Picture Herald.*

One of the disturbing facts which emerge in examination of these journals and their preparation of the movie exhibitors for the holiday season is that Christmas is universally accepted in the trade as a time of year when *entertainment* films are what everybody wants, and when this aspect of the industry really comes into its own. The Christmas holiday season is seen as a sort of national binge, and the companies vie in offering to the exhibitors movies which they hold are their best examples of the entertainer's product. The "off-beat" or unusual pictures are taboo, and the musicals and comedies with big name stars making love on lavish sets are the order of the day.

Let us examine, for example, the buildup of films in the Advent period, 1952 — a time when some Yale Divinity School students made a fairly accurate study of film industry promotion. One of the four page advertisements which turned up in the study of Metro-Goldwyn-Mayer activities appeared in the *Showman's Trade Review.* It indicated that "Meet Captain Kidd" was the M.G.M. film which would be seen most during the Christmas time. The *Showman's Trade Review,* in appraising this film for exhibitors looking for a holiday special, said of it: "The film is not to be convincing, merely entertaining. The direction sets a fairly fast pace so that the audience will not stop to analyze the story or the characters while they are watching it. . . . The picture should outsell any of the more recent Abbott and Costello films."

Now it is crucial that we understand what this correlation of the Christmas season with the highest fulfillment of the film industry function as an entertainment medium means for the Christian church.

One of the excellent theses of Van Harvey (who writes elsewhere in this issue) is that many of the fundamental conflicts which penetrate all aspects of the film industry can be understood as conflicts between groups with a basic orientation either toward the entertainer concept of communication, or toward the artist concept. The entertainers believe that movies are basically for the purpose of bringing pleasure and profit. Movies are a business and they thrive on giving the largest number of people what they want. The mass audience wants to be entertained, to escape from a confused and complicated world. On the other hand, the artists argue that movies are an art form. The vitality and the future of the film industry lie in the development of pictures which portray human life truthfully and honestly, that seek to represent man sensitively and authentically. Such pictures will express the bitter and the sweet, the tragedy and the ambiguity of life, as well as its happiness and beauty. The primary concern of the writer, the star, the producer is to communicate the truth about life, about man as he sees him, and not to produce a product calculated to arouse a paying response in the American public.

The basic distinction to be made here between the entertainer and the artist is this: the artist seeks to convey in his own terms the reality he sees. The entertainer calculates the emotions he wishes to arouse in an audience — joy, pity, terror, so forth — and he adopts

the technical means to obtain this end. The artist does not have a clear idea of what he wants to do to people or to make them do. He does want, of course, to arouse deep emotion, but his center of attention is not the emotions to be aroused, but the bringing into existence or expression a reality which he apprehends. The entertainer has clearly in mind certain responses of the audience which mean box office receipts and which will not threaten the accepted patterns of the industry, and he works for those responses.

This contrast between the entertainer concept of movies and the artist concept is illuminated by discussions in the exhibitors' trade of a film which Twentieth Century Fox selected to build up in 1952 as a major Christmas season attraction. This was "Stars and Stripes Forever." This film, Twentieth Century Fox's "Campaign Book" says, was a musical tribute to John Phillip Sousa. The *Showman's Trade Review* made clear that this was a terrific film for family attendance during the holidays. It was an "eye and ear filling show on a grand scale." The magazine — and this is most illuminating — allayed possible exhibitor's fears about one element of sadness in the film. "While a 'war angle' intervenes at the end," says the trade journal article, "and a youth returns from the Spanish American war as an amputee, this note should not bring reaction generally as 'sad,' as there is a triumphant finale with the band playing 'Semper Fidelis' as few people have heard it played and fewer even have seen such a spectacular array of bandsmen in resplendent uniforms. . . ." This is the entertainer making sure that nobody cries at Christmas and thus reduce interest of a holiday crowd in a film.

One of the most disturbing things about the "Campaign Book" of "Stars and Stripes Forever" and its general promotion is the uncritical use of sympols that enhance the present values and stereotypes of our society — Sousa's fervent patriotism, his love of wife and mother, his ecstatic direction of religious music, so forth. This is seen also in the pains taken by the industry to make clear that the picture is in the "standard and great musical tradition." As a lead article in the "Campaign Book" indicates, this is a lavish musical. Its only difference in style from the customary muscial production "is its great marching numbers." Entertainment is, as epitomized in this particular film's exploitation, the opposite of a realism which portrays difficulties and deep-seated tensions in American attitudes toward our nation, its wars, its regional cultures. The picture has not emerged as the artist believes a picture should from sensitivity to standards and values that transcend the wants of a steady movie patronage. The entertainers of the industry look to the gimmick variations on a sure formula, proved by past box-office returns. On the other hand, the artist struggles to create what is always in some sense an independent center of experience. The resulting communication always pictures the world from a perspective which is not quite our perspective and therefore, calls from us an act of empathy and imagination.

There were points within the Advent literature of the industry examined in this study where one could discern the muted protests of the artists in the movies. For example, in the film "The Bad and the Beautiful," a film significantly not pressured by the industry as a film for the Christmas season, Vincent E. Minnelli and John Houseman apparently attempted to express some critical understanding of Hollywood. They tried to do this through the story of exploitation by a producer of his loves, his friends, and his work associates. But the subject matter of the film was almost entirely hid from the exhibitors in the concentration of advertisements and reviews upon the "fire" and "passion" in the romantic love motif. The vague title was deliberate, as *Box-Office* made clear in a December issue review. It pointed out that the title could be made a selling point "by plays on words with double meanings."

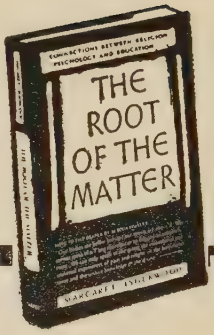
The emphasis by the film trade journals on the Christmas season as a bonanza period for the entertainer, and the greater than usual subordination of recognition of the artist's value reference, is perhaps the most bitter fact to be faced by religious educators in our entire sampling of the Advent theologies in our mass culture. The artist-entertainer controversy is one which, it seems to me, is closer to

the internal life of the church than any other of the controversies examined.

Every time a minister or religious educator prepares a sermon, organizes a church panel, speaks to a community tension, he tends to act either as an entertainer calculating the probably favorable response from his church supporters, or as an artist seeking first to state the truth he discerns. The minister is confronted constantly with the problem of how to institute a church which goes beyond a body of men exercising their consumer choice each Sunday in attendance at his or another effective speaker's service. The minister is confronted constantly with the problems of how to make his church into a community of studying, acting, worshipping believers able to sustain with understanding a man seeking to speak the truth with his neighbor, and often unable to find the happy and lucid phrase to express a reality which transcends him.

Perhaps the hardest blow for us in the film industry's stereotype of Christmas as the *formula* season is the strong feeling among Christians that with the birth of Christ a new power is released in history, "renewing the spirit of our minds." The Advent season is awaited in our memory as the arrival of a fresh and whole incarnation of God.

If the spirit of any season should sustain the efforts of movie men to express with integrity and understanding man's struggle with his faith or to express with wonderment some ordinary reality, it should be the spirit of this season. Yet we know, within our heart, that the film industry's entertainment theology stands as judgment upon the presence of the same theology within our churches, a theology often expressed in our efforts to hold the congregation we know and to appeal to it with the formulas of past witness that we have kept the few faithful and the numerous numb. And we know, in our hearts, that the film industry's theology of Advent stands, also, in judgment upon the church's failure to respond relevantly to the work of those men in the industry who often seek, also, to aid her in witness to God's redemptive action.



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X

Basic Issues in Communications
IN THE EDUCATION OF PROTESTANT MINISTERS[1]

DALLAS SMYTHE
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I

COMMUNICATIONS theory, it seems to me, properly begins with a view of the social basis of our concern with the technique of communications in modern society. In order to understand the social basis of this concern it is necessary to consider the history of these techniques and of the policies which govern them. Today the so-called mass media are major purveyors of entertainment, information, and orientation (meaning by the latter the process of interpretation of experience). Today, television alone occupies about four hours per day for perhaps two-thirds of our population, and as soon as stations are built in communities where they are planned, substantially all of the population will be spending something like that much time on TV viewing. Radio, while over-shadowed by its more glamorous rival, continues to provide service to almost the whole population in substantial amounts of time per day. Motion pictures, while also feeling the rivalry of TV, continue to provide service regularly to perhaps one-third of the population and occasionally to a much larger fraction. Newspapers and magazines are suffering no perceptible diminution of public attention at the hands of TV and maintain and even enlarge their areas of influence. And the so-called "comic books," occupying a twilight zone on the margins of community concern with juvenile delinquency, are consumed in ever-larger quantities by children and by those adults whom Charles Siepmann has discerningly described as having graduated prematurely from adolescence to the immaturity of our American adulthood. In sum, these mass media deserve the name for, taken in the aggregate, their share of the 24-hour day lived by the American population is truly massive. Our concern is with their effects and the policies which rule these media.

How did mankind get its entertainment, information and orientation before these media came into existence? In the middle ages most of the entertainment in the form of fiction (stories, folk tales, etc.) which was available to children was what they heard from senior members of their own families. In this interpersonal communication, the story teller softened or expanded the story as it developed in response to the children's reactions of alarm or pleasure. The communication was a dynamic, two-way process. Which is to say, in the lingo of communications theory, that feedback from the audience member to the communicator was immediate, direct, and quite effective. For specialized entertainment services, adults depended on ballad singers, ministrels, jesters and groups of actors. From them they heard the folk tales, fairy tales, morality stories, and so forth, which constituted the non-clerical forms of entertainment. The pageantry of church and community ceremonies also, of course, had its entertaining aspects. News and other information was similarly transmitted through face-to-face communication in feudal Europe. Travelers, merchants, seamen, soldiers transmitted news to the general public at the market place and the inn, while special couriers brought information for the nobility and clergy. For the bulk of the population which had no formal schooling available to it, the main source of orientation was conversation —between parents and children, between children, between men at the bench or at the pump or tavern, between women at their washing. For the church-goer, for the member of the medieval guild, for the merchant,

[1]An address given before the Workshop for Seminary Professors sponsored by The Association of Seminary Professors in the Practical Fields in Chicago, Ill., on June 10, 1954.

and for the noble, appropriate institutional orientation was provided by religious, occupational or political organizations. As with children, so with adults, feedback was immediate and complete. The communicator could see and feel and hear the emotional response of his audience. From his standpoint this had the advantage that he could modify his communications policy — could innovate — to meet the audience's reactions. He could experiment and observe the response. From the listener-viewer's standpoint, this interplay permitted direct and even intimate controls on the communicator. His performance was subject to immediate review. His responsibility was personal, direct, and unshiftable. The personal nature of medieval communications had still another implication. The success of the communicator depended in large measure on his skill and his personality. He was an individual, not a corporation. His policy was made under his own hat, not in an air-conditioned Board room by Board members mostly unskilled in the art of communication. Under these conditions the style of delineation of the characters, the story-line, the news report and the interpretation was free and fluid. Apart from the feedback condition which marked it, medieval communication was also strongly traditionally directed. Medieval life was largely lived according to custom, which superstitious and irrational though it might be ruled in the individual's life and conditioned the content of his communications. You might say that he internalized at his parents' side the traditions which he then used to direct his life.

The introduction of the printing press, together with the Reformation, the Renaissance, and the Rise of Modern Capitalism marked the transition to a quite different state of affairs. With the printing press came books, newspapers and the predecessors of our magazines. Increasingly these media assumed the functions of providing entertainment, information and orientation, though the transition was slow. The medieval functions of the parents, the traveling entertainers, and so forth in relation to communication were attenuated slowly. However, an important new feature entered the communications process when the printed media *began to be businesses.* To this extent communications lost their personal, face-to-face nature. Now, if the story-teller's readers threw his book into the fireplace in disgust, he didn't know it. There was no direct feedback. The readers had lost their direct control over those who spoke to them through the printing press. The market came between communicator and reader. Moreover, with the market for publications came the growth of the market for writers. Creative writers were alienated from the policy of the press. Editors began to make policy on the selection of books and information for their newspapers — in line with the business appraisal of the market. Writers became specialists in writing in contrast to the full-functioned creative storytellers of medieval times. While direct feedback was lost in this process, indirect feedback of a sort continued. The communicator could infer some degree of public acceptance from the sales of his product, though how to interpret this evidence became an issue which continues down to today. A more effective indirect control, however, was available to readers through the possibility that new writers, or writers of new types of material could fairly easily find printers who would publish for them. Printing was relatively easy and relatively inexpensive in terms of capital requirements. I should note in passing that the typical mode of character direction also changed during this period. Increasingly the medieval tradition-direction gave way to the inner-direction which was associated with the rise of Protestantism and Modern Capitalism.

This state of affairs in communications persisted until quite recently. No longer than 75 years ago, it is probably true that most communications were face-to-face, leaving aside the growing newspaper, magazine and book publishing industries. A widespread public school system, the Chautauqua circuit, the orators at the political rallies, the family fireside, the legitimate stage for big and small cities, the social functions of the church, the chamber of commerce

and the labor union — these were the principal means of communication.

II

Into this scene burst the technical and business revolution of communications almost within the lifetimes of most of us. The motion pictures, radio, and TV now more than fill the time formerly taken up by the older rituals of entertainment. Indeed the market has spread even beyond the mass media and now is the organizing medium for all professional music and personal talent entertainment. Information transmission by radio and TV have completed the attenuation of face-to-face communication begun by newspapers, magazines and books. Indeed the face-to-face communication of information is now limited to the minimum of physical meetings in the school, the church, and other social organizations, plus that which takes place via rumor, and that which takes place in the family in and between bouts with the TV set and other media. Similarly the role of the mass media in orientation (or interpretation) has grown at the expense of that of the other institutions. In a very real and perhaps frightening sense communications are now part of what may properly be called "cultural industry."

What becomes of feedback from audience to communicator under these conditions? Direct feedback is shrunken to the small volume of fan mail. Indirectly a sort of feedback is supplied by pressures exerted for "codes" of ethics in the operation of the mass media. Being administered by the same groups to which they apply, these codes are inherently weak and unenforceable except through the operation of conscience. The economic openendedness of the publishing industry which was a partial corrective for the loss of feedback until late in the 19th Century has now virtually disappeared. The huge capital sums required to start a successful newspaper, TV station, or motion picture production effectively exclude fresh and experimental ventures. And in radio and TV fields, the shortage of the spectrum space limits the numbers of stations. On the whole the possibility of effective feedback to the men who run our mass media is negligible today. This is a challenge which has two facets. One looks to the policy of the media. The other looks to the frustration on the part of audiences.

The managements of the business establishments which operate that part of our cultural industry which we call the mass media are *legally* responsible to their stockholders to maximize the profitability of their businesses. Strictly speaking, they are therefore *not* responsible, except through their consciences, for any of the effects of their operations, except to their stockholders for profits. They may be said to be substantially *autonomous* in the policies they pursue. Thus far, I have sketched a theory of the historical development of communications. What of it? Of what importance is it? What are the phenomena in our society which presumptively relate to the mass media and which should concern all of us?

III

On the surface, I suspect that we would all agree that the condition of the American mind (if such a figure of speech is permissible) is such as to cause concern. As a people we are materially better off than ever before, but at the same time anxious and fear-ridden. While our standard of living is higher than ever before, materially, we are possibly less secure emotionally than at any time since the depths of the depression of the thirties. To put it simply, we are scared, and we're not sure just what we're scared of. For lack of sureness of what we're scared of we fasten on the possibility that we might lose this material prosperity. We are vaguely afraid of a depression, but we don't know whether we may have one or not, and we are confused as to what if anything can be done to prevent one. One clear and obvious target of our fears is communism. To protect us against the possibility of external threats, we know that our military have the most destructive weapons science can produce. The original A-bomb is replaced by the more destructive H-bomb, and it in turn is to be replaced by the still more destructive C-bomb. We have super-sonic bombers at hand to deliver these bombs to foreign soil. We have, or we hope we have, interceptors, guided missiles and submarines capable of protecting us against

bombs from our enemies. Yet in spite of, and indeed, because of, the power of these weapons we are anxious. On the domestic front, we cannot personalize the possible causes of a business depression, but we can vent our anxieties on communists, suspected communists, and assorted individuals who do not measure up to our vague standards of conformity as to what is right and proper. Because *ideas* are dangerous — and they always are to blind conformists — we mistrust them and we treat their "thinkers" as possible troublemakers. But in spite of our efforts to protect ourselves, we are left with an uncomfortable feeling of anxiety, frustration, and emptiness.

Because you and I are especially concerned with the posture of religion and of the Protestant churches in this setting, let me refer briefly to the position of religion in New Haven, where the pilot study of the Communications Research Project has been conducted. One in two of those who are in some degree attached to a Protestant denomination in New Haven are members of churches there. Of these members of a Protestant church about one in three attend worship service on a given Sunday. At the rate at which Protestant churches are obtaining new members in New Haven, their membership will decline, for they are gaining only 3.9 new members per 100 members already on the church rolls, as contrasted with the 5.6 needed to maintain a constant membership.

While not too actively interested in a Protestant church, New Havenites are quite attached to TV and radio. New Haven is just short of 80 percent saturation with TV and almost 100 percent saturation with radio. Three out of five of the Protestant families have a TV set. But five out of six of the Roman Catholics have TV sets. This tendency exists in each social and economic class. To a lesser degree, Jews and families of mixed faiths are also more likely to have TV sets than are Protestants. To the extent that this is true country-wide, Protestant communicators have a potential competitive advantage in reaching other groups and a relative disadvantage in reaching their own group.

While the New Havenite's use of both TV and radio is heavy, TV is regularly used about three times as much as is radio. It is interesting to note that the pattern of viewing and listening is not significantly different as between the different faiths — as far as the gross quantities are concerned.

One important fact which we found Protestant ministers to be generally unaware of is that there is a large audience for religious programs. At least one such program is regularly used by more than half (three out of five) of the New Havenites. What is this audience for religious programs like?

The religious radio and TV audience as a whole is not significantly different from the non-audience as far as social class, education, and age are concerned. It does have proportionately more lower income families and more lower middle families in it than there are in the non-audience, because of the weight of Bishop Sheen's audience in the figures. But, and this fact should be emphasized to every minister who uses the media, — and those who are indifferent to the media as well — the unchurched are proportionately as large a part of the audience for religious TV and radio as they are of the non-audience.

An essential part of the findings in New Haven is that Roman Catholics are the most loyal users of religious broadcasts. Sixty-four percent of them regularly use a religious broadcast, as against 58 percent for Protestants, 46 percent for Jews, and 59 per cent for mixed families. Roman Catholics are also the most loyal users of programs of their own faith. Forty-one percent of the Roman Catholic families use five Roman Catholic programs, while only 14 percent of the Protestant families use 11 Protestant programs. Protestant families, moreover, are as likely to use Roman Catholic programs as they are their own (14 percent in both cases) while the proportion of Roman Catholics using their own programs is ten times as large as the proportion of Roman Catholics using Protestant programs. Bishop Sheen's single TV program in New Haven has an audience twice as large as the average weekly attendance at Sunday morning worship service in all the Protestant and Orthodox Churches of

New Haven, combined. The Roman Catholic audience is broadly representative of the population of New Haven, but with a concentration in the white-collar, skilled and semi-skilled occupations with below average income. The Protestant religious audience is heavily weighted with the best educated, highest income people, and the appeal of National Council radio programs is predominantly to people over 65 years of age.

Our findings concerning the ministry in New Haven seem to me to be of even greater importance than the information I have just summarized, for it is in the attitudes of ministers that I look to you to effect substantial reorientation in the future. Protestant ministers in New Haven seem not to have had time in their busy lives to realize what the mass media generally, and TV and radio in particular mean to their parishioners or to their society. In our New Haven study we found that less than half of the 102 Protestant ministers even had a TV set of their own — a much smaller saturation than we found among lay Protestants. Most ministers in New Haven have given no thought to the Church's possible strategy in the use of TV and radio. This to me was one of the few really shocking facts which our study developed.

Moreover, in visiting parishioners, few ministers indicated that they ever mentioned constructive use of the mass media in the leisure time of the parishioners. Few ministers had any understanding of the nature of the audiences for radio and TV. In interviews with almost 100 New Haven ministers, not a single minister referred to the possibility that radio and TV might be useful in the religious education of children. And almost all of them visualize the audience of the radio and TV programs which they do participate in — religious programs, now I am referring to — as being limited to shut-ins — people already nominally attached to the church who are prevented by illness or age from physical church attendance. If ever there was a self-defeating policy for using the mass media, this is it. The respectable Protestant churches when they do use radio and TV seem to tacitly assume at the local level that there is no evangelical purpose to be served; they seem to assume that they are addressing individuals who already are churched. The fact, however, is, and I am repeating myself deliberately for emphasis, that the unchurched are already listening to religious programs in the same proportion that they are in the total population, in relation to the churched.

From our New Haven study and from other sociological and psychological studies, the hypothesis seems probable that at the root of the emptiness, anxiety and frustration of the population at large there lie several inter-related processes, which are conducive to this condition. One of these is called anomic or alienation — the state of mind and of emotion marked by a feeling of being lost, of being helpless, of being unimportant — and basically of being unrespected and unloved.

It should be said that there is still a vital core of people who rather tend to fit the description of mentally healthy people: The non-anxious, non-anomic person is apt to be able to respect himself and others too. He is able to look at himself and enjoy what he sees. He knows that he deserves respect because he respects himself and others. He is able to see others as being like himself composed of traits which are varied, some of which are things to be proud of, others, things which are not so admirable, but all of which are interesting and important parts of himself. Respecting authority in all its forms, in season he is able to be independent of it otherwise. Understanding the interesting qualities in himself, he sees the world as composed of people who are infinitely varied. He is able to see that there may be two or more sides to a controversial issue or person. He resents exploitation of himself and doesn't practice exploitation of others. Appreciating the sources and occasions for strength and weakness, he is not included to glorify the former or despise the latter. He is permissive (rather than punitive), tolerant (rather than destructive), and capable of a range of emotional "temperature" (rather than cold). He tends to be bored by stereotypes rather than to live by them.

Still another process (along with anomie

and stereotypy) demands attention because of its prevalence. You will recall that associated with the rise of Protestantism went the growing substitution of the inner-directed style of character direction. With the development of the modern mass media and the tightly knit technology by which our society produces a relative abundance of material goods and services has come a new style of character direction which David Riesman calls the other-directed. In it the individual internalizes at an early age the characterological equivalent of a radar set by which he forms his tastes and guides his judgments. With this style of character direction, the standards evolved by the peer group tend to displace the conscience and tradition as the guide. Other direction is the essence of the appeals of advertising and salesmanship. And the agencies of mass communication both facilitate and themselves create these standards. The significance of "other direction" for the church probably lies in the derogation of the individual which it implies. To the extent that it is practice — and it is usually blended with elements of conscience and tradition in each individual — it probably facilitates the anomic and stereotypical view of life.

IV

After what must seem to many to be a long prologue, I am finally at the point of talking about communications theory *per se.* Let me begin with a word of caution to myself and to you. If you insist on the standards of proof which are romantically assumed to be associated with the scientific laboratory, — proof of a highly rigorous sort where casual relationships may be established with high statistical reliability — then you will be vastly disappointed in communications theory. For there is precious little theory where proof of this order is available. However, it would seem unreasonable to hold that because one cannot demonstrate in the laboratory sense of the term that a given type of TV program — let us say a Crime program — can cause a child to become a delinquent, that therefore such programs are benign and wholesome. Such reasoning is like arguing that because a single drop of water will not dissolve a large stone, therefore constantly falling water will not wear away the rock.

The remainder of my remarks will set forth some of the concepts from communications theory which seem to be relevant, and then finally conclude with some of the questions which these considerations cast up for your consideration.

The first communications theory concept which I should identify is one which I have already exhibited to you; namely a theory of the institutional development of communications policy in a broad sense. This, it seems to me, is a threshold concept in communications theory. W. I. Thomas, the sociologist, once uttered a remark which seems applicable — indeed one which should be well-remembered. He said: If men define a situation as real, then for them it is real in its consequence. In other words, if communications problems are to be meaningfully attacked, they must be significantly structured in relation to the context in which they are thought to exist.

My second and third concepts relate to the content of communications and to the audience and had better be considered together. Communication by TV, radio, or motion pictures is the same as face to face communication in theoretical essentials. There is a communicator with something to communicate. There is the content as produced. There is an audience, potential and actual, which he seeks to influence toward a certain kind of attitude or behavior. The content, whether in face to face communication or by TV is a flow of representations in many layers and in many dimensions. Words are only one of the layers of representation. There are all of the myriad complexities which are conveyed by pitch, pace, and intonation. There are all the layers of meaning which are carried by the visual track, the gestures, the clothes, the size and configuration of physical objects, etc., etc. In both cases, you can think of the content of communications as being a sort of commerce between the communicator and the audience in which the content symbols are the medium of exchange through which both parties give and receive something. It is important to understand

that audience members act *on* the content of the communication. And that the man who is not part of your audience is in a negative sense acting on your content by turning his attention to some other communications content, be it a game of bridge, or whatever. When they are in your audience, individuals take the content you give them and they mold it to fit their own individual needs and values. There are many exciting studies which in recent years have proved this point. In taking and molding your program content, the audience members use not only the explicit layer of meaning in the content (the literal meaning of the words, for example) but also innumerable latent or contextual dimensions of the meaning of the content. On the other side of the microphone (or of the pulpit) in producing the content, the communicator builds both contextual or implicit and also explicit layers of meaning into it. This is why we think of the process of producing a TV program, or a sermon, as ultimately an artistic process. My point in giving you this general analysis of the communication process is to show you that how — the technique — is not to be considered apart from the *what,* and that in making the communication many dimensions of configurations of meaning are employed, ranging from the most explicit, least ambiguous words and gestures to the most subtle and inconspicuous contextual dimensions. Once you know *what* you want to say, and *to whom,* the *how* part of the problem will pretty much take care of itself. To deny this is to assert that technique and technology are paramount and that the substance of policy is of minor importance. If the essence of TV and of pulpit communications are so similar in essentials then, what distinguishes the process of communication in the two situations? The answer to this is, I think, simple. Because of the electronic technology you are able to broadcast no magic messages. The magic lies not in the message, but in the fact that TV permits so many people to see and hear you.

To be sure, the context provided by the technique invites different uses and different meanings for the communication content. In the case of the physical church, the fact of congregate assembly and the psychology of the group is conducive to a different kind of participation by the audience than in the case of TV. With TV the more casual physical context where your program is viewed in the same living room and over the same set which last night carried the lively variety show establishes some psychological elements which need to be considered. But these conditions are only to be considered in the light of *what* you have to communicate, and *to whom.*

I am so much impressed with the importance of the context of the communications message that I am often tempted to formulate a "principle" about as follows. It is commonly believed that the explicit verbal message is the most important part of the communication, if not the only part worthy of attention. For my part, I would say, though I may be over-stressing the point, that I would rather pay careful attention to the context in which the verbal message is to be presented. Audiences are attracted in, and by a situation or communications field. One might say that the degree of audience involvement, the degree of audience readiness to take the content and make it part of themselves, is proportional to the extent to which they find the communications field, or context congenial to or compatible with the tension states of their own personal psychological fields. The wise communicator, I should say, will seek to establish a maximum degree of empathy between the context of his communication and that of the audience he wishes to influence. Under those conditions he can then present to the audience his message, to the extent that it is implicit in his context, without risking rejection. On the explicit level, he can state his verbal message in a number of ways, providing he does not risk disrupting rapport by breaking his empathetic relation with the audience. This means he should not state it in terms which threaten or disturb the audience members so much that they will leave the communications field. This does not mean that the communicator cannot challenge the audience. It simply means that the outside limit of the

effective degree of challenge may be the minimum degree of empathy which the communicator has established through the context for the particular type of audience members whom he wishes to influence by the challenge.

V

To illustrate the application of these concepts to the religious radio and TV programs analyzed in the New Haven study, please permit me to use some analogies.

Figures of speech are helpful, so permit me to call up the figurative picture of five long, attractive cafeteria steam tables. One cafeteria carries the Peale line of spiritual food. In it all of the table top openings are sealed up — shiny but empty, except for one section where a single tray offers one kind of food. It is a sort of spiritual Ovaltine. If you have trouble going to sleep at nights, it will help you relax and sleep soundly. If you have inter-personal problems with your boss or your fellow-workers at the shop, taking of this food will help you. It comes from sound Christian, Protestant materials. It is definitely not a substitute. And you are advised that you can procure it from your local church as well as directly from the Bible. It is practical and efficient. But it is by no means a balanced spiritual diet. And I am sure that Dr. Peale would agree that it doesn't even pretend to offer everything that your policy promises. Why should it, when it is only one program, and perhaps the fare can be rounded out on other steam tables? But today the Peale program is your most often used program. And if this is what you have to say on radio and TV, our depth studies in the New Haven project have established that you are speaking to people who take a very narrow and self-centered view of themselves and of religion.

At the second cafeteria — this time on radio — is displayed the food which is the customary staple of the typical National Council Church. Here in the Sockman cafeteria the fare is again limited to one segment of the steam table. In this cafeteria the food is good, solid, nourishing stuff, pleasingly presented. I think of it as being like a good joint of roast beef with Yorkshire pudding. Its distinguishing characteristic is that it is really only suitable to the digestive system of the man who is a rational being in the tradition of half a century ago. The cook's recipe frankly aims it at "maturer age groups" and here I quote of an "intellectuality somewhere between the theologian of the seminary and the popularizing pep-talk variety." Small wonder that we find one-third of the customers here are over 65 years of age. Again, if this is what you have to say on radio and TV, you are speaking to a small and regrettably diminishing group.

The third cafeteria is where the Lutherans serve "This is the Life." Here we find more of the table-top openings filled than in either of the first two cafeterias. Indeed you might say this one serves a middle class table d'hote. The staple ingredient in this wholesome, but limited, dinner is Christian morality. Its attraction is centered on families in the middle income and age brackets. Unlike the Roman Catholic programs it has little obvious appeal for the frustrated, the insecure and the anonymous segments of the population. Sometimes in order to keep within the limits of its budget, the main dish is underdone and fails to make its point. On the whole, though, this program has more levels of meaning and a broader potential public than either the Peale or the Sockman programs.

To visit the fourth cafeteria, let's go down the street to Bishop's cafeteria. When we enter it we are surprised. For all possible table-top openings are occupied by taste-whetting dishes. For viewers whose appetite is spurred by anxiety there is the reassuring panoply of authority and dignity represented by the robes and the statute of the Virgin and Child. For those whose appetite feeds on frustration and emptiness, there is a generous appetizer of fairly low humor, followed by choice of Fried Freud, Baked Marx, and Barbecued Kinsey. To gratify the less-educated, low-income customer, the establishment provides emotional mood music evocative of a cat playing with a mouse. Regardless of what menu is announced by the fluorescent sign over the door each week, the staples are the same, though the style of serving changes. For example, on a second week

it might be that the staples were Roast Science, Kippered Social Reform, and Natural Man with Dumplings. A special section is supplied with portions of these basic foods, but with garnishings designed to catch the eye of the college graduate. Such garnishings include frequent sprinkling of names such as Hegel, Spencer, and Dewey coupled with provocative questions phrased around central concepts taken from the writings of such men. I should add that no customer is permitted to eat his fill. Portions are artfully limited in size, so that the customers ask to seek the cook to find out how they can get a larger and more continuous supply.

The fifth cafeteria is a Protestant cafeteria, but it is empty. It awaits both a program and a public. Don't misunderstand me. The public is there, only it is in the street, not in the cafeteria. And don't ask me to be specific about the kind of spiritual food which will be dispensed in it. That is a decision which is up to you and your Churches. It depends on how you choose to state and implement the role of radio and television in the policy of the Protestant Churches of America. I can, however, offer a couple of suggestions. In the first place, it must be a program which has a solid continuing policy with the promise of serving the same clientele each week. I don't see how it is possible to build a maximally successful program if you put a different policy before the public each week under the same title. This may be a good way to please the participating organizations, as organizations; it is, I am convinced, no way at all to build an audience for the Protestant religion. My second suggestion grows naturally from the first. The program in this now empty cafeteria must be viewer — or listener — centered, not communicator centered. Possibly the most serious error that a communicator can make is to fashion a program that is aimed to convince or move himself. Its purpose is to convince or move the audience. My third suggestion is that this missing program must be eloquent of the policy of Protestantism and militant Protestantism at that.

If time permitted I would like to discuss some of the research tools we have developed and are using in communications research. Some of them are derived from clinical psychology, as when we employ essentially a non-directive interview technique to elicit patterns of attitudes and tastes towards mass media fare. Others are new and aim to explore some of the dimensions of meaning, as with the semantic differential which we have applied to the measurement of the kind and degree of stereotypy in television programs and in audiences. Also in this category are tools as time-use diaries aimed at determining just how people spend their time. There have been many studies of how people spend their money income. There is great need for information on how they spend their time as it relates to religion, and the mass media and other leisure time pursuits.

VI

By way of conclusion, let me submit some issues to you for your thoughtful consideration.

Should you not pursue a constant re-examination of your church policies in the light of the contemporary socio-political context in which the churches seek to communicate with the American people? Taking due note of the fact that the technology of mid-20th Century America and particularly of our mass media tend to minimize the attention given to congregate assembly as a form of communication, should you not re-appraise the relative role of the physical church facilities and the mass media as vehicles for communicating your faith and your program?

If we assume that your Protestant Churches know what their substantive policies and programs are, then the religious communications policy issue becomes merely one of instrumentation. This does not, however, mean that you should turn the problem of how to use the mass media over to your friends in the advertising agencies and TV networks and invite them to tell you what your responsibilities are for religious radio and TV programming, or even how you should construct your programs. Quite frankly, I was shocked when I learned that precisely this was the attitude of some of the people in the Broadcasting and Film Commission, and I told them so. Salvation is neither

psychologically nor conceptually analogous to automobiles, and I think you put the broadcaster in an impossible position when you ask him to tell you what you should be doing with TV, or when you ask him to tell you *how* to use TV unless you simultaneously tell him what you want to say.

The mass media pose precisely the same bureaucratic problem to the lay educational system as they do to the churches. If most of our population's exposure to our culture takes place outside the four walls of the school, what is the relative size of the budget which should be assigned to in-school as against general adult-education. And how should TV and radio be utilized in general adult education? Similarly with the churches I would suppose that you face the problem: if most of the population's spiritual needs are being filled with substitute gratifications from our mass culture outside the church walls, what is the relative emphasis, in budget and in program, which you should devote to activity within the physical church as against activity directed toward the population at large through the mass media and otherwise? I have had more personal experience with educational bureaucracy than with its religious counterpart, but I would hazard the guess that you face much the same problem as do educators in bringing about the necessary recognition of the degree of obsolescence which exists in program and in the attitudes of officialdom. Somehow it seems easier for us to accept and write-off obsolescence in physical plant than it is to replace obsolescent budgets, obsolescent programs of work, and obsolescent administrators. This is the problem of strategy and religious logistics, if I may be allowed a military figure of speech for the church militant.

Finally, I would submit that you might well re-examine your curricula for training ministers in the light of the policy and strategy which you develop for the Protestant Churches to meet the exigencies of today. If this calls for the writing of new textbooks, write them. Make yourselves experts in those facets of our culture which currently set severe limits on the effectiveness of the churches. Prove once again that technology, far from being the object of loyalty and devotion which it now is for a large part of our population is in reality but the means by which our lives may be made richer and more Christian. This technology more and more poses the issue of the integrity of the individual in his relation to external earthly authority. In the hands of our business and political institutions, this technology more and more tends to subordinate the individual to this substantially autonomous earthly authority. Is it not the historic task and opportunity of the Protestant Churches now as it was centuries ago to use the latest technology to protect the integrity and sanctity of the individual against such threats?

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Significant Evidence

ERNEST M. LIGON, Ph.D.
Professor of Psychology, Union College

WILLIAM A. KOPPE, Ph.D.
Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, *and used by permission of that periodical. The abstract number is* Volume 27, Number 11, November, 1953.

I. ABSTRACTS DEALING WITH CHILDHOOD AND ADOLESCENCE

Far reaching effects of institutions are reviewed in three abstracts.

7663. BOSSERT, OTTO. WELCHEN EINFLUSS HAT DAS HEIM IM GEGENSATZ ZUM ELTERNHAUS AUF DIE SEELISCHE UND KORPERLICHE ENTWICLKING DES KINDES? (What is the influence of the institution, as compared with the parental home, on the psychological and physiological development of the child?) *Prax. Kinderpsychol. Kinderpsychiat.*, 1953, *2*, 1-5. — Many institutions have negative aspects and it is important to work toward a betterment of conditions. In many cases children are better off in institutions than in inadequate home environments. Among the cases for whom placement may be desirable are children from broken homes, neglected, retarded, and chronically sick children.— *A. O. Ross.*

7664. BOWLBY, JOHN; ROBERTSON, JAMES, & ROSENBLUTH, DINA. A TWO-YEAR-OLD GOES TO THE HOSPITAL. *Psychoanal. Stud. Child*, 1952, *7*, 82-94. — At age 2 yrs., the hospitalized child may show an intense clinging to the mother which can last for weeks, months, or years, or may show rejection of the mother as a love object which may be temporary or permanent. — *D. Prager.*

7678. HASSELMANN-KAHLERT, MARGARET. EINIGE BEOBACHTUNGEN BIE ENTWURZELTEN KLEINST- UND KLEINKINDEN. (Some observations on uprooted infants and preschool children.) *Prax. Kinderpsychol. Kinderpsychiat.*, 1953, *2*, 15-18. — Among the DP children in a children's village, serious developmental retardation was observed and attributed to separation from the mother. Head banging was common and could be stopped by increasing the attention shown to the child exhibiting this behavior. While the institution was operated like a hospital, and before reorganization to a cottage plan, children did not learn to speak until 3 to 4 years. After reorganization, speech started between 1 and 2 years. Finger and brush painting was found to have therapeutic value with disturbed and withdrawn children. — *A. O. Ross.*

Those having opportunities to counsel parents in child-rearing will be interested in the following abstract.

7682. JACKSON, EDITH B., KLATSKIN, ETHELYN H., & WILKIN, LOUISE C. EARLY CHILD DEVELOPMENT IN RELATION TO DEGREE OF FLEXIBILITY OF MATERNAL ATTITUDE. *Psychoanal. Stud. Child*, 1952, *7*, 393-428. — Each of 3 mothers exposed to the same philosophy of child care applied it differently in practice. One was too rigid. One was too permissive. One gave the child freedom at the child's rate but could at the same time set necessary limits. Only the third child appeared to be happy and well adjusted. The ultra-permissive mother is more susceptible to therapy than the ultrarigid mother. — *D. Prager.*

II. ABSTRACT RELATED TO EDUCATION

This abstract points to some of the limitations of visual aids.

8007. SMITH, HERBERT A. *(U. Nebraska, Lincoln.)* INTELLIGENCE AS A FACTOR IN THE LEARNING WHICH RESULTS FROM THE USE OF EDUCATIONAL SOUND MOTION PICTURES. *J. educ. Res.*, 1952, *46*, 249-261. — Data obtained from a Program of Educational Enrichment through the use of Motion Pictures yield little evidence to indicate that the use of motion pictures in the class room "greatly affects the ranking of students with respect to the amount which they learn." The data likewise show that bright students profited more than dull students with respect to actual learning as measured by tests. — *M. Murphy.*

III. ABSTRACTS RELATED TO CULTURAL INSTITUTIONS

This abstract suggests positive ways to help the aged in institutions.

7697. GOLDFARB, ALVIN. *(Homes for Aged and Infirm Hebrews, New York.)* THE ORIENTATION OF STAFF IN A HOME FOR THE AGED. *Ment. Hyg.*, N. Y., 1953, 37, 76-83. — A discussion of behavior disorders commonly found in the aged

inmates of institutions caring for this type of patient. The necessity for institutional staff members being properly oriented to aberrant behavior in these patients is brought out since this is necessary in the prevention of undue hostility on the one hand or over-indulgence on the other. Goldfarb points out the desirability of developing a program built around the patients' untapped capabilities and creating an effective program for living which will result in better care and less staff feelings of guilt and anxiety. — *M. A. Seidenfeld.*

An intensive study of a single community that provides insights into any local cultural framework.

7720. BROWN, JAMES S. THE FAMILY GROUP IN A KENTUCKY MOUNTAIN FARMING COMMUNITY. *Bull. Ky. agric. Exp. Sta.*, 1952, No. 588, 38 p. — A study was made of the kinship structure of 3 small neighborhoods in Eastern Kentucky. Genealogies, kinship terminology, relationships of parents and their adult children and of adult brothers and sisters, and family groups, of groups of conjugal families in the neighborhood are discussed. Through daily intimate contacts members of family groups built up strong group solidarity. Both they as well as the neighborhood thought as solidarity groups. Mountain people ranked themselves into "classes" or "prestige groups." There was much jealousy of people who succeeded to such an extent that they surpassed their kin. An example of this tendency was the practice of awarding jobs with money incomes (teaching, political, road jobs) on the basis of need rather than on the basis of competence. — *A. A. Kramish.*

7721. BROWN, JAMES S. THE FARM FAMILY IN A KENTUCKY MOUNTAIN NEIGHBORHOOD. *Bull. Ky. agric. Exp. Sta.*, 1952, No. 587, 42 p. — An investigation was made of the Kentucky mountain social institution — the conjugal family. Customs, family property, daily living conditions, income and expenditures, migration, sex, education, and achievement are discussed. Most activities were carried on within the confines of small farms. The husband was the head of the household, and of all family activities, whereas, the wife was in charge of house duties, the garden and chickens, and was held responsible for the success or failure of the latter enterprises. Marriage was a must. Changes have occurred in the conjugal family today. Divorce is more frequent, with less community pressure to hold the family together. The mountain society has tended to become less family-centered and more individual-centered. — *A. A. Kramish.*

IV. ABSTRACTS RELATED TO BEHAVIOR AND PERSONALITY PROBLEMS

An analysis that pin-points some of the complex factors in prejudice.

7716. HOFSTAETTER, PETER R. *(Catholic U. America, Washington, D. C.)* A FACTORIAL STUDY OF PREJUDICE. *J. Pers.*, 1952, *21*, 228-239. — "A questionnaire containing 19 items and among them 6 which can be supposed to elicit anti-Negro or anti-Jewish prejudice was administered to 187 respondents. Factor analysis of the items revealed five largely independent factors: I. Anti-Negroism, II. Anti-Semitism, III. National pride, IV. Puritanism, V. State-Socialism. There seems no justification for combining these independent dimensions of variability into one type, the 'authoritarian personality,' for instance." 16 references. — *M. O. Wilson.*

Is healthful sexual behavior based on the control of physiological drives or on broader social values and purposes?

7614. FRANK, LAWRENCE K. SEX AS AN EXPRESSION OF PERSONAL AND SOCIAL VALUES. *Pastoral Psychol.*, 1953, *4*(31), 55-67. — The belief that sexual relations should be limited to procreation confuses human sexuality with subhuman behavior. We cherish the aspiration of transforming sex into an interpersonal love relationship for mutual fulfillment. But we have neglected to develop an adequate sex ethic through the confusions of anxiety and negation. What governs sexual behavior in humans is not the organic instincts but how one feels toward other persons and what one's life purposes are. Above all a human being wants some order, and meaning in his life. The kind of interpersonal relations that are valued most call for permanent affiliation where the basic needs of life are met in ideal values. — *P. E. Johnson.*

7621. MILLETT, JOHN A. P. A PSYCHOANALYST'S VIEWPOINT ON SEXUAL PROBLEMS. *Pastoral Psychol.*, 1953, *4*(31), 38-41; 44-46. — Self-control when based upon a rigid separation of pleasure and denial is bound to fail. There is confusion of conscience in relation to sexual behavior due to the infantile experiences of denying pleasure by insistence from the parents. "Creative sexual living implies a progressive ability to recognize, understand, and guide the sexual impulse into those forms of expression which bring maximum satisfaction to the self and to the partner, and which leave in their wake no need for self-recrimination or for hostility to others." — *P. E. Johnson.*

The authoritarian-equalitarian dimension of personality is popular in present research. Here are some of its correlates.

7713. COURTNEY, DOUGLAS; GREER, F. LOYAL, & MASLING, JOSEPH M. LEADERSHIP IDENTIFICATION AND ACCEPTANCE. Philadelphia, Pa.: Institute for Research in Human Relations, 1951. (Rep. No. 1.) 39 p. — The Authoritarian-Equalitarian Scale, correlated .67 with the California Fascism Scale, was administered to 963 representative people in Philadelphia. Mean A-E scores did not vary as a function of race, sex, or age. People with either Italian or Irish ethnic origins were more authoritarian than those with either Russion or English origins. Catholics, Protestants, and Jews were authoritarian in that order. Education and authoritarian were negatively related. The religious difference in A-E scores between Catholics and Protestants was due to the ethnic background of people who were Protestants and Catholics. With education held constant, ethnic differences in A-E mean scores were still significant. — *F. L. Greer.*

BOOK REVIEWS

Secularism a Myth. By EDWIN E. AUBREY. New York: Harper & Brothers, 1954. 191 pages. $2.50.

I

Has not the time come to clarify our thinking about "secularism" or to stop using the word altogether? Continued debate over secularism, of the sort that has been going on in this country in recent years, seems to this writer, largely a waste of time and sometimes a breeder of unnecessary hostility.

The latest noteworthy contribution to the discussion is Professor Aubrey's little book. It is an illuminating exposition of the subject defined by its sub-title, "Spiritual Values in Secular Culture." To anyone who regards the current criticism of secularism as a disparagement of the secular *as such,* this book should bring a much-needed corrective. The author deprecates "the proposed dissociation of the church from culture." If any critic of secularism is really driving in that direction, this warning is, of course, in order.

Moreover, Mr. Aubrey has recorded important insights concerning the relation of Christianity to the culture, quite apart from the thesis presented in his laconic three-word title. Can anyone question the assertion that Christianity has been significantly and constructively influenced by secular forces, or that secular movements have embodied spiritual values for which Christianity cannot claim credit? These facts should be freely recognized. It would be difficult to put a more pregnant observation in a few words than is contained in the following sentence: "The whole history of the Christian movement exhibits an alternation between periods of what may be called diastole, when Christianity reaches out into culture to absorb elements which it may use for the enrichment of its own life and thought, and periods of systole when the church draws into itself in a contractive movement which tries to exclude cultural forces so as to recover its own uniqueness."

Now, all this tells something important about Christianity and about culture, but does it really throw light on the problem of secularism as that term is currently used by persons who have been discriminating enough to give it a distinctive meaning? Mr. Aubrey lists a considerable number of terms — most of them ending in "ism" — with which secularism has been identified, and he rightly considers the result a sorry confusion. But if secularism be taken to mean humanism, naturalism, nationalism, atheism and what not, why not drop the word secularism and use such relatively precise terms to express what one has in mind?

The current literature of the subject, however, indicates a much more precise meaning that is absent from Mr. Aubrey's list. Indeed, Mr. Aubrey himself, gives us the authentic clue when he says that "secularism" is the modern equivalent for the older theological usage, "the world." In other words secularism denotes "worldliness" as that word was once used to characterize a life lived apart from the religious sanctions to which the person in question gave lip service. More precisely put, the word secularism, thus used, denotes the non-relevance of religious sanctions to secular matters. The idea is expressed with great force by Will Herberg in his chapter in *Catholicism in America,* to which he and Reinhold Niebuhr contributed by invitation of the editors of *The Commonweal.* "It may seem strange," says Herberg, "to charge such doughty champions of religion as American Catholics with secularism, but what is secularism but the outlook in which religion is separated from life and relegated to a purely private status, peripheral to the vital areas of economics, politics, and culture which are held to have autonomous non-religious foundations? What is secularism, in short, but the conviction that 'business is business,' the affair of the business man, just as 'religion' is the affair of the priest?" (Protestant illustrations come to mind just as readily.) He points this up by reference to the familiar attitude that "resents papal encyclicals on labor and industry as an intrusion of religion into a sphere where it does not properly belong." (New York, Harcourt, Brace and Company. 1954.)

That is the bull's eye! Is the church facing any greater foe today than the organized resistance of avowedly religious people to the application of religious sanctions to the handling of their secular affairs? If secularism is not a good word for it, let us choose another one. But since it fits so well the drive to limit the relevance of religion to a private sphere and to rob it of its public and social character, many of us are disposed to use it. In the sense here given it, it is no myth! The opposition to secularism, so defined, is, of course, anything but a disparagement of the secular. Rather, it is an attempt to "redeem" the secular by raising it to the level of religious vocation. And this, needless to say, has no remote connection with ecclesiastical control.

If this use of the term secularism is justified, it is important to divest it of the mass of ambiguous connotation of which Mr. Aubrey and other writers complain. Most inept of all uses of the word, it would seem, is that which identifies it with Communism. For Communism is a kind of faith — a secular religion, so to speak — which affirms its *total* relevance: it subordinates the entire culture to its authority. Secularism, as the word has been defined above, is the extreme opposite of totalitarianism. For total relevance of the prevailing faith, it substitutes non-revelance of any faith to the conduct of secular affairs. Secularism, in this sense, is typically practiced, not by deniers of religion, but by those who adhere to it without social vision and "follow afar off."

There is no law governing our use of words, and in this case there is obviously no consensus. But would it not be helpful to the process of communication if we would make up our minds? — *F. Ernest Johnson,* Professor Emeritus, Teachers College, Columbia University, N. Y. C.

(Reprinted from *Christianity and Crisis,* Vol. XIV, Number 12, by special permission.)

II

"In some circles," wrote Winfred E. Garrison

in *Christian Century* a few years back, "the indiscriminate damning of everything that can be called secular is deemed a mark of piety."

This somewhat acid statement is fully borne out in an important new book, *Secularism a Myth,* by Dr. Edwin E. Aubrey, Professor of Religious Thought at the University of Pennsylvania. "The word 'secularism,'" concludes Dr. Aubrey in his careful analysis of one of our time's most pressing problems, "has become a rallying cry for religious forces, much as paganism was in the early Christian church or the 'infidel' in the Middle Ages or popery in seventeenth century Protestantism."

The current drive against secularism is particularly significant for those concerned with preserving our traditional separation of church and state, because its primary target is the American secular public school. If "secularism" is an evil, obviously our secular public schools represent a threat which must be dealt with.

Dr. Aubrey points out that the term "secularism," has become "a catch-all for whatsoever things these Christian leaders want to criticize in the social order," including humanism and materialism; democratic faith and communism; modern education in its separation from religion; rationalism, existentialism and philosophy; the historical method applied to Biblical revelation; and atheism. Such undiscriminating terminology, the author makes clear, "is itself a reflection of the kind of mass thinking that the churches seek to oppose."

Reviewing the revolution in the church from the time of the Renaissance, Dr. Aubrey stresses man's quest for broader knowledge through the ages. When European culture graduated from the total domination of the church, he declares, "theology ceased to be queen of the sciences and its place was taken by philosophy. . . . Society was studied in terms of human experience and law was seen as a matter of convenience in the ordering of human life. Even the nature of human understanding was carefully investigated and the bases of knowledge sought in experience rather than in revelation." Out of this struggle, rationalism was born, "accompanied by a spirit of protest against the trammels of ecclesiastical system."

Dr. Aubrey therefore rejects the suggestion that we are forced to choose between the Christian faith or the wiles of secularism. The so-called secular society, he maintains, offers the church an opportunity for continued growth, and he is disturbed by its tendency "to attack when it might be learning and to treat with contempt many contemporary forces which might be it allies in the struggle for righteousness."

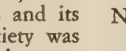
In the past, Dr. Aubrey argues, Christianity has used elements of its environment to enrich and strengthen its own life. Its organization drew on current political and legal theories and practices; its liturgy and its festivals incorporated aspects of other religions and cultures; its very theology was influenced by philosophical thought other than the Christian revelation. Unless today's church leaders can demonstrate the same perspective, the author declares, "the church will find itself in an eddy to the side of the main stream of the life of our time."

This reviewer is particularly impressed with Dr. Aubrey's emphasis on the voluntary character of religion in the United States. It has made the church "keep closer to the society in which we live," and "come to terms with the people." But there remains, nevertheless, he feels, "too great a tendency to underestimate the spiritual achievements of groups and activities which operate outside the church, and to claim for the Christian movement the origination of ideals and programs of which it was not the real author."

The achievements of the secular society, as Dr. Aubrey makes clear, are not to be brushed aside. Much of spiritual value, particularly in the areas of social welfare and personal liberty, has been accomplished by "groups which did not appeal to the premises of Christian theology for their work." The attack on secularism overlooks these momentous achievements "of secular effort," and at the same time blinds the church to its real foes: "such examplars of greed as the unscrupulous merchant or the power-hungry secretary of a church board or the corrupt political leader; such hypocrites as the scheming diplomat, the evasive teacher of social problems or the preacher who guards his reputation for eloquence at the expense of honest thinking in his sermons; oppression as that of the domineering wife or father, of the tyrannical trustees of a college, of the autocratic bishop in the church."

"In other words," concludes the author, "the church has no corner on goodness and the secular movements have no corner on badness; correct theology is no guaranty of ethical sensitivity, and an inadequate theory may be found in a very effective worker for spiritual values."

In this brief but very trenchant review of one of the most important issues of our day, Dr. Aubrey has performed a great service. It remains to be seen whether the churches will heed his warning. —*Philip Jacobson,* American Jewish Committee, New York City.



Not Minds Alone. By KENNETH IRVING BROWN. New York: Harper & Brothers, 1954. 206 pages. $3.00.

Here is a book nearly any educator can read with profit and one which each faculty and administrative officer in a church-related college should read with care. Its pertinence derives not so much from its originality as from its thoughtful sifting of objectives and its judicious answers to educational problems. In these processes the refining value of Dr. Brown's own experience comes to the foreground.

Long a national figure in Christian education, as president of Hiram College, then of Denison University and now executive director of the Danforth Foundation, Dr. Brown has digested the best literature on the problem of educating the whole personality. "Psychic wholeness which accepts life as full of tensions" (p. 65) is no conventional goal for education as he sees it. He has been dealing for thirty years "not with minds alone," but also with the soul of youth that uses those minds.

One important thesis of the book comes out most clearly in the assertion that all teachers should be prepared to show "what makes right right" (p. 177). This amounts to a restoration of Platonism to education whereby all learning is seen to participate ultimately in "the good." The most competent teaching must show how each sub-

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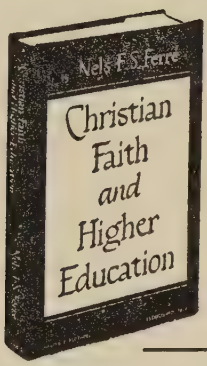

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ject or field of knowledge, nay each precept, roots in this moral framework. Learning is an occurrence within a scheme of valuation. The teacher must show this inevitably and why the learner takes on obligation with his learning.

Elimination of religion from education has been a tragedy (p. 30) that is being overcome. Brown's book indicates signs of promise in this return from prodigality. His wholesome view of the Church (p. 45), his insistence that Christian education must meet all the academic requirements of secular education (p. 53), his clear knowledge of specific programs of religious practice which nourish the ideals of students (second Interchapter and Chapter VI), make his reexamination of the ultimate goal of education instructive and thought-provoking.

This is delicious reading. As a former teacher of English, Dr. Brown has preserved a pert, spicy, and artistic style woefully missing in most books on education. He sets before his reader vivid illustrations that tell their story without comment. His method of using "Interchapters" for material not coordinate with the rest, gives a 3-D style that makes his book a cinerama of current educational drama. Administrators will want their faculties to absorb the chapter (IV) on "The Terrible Responsibility of the Teacher" if they would remain "unwhiskered" (p. 99). Professors will in turn hope their administrative superiors weren't getting sleepy when they read Chapter V on "Some Problems of Creative Leadership."

It may be that Dr. Brown is overly optimistic in holding that "our faculties today (for the most part) believe that it is not minds alone, but men, with whom they are working" (p. 12). To help them believe it certainly constitutes a noble task. The incipient naturalism of many professors and the naive theism that remains divorced from the subject they teach, on the part of others, could have been highlighted more fully by Dr. Brown.

But no one can say everything in one sentence, or even in one book. One puts down the book with the same feeling that he discovers amidst a pleasant conversation that it is time to go home. He hopes there will be more at another time! — *Louis William Norris,* President, MacMurray College, Jacksonville, Illinois.

Yearbook of American Churches for 1955. Edited by BENSON Y. LANDIS. New York: Central Department of Publications and Distribution, National Council of Churches of Christ in the U. S. A. 322 pages. $4.00.

Statistically the churches of continental United States are growing faster than the population according to the *Yearbook of American Churches for 1955.* If the present rate of growth continues (average 3.09 annually for the last five years) the church membership will be over the 100,000,000 mark in 1956. The total church membership in the 255 religious bodies according "to the latest information" is 94,842,845 — a net increase of 2,565,716 members over 1952 or a gain of 2.8 per cent.

More people are affiliated with more congregations than ever before in the history of the United States. The total number of church members is equal to 59.5 per cent of the population. This compares with 16 per cent in 1850, 30 per cent in 1900, and 57 per cent in 1950. The gains of the churches have been more rapid than the increase of population which is given as 1.7 per cent. The churches are cutting into the backlog of the unchurched. To achieve such a net increase, religious bodies had to gain 3,500,000 new members, for they lost about one per cent of their members each year by death.

To accommodate the growth in 1953 there were 9,082 new congregations established, bringing the total to 294,359 churches of all religious groups. Over $475,000,000 were spent on new church buildings during 1953 and the total contributions for all purposes from living donors to 46 Protestant denominations and Eastern Orthodox Churches in the United States amounted to $1,491,114,217 — a gain of 8.9 per cent over the figure of $1,286,321,160 reported by the same religious groups a year earlier. Under religious education the following statistics are given: In 1953 there were 262,084 Sunday or Sabbath Schools in all religious bodies with 2,740,929 teachers and officers and a total enrollment of 35,389,466 persons. This is an increase of 8.1 per cent over the year of 1952.

The Yearbook is divided into four sections — (I) The Calendar of the Christian year with a table of dates ahead (4 pages); (II) Directory of religious bodies, theological seminaries, colleges and universities, religious periodicals and service agencies. (This is an exceedingly useful directory and contains 248 pages.); (III) Statistical and historical section (50 pages primarily of tables and charts) which has (1) the latest information on membership, religious education, the clergy, and finance, (2) some trends, (3) data on recent church developments, (4) the scriptures — a comparison of developments between Protestants and Roman Catholics, and (5) depositories of church history materials and sources; (IV) An index adds to the practicality of the book.

This is a useful book, one which serves many purposes. It brings some order out of the complex religious situation in the United States. It helps one to be aware of the obvious fact that statistics give but one picture of religious groups. This reviewer found himself wanting more pictures of religious groups — "the pulse beats," the educational programs, and the effectiveness of the various religious groups. But this book gives statistics that all who are concerned about religious groups may well study, restudy, and study again. — *Leonard A. Stidley,* Professor of Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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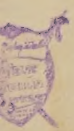

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